Path of Eloquence

Nahjul-Balāgha

نهج البلاغة

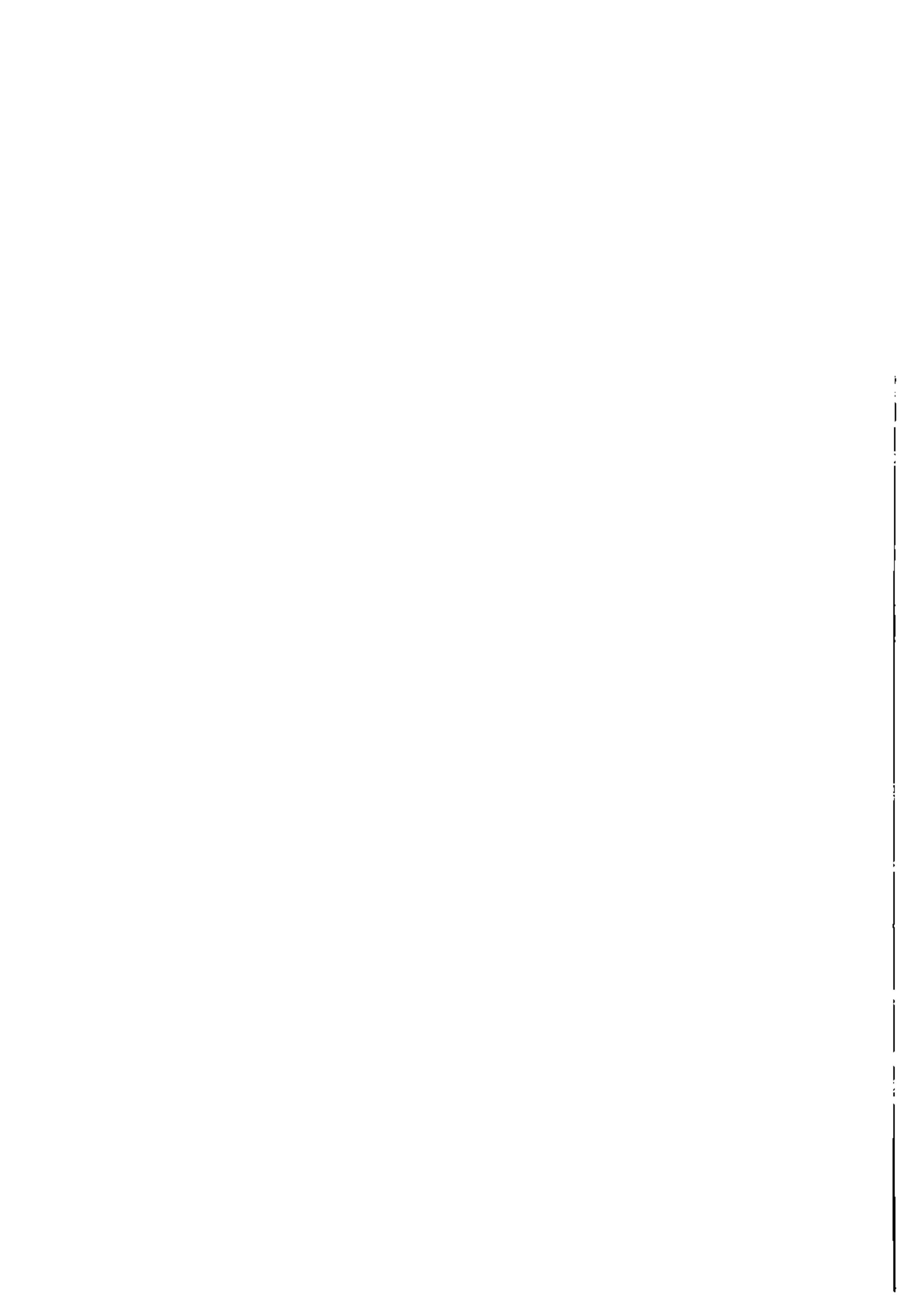
By

Imām Alī ibn Abū Tālib

VOLUME ONE

Translated from the Arabic
By
Yasin T. Al-Jibouri





Republic of Iraq
Ministry of Culture
Al-Mamoon House for Translation and Publication

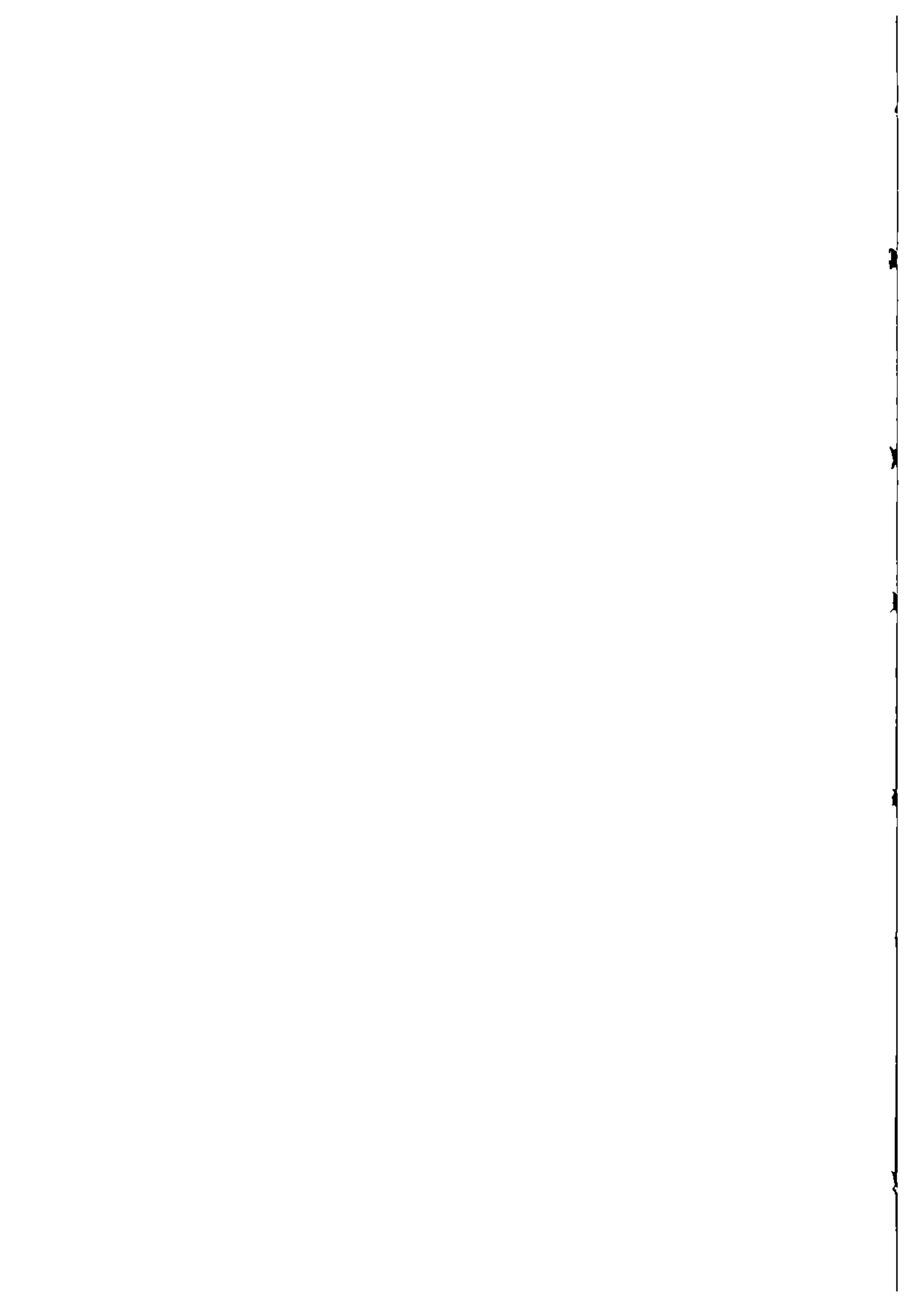
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Dar al-Mamoon for Translation and Publication

Baghdad, Iraq 2013

Nahjul-Balāgha
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Republic of Iraq – Baghdad

Ministry of Culture

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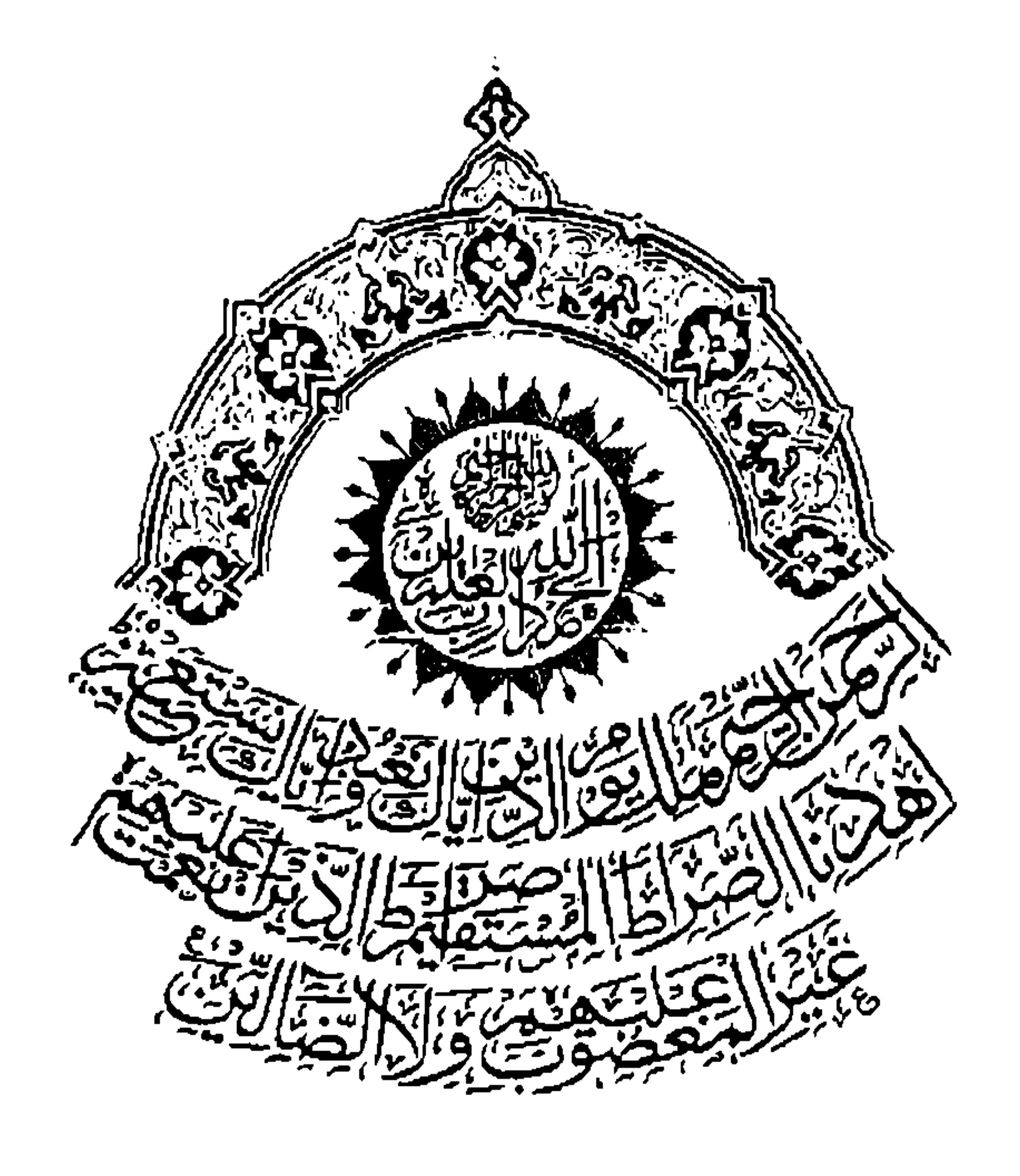
طباعة وإشراف

قالَ علي (عليه السلام):

"الْعِلْمُ عِلْمَان: مَطْبُوعٌ وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُن مَطْبُوعُ"

Commander of the Faithful Ali has said, "Knowledge is of two types: One is recorded and one is heard. What is heard is of no benefit unless it is recorded."

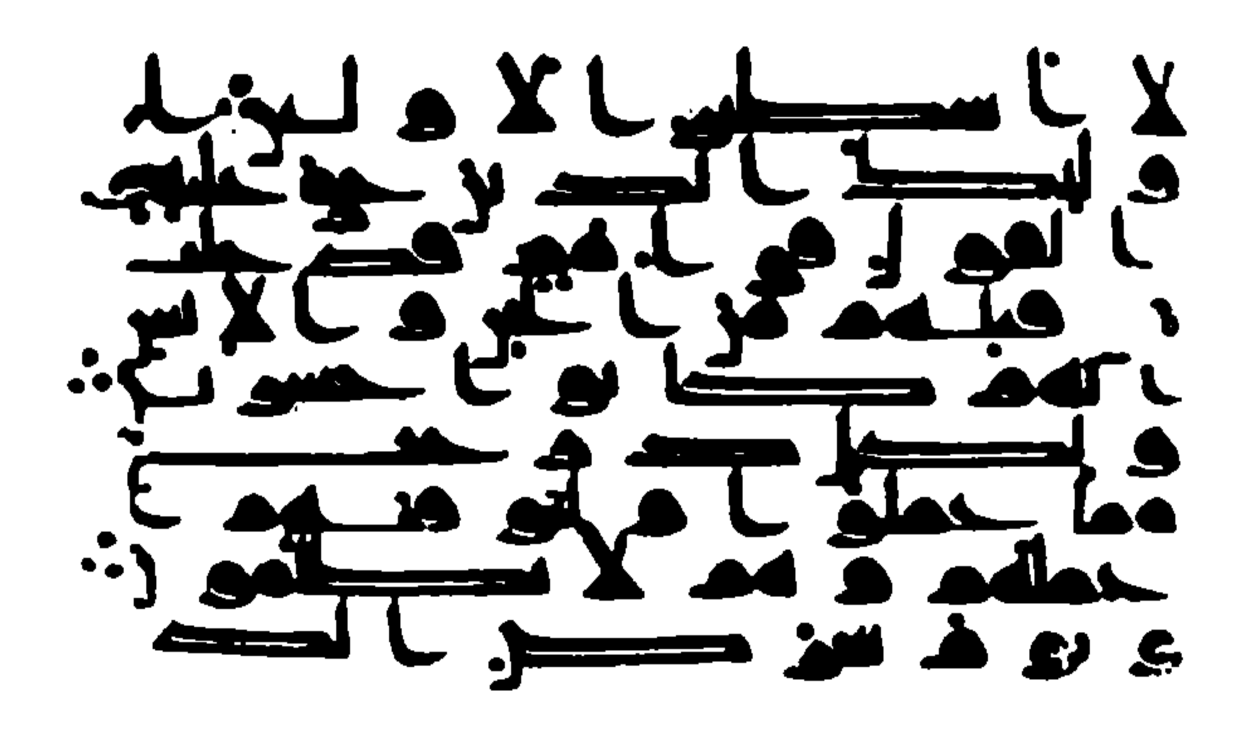




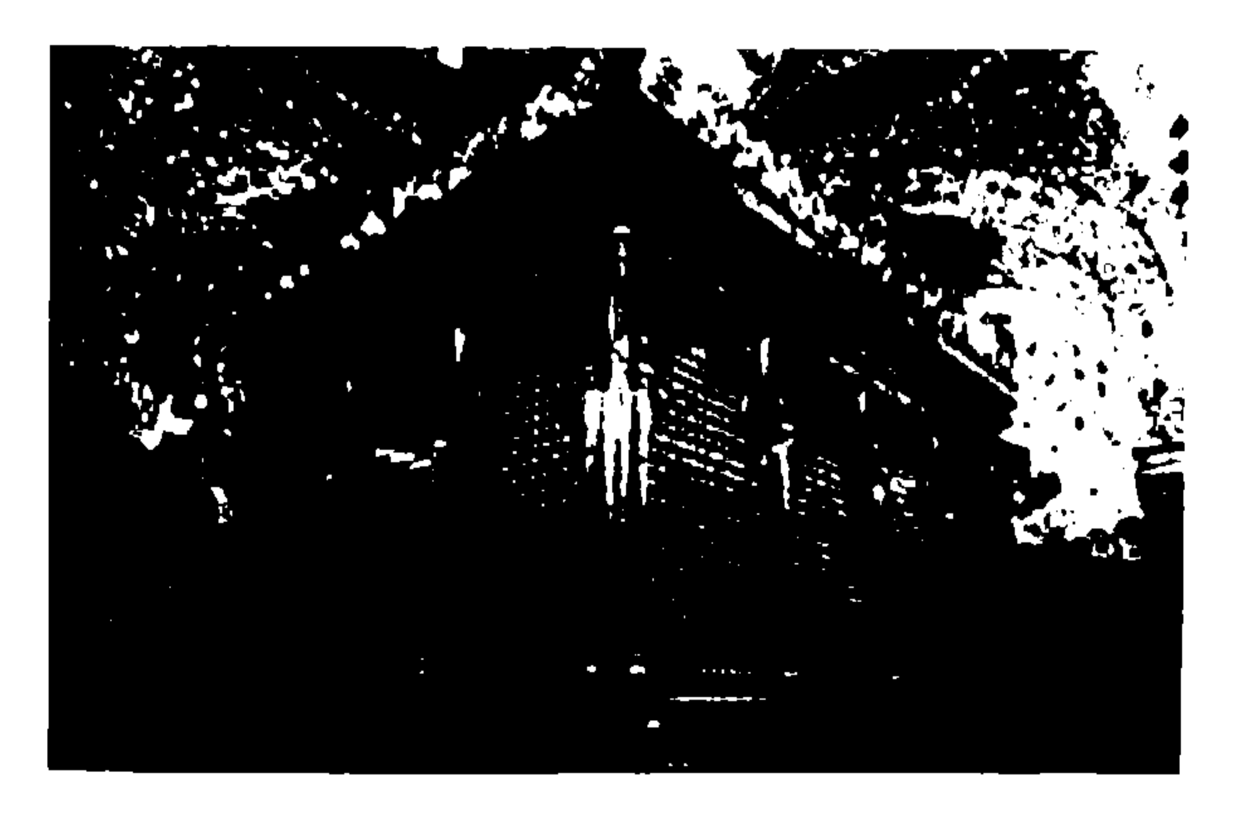
In the name of Allāh, the Most Gracious, the Most Merciful.

Praise belongs to Allāh, the Cherisher and Sustainer of the worlds, the Most Gracious, the Most Merciful, the Master of the Day of Judgment. You do we worship, and Your aid do we seek. Show us the straight way, the way of those on whom You have bestowed Your Grace, neither those whose (portion) is (Your) wrath, nor those who stray.

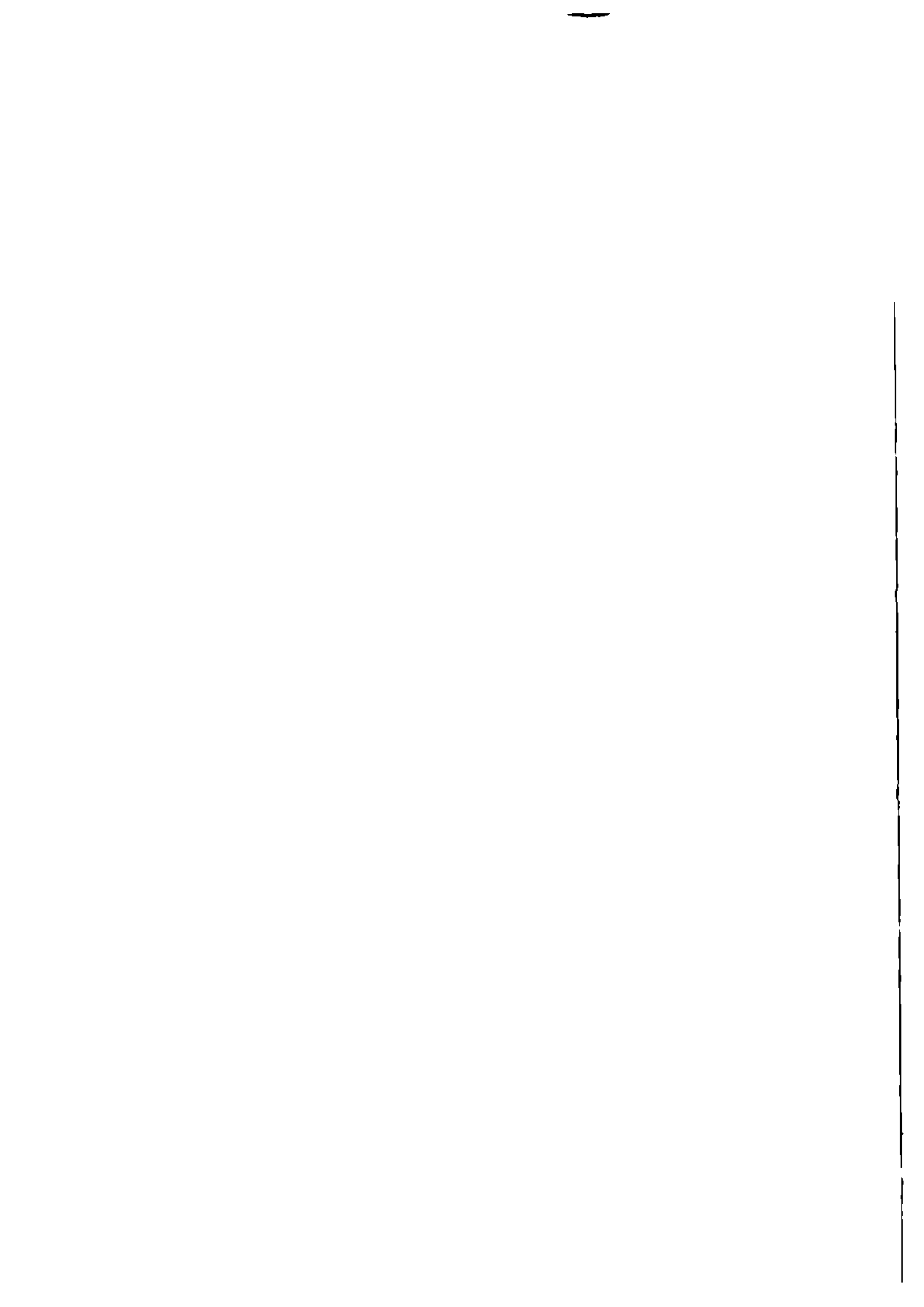
Qurān, 1:1-7

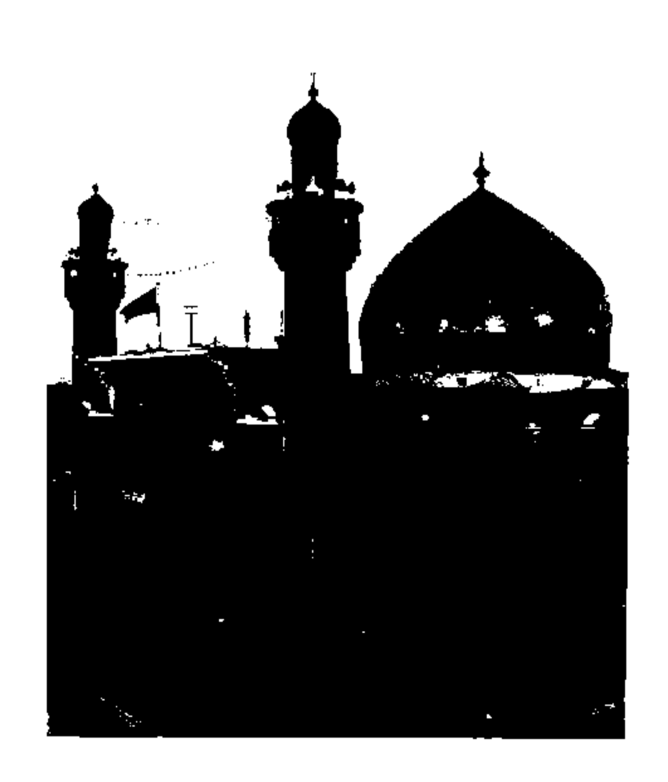


A page of the Holy Qur'ān written by Imām Ali عليه السلام

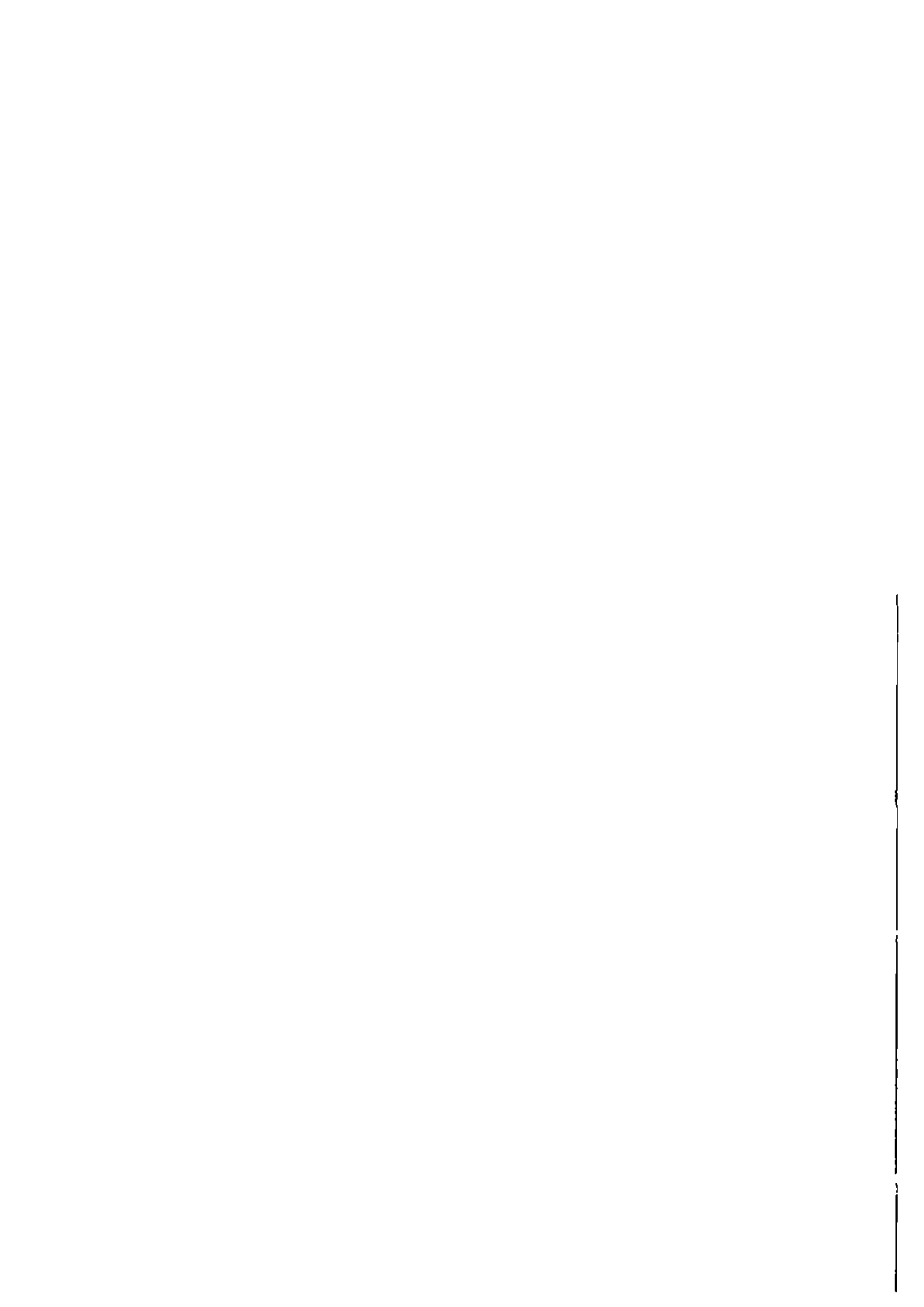


Interior of Mausoleum of Imām Ali عليه السلام





Shrine of Imām Ali ﷺ, Najaf, Iraq



CONTENTS

PART ONE

[1]When Amīr al-Mu'minīn ﷺ demonstrated his intention to chase Talhah and az-Zubayr, he was advised to leave them on their own lest he should receive some harm from them. Amīr al-Mu'minīn ﷺ uttered these words in his reply, the sum total whereof is: "For how long can I be mere a spectator as my right is being snatched away, keeping quiet about it? Now, so long as I have the breath of life, I shall fight them and make them suffer the consequences of their conduct. They should not think that I can be easily over-powered like the badger." Its nicknames are: "Umm Amīr" and "Umm Tāriq". It is also called "the glutton" because it swallows everything and eats up whatever it gets as if several bellies were contained in one and it does not have its fill. It is also called Na`thal. It is a very simple and silly animal. Its slyness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick and calls out softly, "Bow your head, Umm Tāriq, conceal yourself, Umm Amīr." On repeating this sentence, while patting the ground, it conceals itself in a corner of the den. Then, the hunter says, "Umm Amīr is not in its den; it is sleeping." On hearing this, it stretches its limbs and pretends to be asleep. The hunter then puts the knot in its feet and drags it out; it falls like a coward into his hands without resistance.



In the Name of Allāh, the most Gracious, the most Merciful

Path of Eloquence Nahjul-Balāgha

نهج البلاغة

PUBLISHER'S PREFACE

Dar al-Mamoon is pleased to publish this new text and translation of Nahjul-Balagha as its contribution to the "Baghdad: Capital of Arab Culture – 2013" festival in accordance with instructions of its general director, Dr. Alaa Abul-Hassan Ismael, who realizes the great value of a book such as this, actually a literary and a cultural gem *par excellence.*



Dar al-Mamoon

In 1976, the first legal translation body in Iraq was established as the "Central Board for Translation" in order to oversee and look after the translation movement. This was the seed of Dar al-Mamoon for Translation and Publication which came to exist in mid-1980 due to the need for a specialized office that absorbs the development in translation in its various facets and objectives. The goal, then, was defined at its inception thus: the sponsoring of the translation movement in a way that underscores the civilizational and

humanitarian character and to ensure an interaction between the Arab culture and other cultures by acquainting the Arab reader in particular and the world reader in general with selections of international intellectual heritage. It does so by translating books into Arabic and acquainting the foreign reader with selections of outstanding Iraqi literature and art. It also translates Arabic books into the five international languages which the United Nations endorses, namely English, French, German, Spanish and Russian.

Since its establishment, this publishing house has been sponsoring numerous intellectual and cultural activities, hosting art exhibits and contests, musical concerts, theater performances in addition to publishing numerous books and magazines in various languages and at the highest level of excellence. Under the management of Dr. Alaa Abul-Hassan Ismael, the Dar turned into a hub of cultural activities of new dimensions and at higher levels, attracting Iraqi, Arab, Muslim and non-Muslim intellectuals world-wide, holding seminars and workshops, sponsoring lectures and conducting training programs for its staffs in various areas, particularly in translation and publication.

This translation and publication House is divided into departments and divisions. Its departments are organized as follows: written translation, instantaneous translation, Gilgamesh magazine, Baghdad magazine, technical, public relations and media, planning and monitoring, computers and human resources administration. Its divisions number twelve all of which are connected to the office of the general director, and they are for: secretariat of the general director, confidentiality matters, publishing, verification, researches and studies, computer programs and maintenance, documentation and information, legal, administrative services, health and safety, publications warehouse, and a training center for written and instantaneous translation.

One of the main activities which Dar al-Mamoon carries out in its annual plan is the publication of books that are translated from and to foreign languages. It selects books in a way which it hopes it forms a contribution to disseminating the concepts of peace within the cultural network for peace. This network has now become a

persistent necessity following the political events which Iraq witnessed after 2003. Dar al-Mamoon endeavors to spread the cultural awareness and the assertion of the national identity of the Iraqi culture in order to build a solid and effective Iraqi cultural front which can on its own face any hostile storms no matter where they originate or how powerful they may be.

In its plan for the year 2012, the Dar has been able to select book titles according to domestic restrictions, taking into consideration improving the quality level and the precision that ensure their promotion locally and globally. It held eight meetings for its advisory board in order to select the best titles that reflect Iraq's civilization across the centuries and planned to issue 17 literary and cultural books which all were, indeed, issued. Since its establishment, Dar al-Mamoon has published 227 quality books.

As for publishing magazines, it is one of its main activities on its annual plan. These magazines reflect Iraq's civilization at present and in the past while shedding light on future projects of the ministry of culture. Through various topics which its three magazines, Al-Mamoon, Baghdad and Gilgamesh, the Dar tries to cover the most important topics and cultural events for the ministry's projects the most important of which is "Baghdad: Capital of Arab Culture for the Year 2013" in addition to researches and meetings with literary and cultural personalities through four issues for each magazine. Each magazine publishes a special "golden" issue, an idea which became a reality on the sidelines of the Second Baghdad International Translation Conference.

As for the "Iraq Training Center for Instantaneous and Written Translation," Dar al-Mamoon, for the first time since its establishment and under the guidance of its present general director, has been able to achieve a quantum leap in performance and specialization in synch with the goals drawn for it in its internal order. This leap is represented in the establishment of this training center so it may undertake on its shoulders the task of preparing and qualifying translators in the ministry of culture and in other ministry offices as well as civil society organizations according to the most up-to-date sound scientific methods. It uses state-of-the art

equipment and instruments that help such trainees. This Center currently offers courses of two to three months after which each participant is subject to a test. Those who pass the final test are awarded a certificate of participation. The Center's trainers are senior translators of Dar al-Mamoon who acquired a lengthy practical experience in the field of their specialization. Trainers from outside the Dar who are competent and qualified to teach are also hired by Dar al-Mamoon to train according to a work contract. This Center hopes other similar centers worldwide would stay in touch with it in order to exchange views and enrich expertise.

Sad Facts about Nahjul-Balagha Book

It is a sad and deeply regrettable fact that a large percentage of the Arab and Islamic world has been deprived of benefitting from this great work. This sad reality pervaded throughout the Islamic communities for a number of reasons which we do not wish to discuss here. Those who understood this book, their knowledge did not go beyond the translation of its words and the explanatory notes for its sentences. The book's spirit and content were hidden from everyone's eyes. Only lately, it may be said, has the Islamic world begun to explore Nahjul-Balagha. In other words, Nahjul-Balagha has just started its conquest of the Muslim world and of the non-Muslim world as well due to being translated into a number of languages as the reader will come to know later in this Preface.

What is "Nahjul-Balagha"?

Nahjul-Balagha is a collection of sermons, precepts, epistles and aphorisms of Ali عليه السلام as compiled by Sayyid al-Sharif ar-Radi almost a thousand years ago. However, neither the recorded words of Ali عليه السلام are confined to those collected by Sayyid ar-Radi, nor was he the only man to compile them. Al-Mas`udi, who lived a hundred years before Sayyid ar-Radi, in the second Volume of his work ***Muruj al-Dhahab*** مروج الذهب writes the following: "At present, there are over 480 sermons of Ali عليه السلام in the hands of the people, whereas the total number of sermons included by Sayyid ar-Radi in his collection is only 239."

There are, at present, two kinds of work that must be accomplished

with respect to Nahjul-Balagha, so that Ali's thought and views on various important issues expressed in Nahjul-Balagha, which are still relevant and are direly needed by the present-day Islamic society, may be brought to light. The second kind of work required in relation to Nahjul-Balagha is researching the sources (*isnad* اسناد) and the documents relevant to its contents. Fortunately, Muslim scholars in various parts of the Islamic world are devoting themselves to undertaking both of these important tasks.

Nahjul-Balagha is a magnificent collection of the inimitable sermons, invocations (du'as أدعية), wills or pieces of advice, epistles and aphorisms of Ali ibn Abu Talib عليه السلام. Time and years have not only failed to diminish the impressive freshness of this work but have, instead, added constantly to its value as new concepts and ideas have emerged from it.

Ali عليه السلام was undoubtedly a man of eloquence. He delivered a large number of sermons and speeches that became famous. Likewise, numerous sayings containing philosophical wisdom were heard from him. He wrote many letters, especially during the days of his caliphate, which his admirers recorded and preserved with remarkable interest and zeal. Al-Mas`udi (d. 346 A.H./955-6 A.D.), who lived almost a hundred years before Sayyid ar-Radi (d. 406 A.H./1115 A.D.), in the second Volume of his book titled Muruj al-Dhahab, to which reference is made above, under the heading " في ذكر لمع من كلامه و أخباره و زهده Fi dhikr luma' min kalamih, wa akhbarih, wa zuhdih, says the following:

> That which has been preserved by people of Ali's sermons, delivered on various occasions, exceeds 480 in number. Ali عليه السلام used to deliver his extempore sermons without any prior preparation. The people recorded[1] his words and practically derived benefit from them[2].

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[1]Here, it is not clear whether al-Mas'udi means that Ali's sermons were recorded in writing, in books, or if he implies that people preserved them by memorizing them, or if he means both.

[2]al-Mas`udi, *Muruj al-Dhahab,* (Beirut, 1983), Vol. 2, p. 431.

The testimony of an informed researcher and scholar such as al-Mas`udi bears out the large number of Ali's speeches that were extant during his time. Moreover, al-Mas`udi informs us about the extraordinary dedication and ardor of various groups of people in recording and preserving Ali's words.

Book's Compilers

Sayyid al-Sharif ar-Radi, or Sayyid ar-Radi, as he is commonly called, was an ardent admirer of Ali's speeches. He was a scholar, a poet and a man of cultivated taste. Al-Tha`alibi الثعالبي, his contemporary, says the following about him:

> He is the most remarkable man among his contemporaries and the noblest amongst the Sayyids of Iraq. Family and descent aside, he is fully adorned and endowed with literary excellence. He is the most remarkable poet among the descendants of Abi Talib, though there are many distinguished poets among them. To say that of all the tribesmen of Quraish no poet could ever surpass him would not be an exaggeration.[1]

It was on account of Sayyid ar-Radi's earnest love for literature in general, and his admiration of Ali's discourses in particular, that his interest was mainly literary in compiling Ali's words. Consequently, he paid a greater attention to those passages which were more prominent from the literary point of view. This was the reason why he named his anthology "Nahjul-Balagha" which means the "path of eloquence," giving little importance to mentioning his sources, a point rarely ignored by compilers of *hadith* (traditions). Only at times does he casually mention the name of a certain book from which a particular sermon or epistle has been cited. In a book of history or *hadith*, it is of primary importance that the sources be precisely identified; otherwise, little credence can be given to it. The value of a literary masterpiece, however, lies in its intrinsic beauty, subtlety, elegance and depth. Meanwhile, it is not possible to assert that Sayyid ar-Radi was entirely oblivious of the historical value and

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[1]al-Tha`alibi as quoted by Muhammed `Abdoh in *Sharh Nahjul-Balagha*, Introduction, p. 9.

other dimensions of this work, or that his attention was exclusively absorbed by its literary qualities.

Fortunately, after Sayyid ar-Radi, others took up the task of collecting the *isnad* of Nahjul-Balagha. Perhaps the most comprehensive book in this regard is نهج السعادة في مستدرك نهج البلاغة *Nahjul-Saada fi Mustadrak Nahjul-Balagha* by Muhammed Baqir al-Mahmudi, a distinguished scholar was born in 1341 A.H./1923 A.D. and died in 1427 A.H./2006 A.D. In this valuable book, all of Ali's extant speeches, sermons, decrees, epistles, supplications and sayings have been collected. It includes Nahjul-Balagha and other discourses which were not incorporated by Sayyid ar-Radi or were unavailable to him. Apparently, except for some aphorisms, the original sources of all contents of Nahjul-Balagha have been accounted for.

Another compiler of this Nahj is the author of غرر الحكم و درر الكلم *Ghurar al-Hikam wa Durar al-Kalim*, namely Abul-Fath Abul-Wahid al-Amudi. Also, Ali al-Jundi, dean of the faculty of sciences at the Cairo University, in the Introduction to the book titled *Ali ibn Abi Talib* ﷺ, cites a number of collections of Ali's speeches some of which have not yet appeared in print and still exist as manuscripts. These are:

1. Dustur Ma`alim al-Hikam دستور معالم الحكم by al-Qudai, the author of Al-Khutat الخطط;
2. Nathr al-Laali' نثر اللآلي; this book has been translated and published by a Russian Orientalist in one bulky Volume.
3. Hikam Sayyidina Ali ﷺ حكم سيدنا علي: A manuscript of this book exists in Dar al-Kutub al-Misriyya دار الكتب المصرية the famous Egyptian public library.

Famous Intellectuals Testify for Nahjul-Balagha

Ali al-Jundi also relates that when `Abdul-Hamid was asked about what had helped him most in attaining literary excellence, he replied, "It was memorizing the discourses of the 'bald one'." Al-Jundi, in his book titled *Ali ibn Abi Talib: Shi`ruhu wa Hikamuh*, writes about Ali's prose thus: "A certain musical rhythm which moves the

innermost depths of the soul is characteristic of these discourses. The phrases are so rhymed that it can be called poetic prose."

Those who heard Ali عليه السلام speak from the pulpit were very much affected by his words. His sermons made hearts tremble and drew tears from the eyes. Even today, who can hear or read Ali's sermons without a tremor passing through his heart except, of course, if he has no heart at all?! Sayyid ar-Radi, after narrating Ali's famous sermon al-Gharra'15, says the following: "As Ali عليه السلام delivered his sermon, tears flowed from the eyes of the listeners and hearts quivered with emotion." Hamman ibn Shurayh, one of Ali's companions, was a man with a heart full of love for Allah and a soul burning with spiritual fire. At one time, he requested Ali عليه السلام to describe the qualities of the pious and the God-fearing. Ali عليه السلام, on the one hand, did not want to turn his request down but, on the other hand, he was concerned that Hamman might not be able to bear what Ali عليه السلام would say. He, therefore, evaded this request, giving only a perfunctory description of piety and the pious. Hamman was not only dissatisfied with this, his eagerness was heightened, so he pleaded to Ali عليه السلام to speak with greater elaboration. Ali عليه السلام commenced one of his famous sermon and began to describe the characteristics of the truly pious. He enumerated about one hundred and five qualities of such human beings and went on to describe more. But as Ali's words flowed in fiery sequence, Hamman was carried away to the very extremes of ecstasy. His heart throbbed terribly and his spirit was driven to the furthermost limits of emotion. It advanced in eagerness like a restless bird trying to break out of its cage. Suddenly, there was a terrible cry and the audience turned around to find out that it came from none other than Hamman himself. Approaching him, they found out that his soul had already left its earthly abode to embrace an everlasting life. When this happened, Ali's remark, which carried both praise and regret, was: "I feared this would happen. Strange, yet this is how effective admonition affects sensitive hearts," as we read in one of his sermons. This is an example of the kind of influence which Ali's sermons had over the minds and the hearts of his contemporaries.

The Mu`tazilite scholar Ibn Abul-Hadid, who compiled a

voluminous commentary on Nahjul-Balgha, quotes Abdul-Hamid al-Katib, the great master of Arabic prose who lived during the early part of the second Hijri century, as saying, "I learned by heart seventy sermons of Ali ﷺ, and from that time onwards, my mind always overflowed (with inspiration)."

Throughout the Islamic history, the name of `Abdul-Rahman ibn Nubatah is proverbial for oratory among the Arabs. He acknowledges that his intellectual and artistic attainments are indebted to Ali ﷺ. Ibn Abul-Hadid quotes him as saying: "I committed to memory about a hundred discourses of Ali ﷺ; since then, it has served me as an inexhaustible treasure (of inspiration)."

Al-Jahiz الجاحظ was a celebrated literary genius of the early third Hijri century, and his book Al-Bayan wal-Tabyin البيان و التبيين is regarded as one of the four main classics of Arabic literature," the other three being: *Adab al-kitab* of Ibn Qutaybah, *Al-Kamil*, of al-Mubarrad, and *al-Nawadir* of Abu Ali al-Qali, as we are told in the introduction to *Al-Bayan wal-Tabyin* by Ibn Khaldun in his *Muqaddamah*.

Often, in his book, he expresses his great wonder and immense admiration for Ali's discourses. From his remarks, it is evident that a large number of Ali's sermons were commonly known to the people of his day. In the first Volume of his *Al-Bayan wal-Tabyin*, after stating that some people praise precision in speech or prefer silence and disapprove profusion, al-Jahiz writes the following: "The profusion of speech that has been regarded with disapproval is futile talk, not so what is fruitful and illuminating; otherwise, Ali ibn Abi Talib ﷺ and `Abdullah ibn `Abbas were men of prolific speech."

In the same Volume of his work, he quotes this famous sentence of Ali ﷺ: "The value of a man lies in what he has mastered." Al-Jahiz devotes half a page to expressing his admiration for this sentence and writes further: "If our book did not contain anything but this sentence, it would suffice it. The best speech is one the little of which makes you dispense with much of it, one in which the meanings are not concealed within words but stand out."

Then he remarks saying, "It appears as if Allah Almighty has enveloped it with His glory and covered it with the light of wisdom proportionate to the piety and *taqwa* of its speaker." In the same work, where he discusses the oratory of Sa`sa`ah ibn Suhan al-`Abdi, al-Jahiz says the following: "No greater proof of his excellence as an orator is required than the fact that Ali عليه السلام occasionally came to him and asked him to deliver a speech."

Ibn Abul-Hadid was a Mu`tazilite scholar of the 7th Hijri/13th A.D. century, and he was a masterly writer and an adept poet, and, as we know, a man who admired Ali's discourses. Accordingly, he expressed his profound admiration for Ali عليه السلام repeatedly throughout his book. In the Introduction to his famous commentary on Nahjul-Balagha titled شرح نهج البلاغة *Sharh Nahjul-Balagha*, he writes the following: "Truly have Ali's discourses been regarded as inferior only to that of the Creator and superior to that of all creatures. All people have learned the arts of oration and writing from him. Suffices to say that people have not recorded even one-tenth of one-twentieth of the speech of any other companion of the Prophet ﷺ, of what they recorded and preserved of Ali's discourses, although there were many eloquent persons among them."

Again, it is sufficient that a man such as al-Jahiz has so much praise for Ali عليه السلام in his book *Al-Bayan wa al-Tabyin*.

Nahjul-Balagha in Modern Times

During the fourteen centuries that have passed since Ali's times, the world has seen innumerable changes in language, culture and taste. One may be tempted to think that Ali's discourses, although they might have invoked the admiration of the ancient ones, may not suit the modern taste. But one would be surprised to learn that such is not the case at all. From the point of view of literary form and content, Ali's discourses have the rare quality of transcending the limitations of time and place.

Having quoted the views of classical writers, we shall quote the relevant views expressed by our contemporaries.

Late Shaikh Muhammed Abdoh, formerly Mufti of Egypt, is a man who came to know Nahjul-Balagha by chance. This preliminary acquaintance grew into a passionate love for this unique book, leading this great scholar into writing a commentary on it. It even prompted him to make it popular among Arab youths. In the Preface to his commentary, he says the following: "Among all those who speak the Arabic language, there is not a single man who does not believe that Ali's discourses, after the Qur'an and the *ahadith* of the Prophet ﷺ, are the most noble, the most eloquent, the most profound and the most comprehensive."

He then quotes Qudamah ibn Ja`far as saying: "Some have shown mastery in short sayings and others in long discourses, but Ali عليه السلام has surpassed all others in both of these, even as he has surpassed them in other merits as well."

Shakib Arsalan, nicknamed "Amir al-Bayan"(the master of clear speech), is another celebrated writer. Once in a gathering held in his honor in Egypt, a speaker stepped up to the podium. In the course of his speech, he remarked, "There are two individuals in the history of Islam each one of whom can truly be called *amir al-bayan*: one is Ali ibn Abu Talib and the other is Shakib [Arsalan]." It was at that very moment that Shakib Arsalan (1871-1946) himself felt very irritated, left his seat and walked to the podium. Deploring the comparison which his friend had just made between Ali عليه السلام and himself, he said: "What comparison can there be between Ali عليه السلام and me?! I am not worth to be compared even to the strap of Ali's sandals!"

In the Introduction to the book titled Imam Ali عليه السلام by George Jurdaq, a Lebanese Christian writer, Michael Naimah, also a Lebanese Christian writer, says the following: "Ali عليه السلام was not only a champion on the battlefield but also a hero in all other fields: in the sincerity of heart, in the purity of conscience, in the spell-binding magic of speech, in true humanitarianism, in the fineness and warmth of faith, in the height of tranquility, in the readiness to help the oppressed and the wronged, and in total submission to the truth

wherever it may be and whichever form it assumes. He was a hero in all these fields."

Nahjul-Balagha: A Literary Classic

Most nations have certain literary works which they regard and are regarded by others as well as "masterpieces" or "classics". Here, we shall limit our discussion to the classics of Arabic literature the merits of which are more or less perceptible by us, leaving the other classics of the ancient world, of Greece and Rome and so on, and the masterpieces of the modern age from Italy, England, France and other countries to be discussed and evaluated by those who are familiar with them and are qualified to discuss them.

Of course, an accurate judgment about the classics of Arabic is possible only for scholars who have specialized in classical literature. But it is an accepted fact that each of these masterpieces is great only in a particular aspect, rather than in each and every aspect. To be more precise, every author of these classics displayed his mastery in a single, specific field to which his ingenuity was confined.

Occasionally, if one left his special field to tread other grounds, he failed miserably.

In his commentary, Ibn Abul-Hadid cites with *isnad* (authentic sources/references/transmitters) an interesting anecdote. Here is what he writes: "During the holy month of Ramadan, it was Ali's custom to invite people to dinner. The guests were offered meat, but Ali عليه السلام himself abstained from eating the food which was prepared for the guests. After the dinner, Ali عليه السلام would address them and impart moral instruction to them. One night, as they sat for dinner, a discussion commenced about the poets of the past. After the dinner, Ali عليه السلام, in the course of his discourse, said: "The faith is the criterion of your deeds; *taqwa* (piety) is your shield and protector; good manners are your adornment, and forbearance is the fortress of your honor." Turning to Abul-Aswad al-Du'ali, who was present there and then and who had moments ago taken part in the discussion about poets, Ali عليه السلام said, "Let us see, who in your

opinion is the most meritorious of poets?" Abul-Aswad recited a verse of Abu Dawud al-Ayadi, remarking that in his opinion, Abu Dawud was the greatest poet. "You are mistaken; such is not the case," Ali عليه السلام told him, whereupon the guests, seeing Ali عليه السلام taking an interest in their discussion, pressed him to express his opinion as to whom he considered to be the best among poets. Ali عليه السلام said to them, "It is not right to give a judgment in this matter for, to be certain, the pursuits of the poets are not confined to a single field so that we may point out the forerunner among them. Yet, if one were forced to choose one of them, then it may be said that the best of them is one who composes not according to the period's inclinations, nor out of fear and inhibition, [but he gives free rein to his imagination and poetic inspiration]."Asked about whom this description would fit, Ali عليه السلام replied, "*Al-Malik al-Dilleel* الملك الضليل, Imri'ul-Qays."

It is said that when someone inquired about who the most eminent poet of the Jahiliyyah (pre-Islamic period) was, Yunus ibn Habib al-Dabbi (d. 798 A.D.), the famous grammarian, answered as follows: "The greatest poet is Imri'ul-Qays when he mounts his steed [i.e. when he composes epic poetry motivated by the feelings of courage and bravery and the passions roused on the battlefield], al-Nabighah al-Thubyani [the genius belonging to Banu Thubyan] when he flees in fear [i.e. when he expresses himself on the psychological effects of danger and fright], al-Zuhayr ibn Abu Sulma when he takes delight [in something], and al-A`sha [the one who could not see very well], when he is in a merry and joyful mood." Yunus meant to say that each of these poets had a special talent in his own field, one in which his works are considered as masterpieces. Each of them was foremost in his own specialty beyond which his talent and genius did not extend.

Aside from his speech, in general, Ali عليه السلام had a spirit that was universal, all-embracing, and multi-dimensional, and he has always been eulogized for this quality. He is a just ruler, a devotee who remains awake all night long worshipping Allah; he weeps in the niche of prayer (*mihrab* محراب) and smiles on the battlefield. He is a tough warrior, a softhearted and kind guardian. He is a philosopher

of profound insight and an able general, a teacher, a preacher, a judge, a jurist, a peasant and a writer. He is a perfect man whose great soul envelopes all spheres of the human spirit.

Nahjul-Balagha Themes

The variety of topics and themes discussed in Nahjul-Balagha unfolds a wide spectrum of problems that give hue to these heavenly discourses. The various topics covered in Nahjul-Balagha, everyone of which is worthy of discussion, may be outlined as follows:

- Theological and metaphysical issues;
- Mystic path and worship;
- Government and social justice;
- Ahl al-Bayt عليهم السلام and the issue of caliphate;
- Wisdom and admonition; the world and worldliness;
- Heroism and bravery
- Predictions, predictions, and eschatology;
- Prayers and invocations;
- Critiques of the contemporary society;
- Social philosophy;
- Islam and the Qur'an;
- Morality and self-discipline;
- Personalities... and a host of other topics;
- Theology and Metaphysics.

One of the basic issues dealt with in Nahjul-Balagha relates to theological and metaphysical problems. All in all, there are about forty places where the sermons, letters, and aphorisms discuss these issues.

Some of these pertain to the aphorisms, but more often the discussion is longer, covering sometimes several pages. The passages on *tawhid* (Unity of the Divine) in Nahjul-Balagha can perhaps be considered to be the most wonderful discussion. Without any exaggeration, when we take into account the conditions in which they were delivered, they can almost be said to be miraculous. Consider, in particular, two specific sermons of Ali one of which contains no ألِيف ممدودة "elongated aleef" and not a single letter of the other has a dot نقطة anywhere. Has any other Arab produced such

sermons, poetry or prose?

Emphasis on *Tawhid* in Nahjul-Balagha

The discussions of the Almighty and of His being an indivisible One, the *tawhid* related themes, in Nahjul-Balagha are of a varied nature. Some of them constitute studies of the scheme of creation bearing witness to Divine creativity and wisdom. Here, Ali ﷺ speaks about the whole system of the heavens and the earth, or occasionally discusses the wonderful features of some specific creature like the bat, the peacock or the ant, and the role of the Divine design and purpose in their creation. To give an example of this kind of discussion, we may quote a passage regarding the ant:

Have you observed the tiny creatures that He has created? How He has made them strong and perfected their constitution and shaped their organs of hearing and sight, and how He has styled their bones and skin?

Observe the ant with its tiny body and delicate form. It is so small that its features can hardly be discerned by the eye and so insignificant that it does not enter our thoughts. See how it roams about upon the ground and arduously collects its livelihood. It carries the grain to its hole and deposits it in its store. It collects during the summer for the winter and, when winter arrives, it foresees the time to reemerge. Its livelihood is guaranteed and designed according to its built. The Benefactor and the Provider does not forget or forsake it. He does not deprive it, even though it should be in hard and dry stones and rocks. You will be amazed at the delicate intricacy of its wonderful constitution if you investigate the structure of its alimentary canals, its belly, and its eyes and ears which are in its head.

However, most of the discussions about *tawhid* in Nahjul-Balagha are rational and philosophical. The rare sublimity of Nahjul-Balagha becomes manifest in these discourses. In these philosophical and rational discourses, what constitutes the focus of all arguments is the infinite, absolute and self-sufficing nature of the Divine Essence. In these passages, Ali ﷺ attains the peaks of eloquence, and none, neither before him nor after him, has come close to him in this

aspect.
Another issue dealt with is that of the absolute simplicity of the Divine Essence and negation of every kind of multiplicity, divisibility in the Godhead, and the refutation of separability of the Divine Attributes from the Divine Essence. This theme occurs repeatedly in Nahjul-Balagha.

Also discussed is a series of other profound problems which had never been touched before him. They are: "Allah being the First while also being the Last; His being simultaneously the Manifest and the Hidden; His precedence over time and number, i.e. His pre-eternity is not temporal and His Unity is not numerical; His Supremacy, Authority, and Self-sufficiency; His Creativeness; that attendance to one affair does not prevent Him from attending to other affairs; the identity of Divine Word and Act, the limited capacity of human reason to comprehend His reality, that gnosis, *ma`rifa* معرفة, is a kind of manifestation of Him upon the intellects, which is different from mental conception or cognition, the negation of such categories and qualities such as corporeality, motion, rest, change, place, time, similitude, antithesis, partnership, possession of organs or parts, limitation and number, and a series of other issues which we shall, by the will of Allah, mention later and give examples of everyone of them. Even a thinker who is well-versed in the beliefs and views of ancient and modern philosophers would be struck with wonder upon seeing the wide range and scope of the problems propounded in this wonderful book.

An elaborate discussion of the issues raised and dealt with in Nahjul-Balagha would itself require a voluminous book and cannot be covered in this or any other Preface.

Translations of Nahjul-Balagha
Following is a list of some translations of Nahjul-Balagha:

English
- *Nahjul-Balaghah / Peak of Eloquence*. 3rd ed. Trans. Sayed 'Ali Reza. Elmhurst, New York: Tahrike-Tarsile-Qur'an, Inc., 1984. The Translator of these three Volumes of Nahjul-Balagha, namely Yasin T. al-Jibouri, has revised later editions of these publications

the most recent of which is the 7th edition and is dated 2009. It carries ISBN 978-1-879402-34-8 (paperback) and ISBN 978-1-879402-35-5 (casebound) as well as the Library of congress Catalog Number 2005900698, British Library Cataloguing in Publication Data.

- *Nahjul-Balaghah*. Ed. Muhyi al-Din 'Abd al-Hamid with commentary from al-Shaykh Muhammad 'Abdoh. 3 vols. al-Qahirah: Matba'at al-Istiqamah القاهرة: مطبعة الاستقامة, n.d.

French
- *La voie de l'éloquence*. Ed. Sayyid 'Attia Abul Naga. Trans. Samih 'Atef El Zein et al. 2nd ed. Qum: Ansariyan, n.d.

Romanian
- *Nahjul-Balagha / Calea vorbirii alese*. Trans. Geroge Grigore. Cluj-Napoca: Kriterion, 2008.

Russian
- *Пут ь красноречия (Put' krasnorechiya)*. Trans. Abdulkarim Taras Cherniyenko. Moscow: Восточная литература (*Vostochnaya literatura*), 2008.

Spanish
- *La cumbre de la elocuencia*. Trans. Mohammed 'Alí Anzaldúa-Morales. Elmhurst: Tahrike Tarsile, 1988.

Urdu
- *Urdu translation written in HINDI language'*

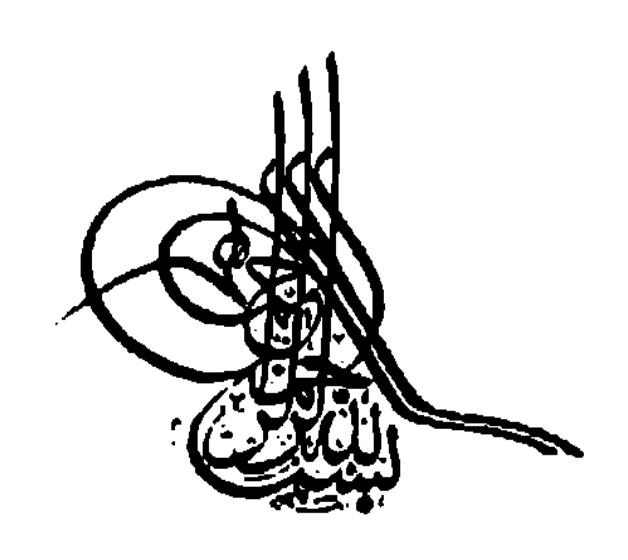
There may be other translations of this book in existence information about which has not been made available at the time when this Preface is written. As a matter of fact, a research about these translations is presently underway by an Iraqi scholar, namely Salah Mahdi al-Fartousi, Ph.D. (1946 -), and Dar al-Mamoon will surely consider the publication of such a research.

The Publisher sincerely hopes the reader will enjoy and benefit from this treasure of knowledge and looks forward to translating and publishing many such literary gems.





An aerial view of the Ka`ba in Mecca, Saudi Arabia



INTRODUCTION:

This is Volume One of the compilation of statements and letters of Imām Ali ibn Abū Tālib, the legacy left for us by al-Sharīf ar-Radi, namely Muhammed ibn al-Hussain ibn Mousa (359 – 406 A.H./969 – 1015 A.D.), as a book titled *Nahjul-Balāgha*, the path, way or method of eloquence, and there will be two more, *Inshā-Allāh*, work on which is underway.

Allāh, to Whom all praise and exaltation belong, has addressed us in magnificent eloquence in His Holy Qur'ān, challenging all the Arab men of letters to produce something similar to His speech. This is so because the Arabs have a taste for eloquent speech, appreciating, classifying and cherishing it. This is how in the end they believed in the Qur'ān and in the Prophet's Message because whenever they heard verses of the Holy Qur'ān, they said that their source could not be human. Our master, the Commander of the faithful عليه السلام, also spoke eloquently in his sermons and admonishments, so much so that his speech rose above all that of the *sahāba* (companions of the Prophet ﷺ) and the *tābi`īn* (those who learned from the *sahāba*), and it became common knowledge that such eloquence could not be produced by anyone other than the Imām عليه السلام. Thus, we notice many testimonies by many a genius of the Arabic language, even from those who are not followers of the Progeny عليهم السلام of the Holy Prophet ﷺ.

`Āmir al-Sha`bi[1] has said, "The Commander of the Faithful ﷺ, made nine statements extemporarily which gouged out the eyes of eloquence, orphaned the jewels of wisdom and prevented all other people from matching a single one of them. Three of them are monologues wherein the Imām addresses the Almighty; three others are about wisdom, and the last three are about conduct. As for those in which he addressed the Almighty, they were:

الهي كفى بي عزا ان اكون لك عبدا، وكفى بي فخرا ان تكون لي ربا؛ انت كما احب، فاجعلني كما تحب

1. *Lord! Suffices me for honor to be Your servant*; 2. *Suffices me for pride that You are my Lord*; 3. *You are as I love You to be, so, do make me as You love I should be.*

"As for those about wisdom, he said,

قيمة كل امرأ ما يحسنه, وما هلك امرأ عرف قدره, والمرء مخبوء تحت لسانه

1. *The everyone's worth is measured according to that which he doest the best*; 2. *Nobody perishes if he knows his real value*; 3. *One is hidden underneath his tongue.*

"As for those about one's conduct, he said,

أمنن على من شئت تكن أميره, واستغن عمن شئت تكن نظيره، واحتج الى من شئت تكن اسيره

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[1] `Āmir ibn Sharāhīl ibn Abd ibn Thi-Kibar "Abū `Amr" al-Hamadāni al-Sha`bi, famous as "Imām al-Sha`bi", was born in Kūfa in 16 A.H. and died in 103 A.H. (637 – 721 A.D.), though references differ about these dates. According to al-Thahbi, he was "an imām, *hāfiz*, *faqīh*, firm and in control of the science of *fiqh*." Ibn Hajar al-`Asqalāni describes him as a renown *faqīh* (jurist), a man of virtue, and Ibn Sīrīn describes the large circle of the man's followers in Kūfa when there were many sahaba (companions of the Prophet) were there.

Do whomsoever you please a favor, and you will then have a command over him, 2. *Do without whomsoever you please, and you will then be his peer*; 3. *Be in need of whomsoever you please, and you will then be his captive*."

The talk about great men shines with lessons and morals, reflecting one's merits. The talk about great men is like shiny pages in the chronicles of history from which lessons and admonishments are derived so they may be like lighthouses that offer guidance to those who have lost their way in the seas. Ali ibn Abū Tālib ﷺ is the only individual about whom all Muslims agree from among all the *sahāba* and *tābi`īn* even when they differ about vesting titles of leadership on him: Some of them consider him as an Imām obedience to whom is mandatory, while others regard him as the fourth caliph who succeeded the Holy Prophet ﷺ. Whoever disobeys him is a renegade from the creed, an apostate. He, in truth, is just as he, peace with him, described himself: يَنْحَدِرُ عَنِّي السَّيْلُ وَلَا يَرْقَى إِلَيَّ الطَّيْرُ "Flood (of knowledge) flows down from me; a bird does not rise higher than me" (refer to his Sermon No. 3 in this book). And he is just as the Holy Prophet ﷺ described:

أنا مدينة العلم و علي بابها

"I am the city of knowledge, and Ali is its gate."

Al-Khalīl ibn Amed al-Farāhīdi[1] has said, "When everyone is in need of someone, while he does not need anyone, it is evidence that he is everyone's Imām."

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[1]He is "Abū Abdul-Rahmān" al-Khalīl ibn Ahmed al-Farāhīdi al-Basri (100 – 173 A.H./718 – 791 A.D.), of the Azd tribe, founder of the science of scansion, mentor of Seebawayh was the first to write a concordance for the Arabic language. Al-Farāhīdi was one of the most prominent scholars of the Basra School. He is said to have been born in Oman. A number of books are attributed to him such as معاني الحروف (*Ma`āni al-Hurūf*, meanings of alphabets), العوامل والعروض والنقط (*Al-'Awāmil wal Arūd wal Nuqāt*, factors, scansions and dots). He revolutionized the way the *harakāt* (accent/emphasis marks) are drawn in Arabic.

Fakhr ad-Dīn ar-Rāzi[1] said, "If one takes Ali as the Imām of his faith, he holds on to the strongest tie العروة الوثقى (to the Almighty) in his creed and in his own self."

Translating of this book into English is not an easy job for anyone who loves Imām Ali ibn Abū Tālib. It requires eloquence skills in both Arabic and English, a deep knowledge of religious sciences and their terminology as well as in history, literature and philosophy. He has earned the testimony of people of specialization as the translator whose work needs no editing.

Surely Allāh is the One Who grants success and terseness; He suffices us as the Master and the great Supporter.

Reading this book will take you back to the first years of the birth and dissemination of the Islamic faith, the people who sacrificed for its defense and promotion, and those who found in it an opportunity

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[1]His full name is Muhammed ibn Omer ibn al-Hassan ibn al-Hussain ibn Ali al-Taymi (of the Taym tribe) al-Bakri (of the Banf Bakr mother tribe). Banf Bakr belongs to the populous Quraish tribe. Ar-Rāzi joins caliph Abū Bakr in lineage, and he is also known as al-Tabarist¡ni or the son of Ray's Khateeb. He is a follower of the Sh¡fi`i sect, an imām of exegesis, an encyclopedic scholar whose researches, studies and works vary from sciences of linguistics and logical humanities to those of pure physics, mathematics, medicine and cosmetology. He was born in Ray (now incorporated within metropolitan Tehran, Iran) in 543 A.H. and died in 606 A.H. (1148 – 1209 A.D.). Originally, he was from Tabaristān, but he migrated to Khawārizm and Khurāsān where people became avid readers of his great books. He mastered Persian, went to Basra in support of the Ash`aris and to rebut philosophers and the Mu`tazilites of his time. Whenever he rode, at least three of his *faqīh* students walked in his company, the شيخ الاسلام "mentor of Islam" that he was. He wrote numerous and useful books the most important of which are: التفسير الكبير which he called مفاتيح الغيب Keys to the Unknown in which you will find material which is not to be found in any other book of exegesis. He also wrote المحصول في علم الأصول "the harvest crop in the science of principles," المطالب العالية في علم الكلام "the lofty pursuits" which deals with the science of logic, نهاية الاجاز في دراية الاعجاز "the ultimate end in the knowledge of what is miraculous, الأربعين في أصول الدين "the forty matters in the principles of the creed, a book in geometry and many, many other works.

to win worldly benefits: positions, power and prestige. Reading this book will make you feel that you are living among the earliest Muslims, savoring their victories and feeling the pain of their defeats. It paints a portrait of personal struggles for power, of schemes, plots, intrigue and trickery; after all, Muslims are only human.

The reader will appreciate the two main characteristics of Nahjul-Balāgha: its literary excellence and multi-dimensionality. It is a book that cites, with facts and figures, the birth and rise of various controversies, struggles, feuds, ambitions and lust for power and riches. He will read how the book discusses the theological and metaphysical ideas of its author, Imām Ali ibn Abū Tālib ﷺ, cousin, son-in-law and the right hand of the Prophet of Islam ﷺ.

One part of this book deals with *ibāda* (adoration, worship) and its various levels. Another part deals with the Islamic government and social justice. Another part deals with the controversial issue of caliphate (*khilāfa*) and the superior status of Ahl al-Bayt ﷺ, the immediate family of the Prophet of Islam ﷺ. It discusses in another part Nahjul-Balāgha's ethical teachings, particularly the Islamic concept of *zuhd* (asceticism), the lust for life in this world (*dunya*), which is quite often condemned in Nahjul-Balāgha in preference of laboring for the hereafter, and the meaning of the contrast between life in this world and that in the hereafter, which is also a recurring theme.

This is not the first edition of Nahjul-Balāgha, and we doubt it will be the last. Its previous edition, the 7th U.S. edition, which Yasin T. al-Jibouri edited for Tahrike Tarsile Qur'ān, Inc. of New York, is dated 2009 and falls in 990 large pages. As this text is being prepared for publication the 8th edition is also being published by Tahrike Tarsile Qur'ān. Meanwhile, if you wish to review and/or acquire your own copy of this great book, it is available for sale on the Internet on many web sites, particularly www.amazon.com. This edition in your hands, to the best of our knowledge, is the first that contains both Arabic text and its English translation, and the number of its volumes will be three. It is anticipated that Volume Three of

this edition will *Insha-Allāh* introduce the reader to the precious relics preserved for centuries at the Shrine of the great author at al-Najaf al-Ashraf, Iraq, and for the very first time with details and valuable information about each relic.

The book in your hands may be the most extensive research in print about this famous book, about its most revered author, Imām Ali عليه السلام, contents and compiler. We cannot do justice to this great book without enlightening the readers about its subject-matters as follows:

Nahjul-Balāgha comprises various issues that cover major problems of metaphysics, theology, *fiqh*, *tafsir*, *hadīth*, prophetology, imāmate, ethics, social philosophy, history, politics, administration, civics, science, rhetoric, poetry, literature, etc. Most of the discussions about various theological issues and philosophical notions in Islam have their origin in this very book. Similarly, all the controversies regarding socio-political problems in the Muslim society and state left their echo in Nahjul-Balāgha, or rather those were inspired from the utterances of al-Imām Ali عليه السلام. The book not only reflects the spirit of early Islam and the teachings of the Qur'ān and the Prophet ﷺ in the proper perspective but also serves as a guide to traverse the future in the light of these teachings.

It is a matter of regret that Nahjul-Balāgha was not properly utilized by Muslims as a source book of Islamic philosophy, logic, *fiqh* and ethics due to misconceptions about its attribution to Imām Ali عليه السلام. In the presence of strong and sufficient evidence in support of the contents of the book being authentic, it was sheer prejudice and lack of the spirit of inquiry that was responsible for neglecting such a reliable source of Islamic thought. In recent times, the Orientalists have spread the unfounded doubts of Ibn Khallikān and al-Dhahbi among Muslim and non-Muslim scholars in the name of objectivity in research, thus giving a respectable appearance to their ignorance which was, of course, combined and prompted by their prejudiced motive to alienate the Muslims from their intellectual heritage. Many scholars, particularly in India and Pakistan, question the authenticity of Nahjul-Balāgha's ascription to Amīr al-Mu'minīn عليه السلام mixing words of research-objectivity with a hefty pose of a dispassionate

seeker of the truth. None of them, for sure, ever studied any book about early sources of the sermons and letters of Imām Ali ﷺ, nor did any one of them ever try to really gain objective information about this great book. Unfortunately, none of them bothered to go through even the valuable research done by Imtiyaz Ali Khan Arshi, a widely read and respected writer in the Urdu literary circles in the Indo-Pakistani subcontinent. Those who insist on denying the veracity of Nahjul-Balāgha are either suffering from a malady of deeply-rooted prejudice spread through the propaganda of the supporters of Banu Umayyah, or their minds and spirits have been blinded by the propagation of falsehood by some Orientalists under the garb of high-sounding academic jargon. If our minds are cured of this jaundiced perception of our own past, Nahjul-Balāgha can be paid the attention it deserves, its contents and meanings will then be objectively studied, fully explored and exploited for a better understanding of Islamic ideologies, facts and realities.

A look at the subjects discussed in Nahjul-Balāgha will be helpful in ascertaining the wide scope of this invaluable treasure of wisdom. So far, a few attempts to classify the book's subject-matters and to index it accordingly have been made, yet none of them has been sufficiently comprehensive. A subject-wise index of the contents of Nahjul-Balāgha has been prepared by Ali Ansāriyan and published in Arabic under the title الدليل على موضوعات نهج البلاغة *Al-Dalīl 'ala Mawdu'at Nahjul-Balāgha* in 1395 A.H./1975 A.D. It was translated and published three years ago in Persian with the subtitle of *Nahjul-Balāgha Mawdu'i* نهج البلاغة موضوعي. The compiler has divided the contents into eight categories each of which deals with a specific subject further divided into various issues pertaining to the main theme. The main divisions are as follows:

1. *Ma'rifat Allāh*: knowing Allāh,
2. *Ma'rifat al-kawn*: knowing the cosmos,
3. *Ma'rifat al-hujjah*: knowing the Proof,
4. *Ma'rifat nizam al-hukumah wa al-mujtama'*: knowing the system of government and society,
5. *Ma'rifat al-'ahkam*: knowing the rulings,
6. *Wa'rifat al-'akhlaq*: knowing ethics,
7. *Ma'rifat al-ta'rikh*: knowing history, and

8. *Ma'rifat al-ma'dd*: knowing the afterlife

The major issues covered under the main categories can be summarized thus:

I *Ma'rifat Allāh* (knowing God): The utterances and writings of Amīr al-Mu'minīn عليه السلام on God and His Attributes are divided into eighteen subheadings in the following manner:

1. *tawhīd*, the Unity of God;
2. *sifāt al-dhāt*, Attributes of the Essence;
3. *al-`ilm wal hikma*, the Knowledge and Wisdom of God;
4. *`azama wa qudra*, Greatness and Power of God;
5. *basīr*, Seer;
6. *samī`*, Hearer;
7. *hayy*, Living;
8. *mutakallim*, Speaker;
9. *jabarūtiyya*, Omnipotence;
10. *`adl*, Divine Justice;
11. *nusra* wa *intiqām*, Help and vengeance of God;
12. *at-tawakkul `alayh*, Dependence on God;
13. *at-tahmīd lahu*, Praise to God;
14. *al-'isti`āna bih*, Seeking assistance from God;
15. *ar-razzāq wa ar-rizq*, the Provider and the provision, divided into further sub-issues;
16. worship and worshippers, divided into sub-headings dealing with various forms and kinds of worship and worshippers, the worst and the best human beings, and worship of things other than God;
17. manifestation of God and the Beatific Vision;
18. *al-qada' wa al-qadar*, Divine Decree and Destiny;

II *Ma`rifat al-kawn*, knowledge of the universe, covers:

1. the heavens and the earth;
2. the creation and properties of living beings: Under this topic, Imām Ali عليه السلام describes various animals such as the bat, the ant, the peacock and other birds;
3. many various aspects of the human nature;

4. angels, their worship and utterances with special reference to Jibrā'īl (Gabriel) and Mikā'īl (Michael) archangels;
5. Satan.

III *Ma`rifat al-hujjah*, knowledge about the Proofs or Arguments of God: The first part of it is devoted to prophetology; that is, the characteristics and the aims of the prophets, their companions and families, their character, etc.; the next seven sections, from the second to the eighth, deal with the lives of Adam, Abel and Cain, Salih, Moses and Aaron, Ban£ Isra'il (the Israelites), David and Solomon and Christ ﷺ. The ninth section is devoted to the life and character of the Prophet Muhammed ﷺ, spread over 230 pages further divided into sub-issues to discuss the pre-Islamic Arabs, the Family of the Prophet ﷺ, the main objectives of the Prophetic Mission, miracles, wives of the Prophet ﷺ, the finality of his Prophetic mission, *hadīth* and the criteria of reliability and grades of authenticity, *hadīth*-interpretation, Companions, *jihād* and the battles of the Prophet ﷺ, the demise of the Prophet ﷺ and its consequences; Ahl al-Bayt ﷺ, Fātima ﷺ, al-Hassan and al-Hussain ﷺ, Ahl al-Bayt ﷺ and *zakāt*; the Qur'ān: classification of verses, tafsir by conjecture (ra'i), the role of the Imām ﷺ in the interpretation of the Qur'ān, the attributes of the Qur'ān, teaching of the Qur'ān, important of correct understanding of the Qur'ān, *qirā'a* (recitation) of the Qur'ān, *tafsīr* of some verses. Under the life of the Prophet ﷺ, the meaning and conditions of Islam are also dealt with, with reference to the characteristics of the Muslims and their dignity. Iman and mu'min form the theme of a separate section; at the end, apostasy (*kufr*) and its characteristies are discussed. The tenth issue under *hujjah* concerns the caliphate and the Imāmate with specific reference to the leadership of Ahl al-Bayt ﷺ [the Imāms of the Family of the Prophet ﷺ. The eleventh part deals with the issues related to the oath of allegiance (*bay`a*). The twelth part contains the utterances of al-Imām Ali ﷺ concerning his own Imāmate and his own role in the advancement of the cause of Islam; some sections give autobiographical details about the Imām ﷺ. Ali's *zuhd* (asceticism), justice, dress and eating habits, humility and courage. The last section of this part is about Amīr al-Mu'minin's sayings about al-Imām al-Mahdi (عج), his identity and reappearance.

4. *Ma'rifat nizām al-hukũma wal mujtam'* (knowledge of the system of governance and society): This part deals with the issues of society and politics, and is perhaps the most relevant to present-day Islam and the Muslim world. It spreads over more than four hundred pages. Such an in-depth treatment of the subject is indicative of the Imām's concern for the umma's socio-political life. The issues covered are:

1. Justice and oppression: forms of oppression and characteristics of oppressors; responsibilities of the just imāms; the duty of the faithful, al-mu'minun, vis-à-vis justice and oppression.
2. Right and wrong (*haqq* and *bātil*): distinction between right and wrong; criterion of right; reciprocal rights and duties; duty towards God; and mutual duties of parents and children.
3. Semblance of the truth
4. Poverty
5. People and their kinds: causes of differences and their sources; role of various groups in social changes; people's inner transformation, a prerequisite for reform; role of healthy elements in society; characteristics of evil and anti-social elements in society; people's attitude towards social change.
6. Government and society: This part is divided into twenty-three chapters:

1. the most fundamental objectives and duties of Islamic government
2. the characteristics of rulers
3. duties of rulers towards people
4. ministers and advisers
5. People's rights: social classes and their mutual dependence; the responsibilities of the army; and functions of rulers in fulfilling people's rights
6. Islamic army and choice of commanders
7. mutual rights of people and rulers
8. Who should resolve dispute?
9. courts of justice and *qadis*
10. officials and functionaries of government, their mode of selection; ruler's duties towards them
11. state information and intelligence, and military intelligence
12. taxes, public treasury (*bayt al-māl* بيت المال), and tax payers:

means of levying taxes; protection and guarding of public treasury; heads of expenditure of public funds; equitable distribution of *bayt al-māl*; and problem of misappropriation of *bayt al-māl*

13. secretaries and record-keepers of official matters (ministers and high officials)

14. businessmen and industrialists: state administration of economic affairs

15. oppressed and deprived sections of the society, ruler's duties towards them

16. governors' direct contact with people for listening to their grievances, and people's right to have access to rulers

17. governors' personal responsibility in certain matters

18. direct supervision by governors and government authorities of current affairs of the state

19. ruler, his family and relatives

20. duty of governors vis-à-vis charges leveled against them

21. pacts and peace treaties with other states

22. guidelines for performance of governors' individual and social functions

23. seeking God's help for being just.

24. *Ma'rifat al-Ahkām* (knowing religious laws): This part is divided into eighteen subheadings. The first section contains the Imām's views about the philosophy of laws. The second and the third sections deal with prayer (*salāt*) and the virtue of congregation prayer, Friday prayer and midnight prayer. The fourth section is devoted to the Imām's sayings about fasting (*sawm*). The fifth one comprises Amīr al-Mu'minīn's interpretation of laws regarding women's obligation in compulsory matters. The remaining chapters deal with the following issues: the sixth about almsgiving (*zakāt*); the seventh about property laws; the eighth about Hajj pilgrimage and the Holy Ka`ba; the ninth about *al-'Amr bi al-ma'rūf wa al-nahy 'an al-munkar* الأمر بالمعروف و النهي عن المنكر (the enjoining of doing what is good and prohibiting the doing of what is evil), one of the fundamental branches of the faith (*furū` ad-Dīn* فروع الدين) that covers all forms of activities, social, political, economic, as well as individual duties. The tenth and the eleventh chapters deal with laws concerning *jihād*, a term with a very wide range of connotations, but its special meaning covers all forms of struggle against unbelief, which itself embraces various forms of injustice and oppression,

denial of the existence of God is an atrocity against one's own self. In this section, emphasis is on the laws pertaining to war and military activity; the last two subheadings deal with martyrdom and martyrs, and peace treaty with enemies.

The twelfth chapter is about injunctions regarding the circumstances which necessitate hiding of faith with the purpose of defending individual as well as collective existence of the Muslims (*taqiyya*). The thirteenth chapter is devoted to the laws of business transactions with special emphasis on usury (*ribā*) and money borrowing. The fourteenth chapter covers laws about adultery (*zinā*). The next four chapters discuss issues involved in theft, murder, dying of the hair, and laws concerning human conduct in desperate situations (*ahkām al-muʾtarr* أحكام المظطر).

25. *Maʿrifat al-Akhlāq* (ethical laws): This is the longest section of the book, spreading over six hundred pages. One hadīth (tradition) says,

الدين الأخلاق . من لا خلاق له لا دين له

The religion (of Islam) is all about ethics; one who has no ethics has no religion. The first part of this section covers general issues of morality in the following order:

1. reason, its virtues, forms, effects, and functions; limitations and evil consequences of misuse;
2. contemplation and intellection;
3. the heart as the inner faculty which is the source of moral virtues and evils; its general condition and relation with other organs of the body; its qualities and means of strength, weakness, hardening, and limitations;
4. knowledge: definition and scope; useful and useless forms of knowledge; relation between knowledge and practice; effects of knowledge; teaching and learning; limitations of human knowledge;
5. theologians and their duties;
6. the misguided and misleading *ʿulamāʾ*;
7. wisdom and the role of learned persons in society;
8. the wood and the Hereafter-salient features of worldly life; comparison and contrast between the world and the Hereafter; temporality of the world and eternity of the Hereafter; relation

between the two; purpose of the creation of the world; deception and pride of the world; proper and improper utilization of the world; world-outlook of awliya ', the Prophet of Islam ﷺ, pious persons, and Imām Ali ؑ; man's attitude to the world;
9. capital and its distribution;
10. good and evil.

The second part of ethical discussions deals with moral behaviour and conduct. This is itself divided into ten sections dealing with various modes of conduct:

1. repentance and the seeking of forgirveness (*tawba* and *istighfār*);
2. piety (*taqwā*);
3. characteristics of *muttaqīn* (the pious);
4. *zuhd* (asceticism);
5. patience and resignation (*sabr*);
6. the tongue, its function and its relation to other organs of the body; tongue-control;
7. friendship and friends: how to choose friends; reliance and dependence on friends; mutual duties of friends;
8. manners and courtesy;
9. forebearance and patience;
10. abstention from self-praise.

Moral vices are discussed under the following: lust, love (in its negative sense), miserliness, extravagance, envy, pride, hypocrisy and hypocrites (nifaq and munafiqun), deceit or self-indulgence (narcissism).

At the end of this section, certain moral issue with reference to women are dealt with. The concluding part gives an account of supplication, its need, circumstances and effects, with some of the supplications of Imām Ali ؑ on different occasions.

7. *Ma'rifat at-Ta'rīkh* (knowing history): This section gives us an idea of Imām Ali's view of history and historical events. It is divided into sixteen parts, and each part is divided further into many subheadings and provides an intimate picture of the life and times of

Imām Ali عليه السلام, his contemporaries, and the Prophet ﷺ:

1. Analysis of history: main currents and traditions in history; causes of the rise and fall of nations and lessons from history.
2. Life history of Imām Ali عليه السلام; glimpses of an auto-biographical account of the life of the Imām عليه السلام with reference to his role in the unity of the *umma* by foregoing his right to the caliphate and snubbing divisive efforts of some opportunists, including some among his very close relatives.
3. *Saqīfat Bani Sā`ida*, the place, just few yards northwest of the Prophet's Mosque at the time when the Prophet ﷺ passed away, where the farce described by some Muslims as the "electing" of the first caliph took place
4. *Fadak*, the reader of this book is provided with plenty of details about this real estate which the Prophet gifted to his only daughter and which the first caliph confiscated
5. *Al-Imām Ali عليه السلام and the caliphs*, namely Abū Bakr, Omer and Othmān; the Imām's advisory role during the period of Omer's caliphate; the role of the Shūra (consultative committee) in —electing Omer's successor; reasons of the Imām's allegiance to Othmān, and the latter's deviations; Ali's counsel to Othmān; Ali's innocence in the assassination of the third caliph and his stand after the assassination.
6. The caliphate of Imām Ali عليه السلام: the Imām's reasons for being reluctant to accept the caliphate; people's pressure and insistence; declaration of the Imām's policies and programs.
7. Parties and groups opposing the Imām.
8. The Battle of Jamal with special reference to the role of `A'isha, Talhah and az-Zubayr; the Imām's attitude during and after the battle towards his opponents (the renegades).
9. The Battle of ¯iffin: the role of the *Qasitun*; the Imām's reasons for fighting them; his attempts to convince them about the evil consequences of war.
10. *Tahkīm* (arbitration): the evil of the *tahkīm* and its roots; the Imām's reasons for rejecting the proposed arbitration; evil and far-reaching consequences of the arbitration.
11. The Khawārij (Khārijis or Khārijites): the Khawārij's role and their misleading notions; the Imām's repeated efforts to pursuade the

Khawārij from fighting before the Battle of Nahrawān; the Imām's anticipation of the fate of the Khawārij.

12. The last days of the Imām: the Imām's foreknowledge of his martyrdom; the last sermon; the Imām's words on the dawn of the nineteenth of Ramadān before being fatally injured; the last moments of the Imām ﷺ and his will.

13. Praise and criticism of the Imām's companions: basic traits of the disheartened elements; comparison of the Imām's companions with those of the Prophet ﷺ and those of Mu`āwiyah; relations between the Imām ﷺ and his companions; their praise; evil consequences of disobeying the Imām ﷺ.

14. Opponents of the Imām Ali's rule and the reasons for their dissent.

15. Events of Egypt: the appointment of Muhammed ibn Abū Bakr (son of the first caliph) and its abrogation; the appointment of Mālik ibn al-Ashtar; the Imām's letter to the people of Egypt; the assassination of Mālik ibn al-'Ashtar; Mālik ibn al-'Ashtar's great qualities; martyrdom of Muhammed ibn Abū Bakr.

16. Personalities suh as: Abū Dharr al-Ghifāri, al-'Ash`ath ibn Qays, the companions of al-Madā'in; Imri'ul-Qays, Anas ibn Mālik, al-Burj ibn Mushīr al-Tā'i, Banu Umayyah and their disruptive role in Islam; Hamzah and Ja'far al-Tayyār; Khabbāb ibn al-`Arrāt, Khadtjah daughter of Khuwaylid ﷺ, Sa`td ibn Mālik; Sa`td ibn Namrān, Abū Sufyān, Sa'sa'ah ibn Sawhān, `Amr ibn al-`a s, Qurayshites, their tribal background and opposition to the Imām ﷺ, and the Imām's attitude towards the Quraysh, Kumayl ibn Ziyād al-Nakha'i ﷺ, Marwān ibn al-Hakam, Masqalah ibn Hubayrah, Mu`āwiyah ibn Abū Sufyān and the Imām's correspondence with him, al-Mughtrah ibn Akhnas and al-Mughtrah ibn Shu`bah.

17. The Imām's historical and eschatological foresight: conditions of the last days of the world; destiny of Basra and Kūfa; destiny of the Arabs; duties and responsibilities of the faithful (mu'min£n) in the last days.

8. Ma`rifat al-Ma`ād (knowledge of Resurrection and the Hereafter): death, its agonies and mysteries; the mu'min's preparedness for death; the Angel of Death; what happens after death, learning lesson from death and graveyard; the Day of Judgement: proof of

Resurrection; symptoms of the Last Day; judgement of human deeds; *sirāt*; the human condition on the Day of Judgement; heaven and hell.

The above-quoted index of subjects in Nahjul-Balāgha reveals a vast span of themes and issues. As it suggests, it can be used as a source and guide in the theory and practice of *ijtihād*. Shī'i *'ulema* have been using Nahjul-Balāgha as a guide in *fiqh* matters. How far is Nahjul-Balāgha dependable and useful as a referenrce book of fiqh? After the four major Shī'i compendiums of *hadīth*, Nahjul-Balāgha stands higher than all other collections of *hadīth*. Besides the traditions of the Prophet ﷺ, this is surely the most authentic guide in theology, morality, *fiqh*, social administration, political theory and practice, and in many other matters which are vital for Muslim society and are relevant to our own predicament in this modern age.

Nāsir Makārim Shīrāzi, in one of his articles on the role of Nahjul-Balāgha in *fiqh*, has discussed the question of the worth of the traditions contained in the book. Can we use these traditions as a secure foundation for deriving the ahkam of *fiqh*? Do they fulfill the criteria of reliability laid down in *Usūl al-fiqh*? Does a tradition relating to moral, social and political matters need not fulfill the conditions of *hujiyya* (proof) as required in the issues of *fiqh*? His answer is:

Whatever is contained in it regarding the issues of belief is supported by rational and philosophical arguments. And it ought to have been so; for, the principles of belief are established conclusively only through this method. They cannot be proved on the basis of a single tradition. This principle is applicable to most of the guidelines concerning politics and society. Therefore, dependence on tradition in such matters is not required (in the presence of rational arguments). In the sphere of moral problems, also, dependence on tradition is not of fundamental importance; because the fundamentals of morality are self evident and are in harmony with nature. The role of a moral guide is to ingrain these principles in the souls of his followers, and to stimulate them to move in their direction; such a job does not depend on any authority. Especially in moral matters that do not fall under the categories of

the obligatory (*wājib*) and the prohibited (*harām*), but come in the jurisdiction of the desirable (mustahabb), the application of this criterion is obvious; for they can be accepted on the well-known principle of *al-tasamuh 'an adillat al-sunan* التسامح عن ادلة السنن, that is, non-essentiality of citing textual evidence for *mustahabbāt* مستحبات, often practised by the authorities in *usūl* أصول.

But in legal matters (*masā'il al-fiqh*) in general, and in matter of worship wajib and haram in particular, one is bound to refer to an authentic tradition. In such matters howsoever strong an argument may be, it will not stand on its own in the absence of a tradition. Though the importanee of authority is not denied in other matters too, its vital role in the matters of fiqh is undeniable.

1. It is a matter of regret that al-Sayyid ar-Radi, the compiler of Nahjul-Balāgha, has not paid due attention to support most of the sermons, letters and stray sayings with *isnād*, the chain of narrators. As a result, Nahjul-Balāgha comes down to us in the form of *hadīth* mursal. However, we have access to many an early source of these traditions to prove their authenticity through chains of reliable narrators, and most probably ar-Radi did not pay attention to furnishing their *isnād* due to their well-known availability in other sources. Or he had other stronger reasons for avoiding referenee to isnād. He might have considered their contents to be above any doubt.

2. Another means of proving the reliability of a tradition is its compatibility with the Qur'ān... We apply this criterion with regard to the traditions of the Infallible Imāms ﷺ. Employment of this method in the case of Nahjul-Balāgha is of much value.

3. The third way to ascertain the authority of a tradition is its fame and general acceptability among the `ulema. If we accede to this criterion, Nahjul-Balāgha is at the zenith of fame and is greatly respected by scholars of eminence, who support their ideas with quotations from this book and refer to its authority in various matters...

4. Another means of arriving at the target, that is, establishing the authenticity of a tradition or a book, is the spiritual sublimity of its content. What is meant by sublimity of meaning is its higher level of spirituality and inspiration, which implicitly leads us to believe that it can't originate in a fallible mind. This criterion is acceptable to a number of great fuqaha'... For instance al-Shaykh al-A`zam *`allama* al-Ansāri, in the *Rasā'il*, accepts a well known tradition of Imām al-Hassan al-`Askari عليه السلام in matters relevant to what is undesirable (*madhmūm* مذموم) and desirable (*matlūb* مطلوب) imitation (*taqlīd* تقليد)... or Ayatullāh Burujardi refers to the words of *Al-Sahīfa Al-Sajjādiyya* in the context of Friday prayer. Though *Al-Sahīfa Al-Sajjādiyya* has not reached us through a chain of authorities, sublimity of its content reveals that it could not have come out of an ordinary mortal.

On the basis of these various criteria, of which the first can be applied only with reference to the early sources of the traditions that have occurred in Nahjul-Balāgha, it is concluded that the book can be justifiably used as an authority in *ijtihādāt*. The writer of the above mentioned article has furnished a long list of traditions which have been or can be used in *fiqh*.

Nahjul-Balāgha is also of great value in construing the Islamic approach to various issues of vital significance to the present world of Islam.

We hope you will enjoy and benefit from this great book and perhaps recommend its reading to others.

COMPILER OF NAHJUL-BALĀGHA: AL-SHARĪF AR-RADI

It will not be fair to literary justice to leave some—perhaps most—readers of this book wondering who the compiler of this great book is. Below is information extracted from the 1431 A.H./2009-10 A.D. edition of نهج البلاغة: المختار من كلام أمير المؤمنين book, which is edited by Sayyid Hāshim al-Mīlāni and published by the directors and staffs of the Holy Alawi Shrine العتبة العلوية المقدسة in al-Najaf al-Ashraf, Iraq, with additional editing by the Translator of this book. The references from which the information below is extracted include books such as *`Umdat al-Tālib fi Ansāb Āl Abī Tālib, Al-Ghadīr, Tathkirat al-Khawāss, Dīwān ar-Radi, Haqā'iq al-Ta'wīl, Al-Majāzāt al-Nabawiyya, Al-Darajāt al-Rafī`a, Rawdāt al-Jannāt, Talkhīs al-Bayān, `Abqariyyat al-Sharīf ar-Radi, Qasas al-Anbiyā', Rijāl al-Najjāshi, Al-Muntazim, Al-Mujdi fil Ansāb* and others.

Al-Sharīf ar-Radi is "Abul-Hassan" Muhammed ibn Ahmed al-Hussain ibn Mūsa ibn Muhammed ibn Muhammed ibn Mūsa ibn Ibrāhīm son of Imam "Abū Ibrāhīm" Mūsa al-Kādhim ﷺ. His mother is Lady Fātima daughter of al-Hussain ibn "Abū Muhammed" al-Hassan al-Atrūsh ibn Ali ibn al-Hassan ibn Ali ibn Omer son of Imām Ali ibn Abū Tālib ﷺ.

Al-Sharīf ar-Radi was born in Baghdad in 359 A.H./969 A.D. and died in 406 A.H./1015 A.D. He had one brother, Sayyid al-Murtada ﷺ, who died in 436 A.H./1044 A.D. and who also was a great scholar. He had two sisters, Zainab and Khadīja, and he had one son, "Abū Ahmed" Adnān nicknamed "at-Tāhir" who became the *naqeeb*, chief, of the descendants of Abū Tālib ﷺ in Baghdad, Iraq. He was distinguished for his honor and lineage.

Among the posts vested on him was the *naqeeb* of the Tālibis, i.e. descendants of Abū Tālib ﷺ. He was placed in 380 A.H./ in charge of the pilgrimage related affairs and in looking into the public's complaints although he was only 21 during the time of the Abbasid caliph al-Tā'i' Lillāh, namely "Abul-Fadl" Abdul-Karīm son of caliph "Abul-Qāsim" al-Fadl al-Mutī` Lillāh. The ruled in Baghdad from 363 - 381 A.H./974 - 991 A.D. Orders were issued to

appoint him in these posts by Bahā' ad-Dawlah in 397 A.H./1006 A.D. when the latter was in Basra. On Muharram 16, 403 A.H. (Thursday, August 7 according to the Julian calendar or the 13th according to the Gregorian calendar of the year 1012 A.D.), he was placed in charge of the affairs of the Tālibis throughout the entire Islamic lands, thus earning him the title of نقيب النقباء the *naqeeb* of *naqeebs* or supreme chief of the descendants of Abū Tālib ﷺ. He was granted authority over Islam's holiest sites (in Mecca and Medīna) during the time of Abbasid caliph al-Qādir bi Amrillāh who ruled from 381 - 422 A.H./991 – 1031 A.D.

Compiler's Mentors:

Muslim scholars evaluate each other according to their respective mentors, and later they themselves are evaluated according to those who learned from them or quoted them. Among the mentor of our scholar, al-Sharīf ar-Radi, we would like to state the following eighteen scholars information about whom may not be available these days in English, so you may consider this information to enrich not only the Islamic library but the Western library as well. Their *kunyas*, nicknames, are enclosed in quotation marks. The dates of birth of many of them are unknown, and if they are, we will state them, but those of their death are enclosed in parentheses as follows:

1. "Abū Ishāq" Ibrāhīm ibn Ahmed al-Tabari, the Māliki *faqīh* (d. 399 A.H./1009 A.D.) to whom Ibn al-Jawzi refers in his famous work *Tathkirat al-Khawss* تذكرة الخواص.
2. "Abū Ali" al-Hassan ibn Ahmed al-Fārisi (d. 377 A.H./987 A.D.).
3. "Abū Sa`īd" al-Hassan ibn Abdullāh ibn Mirzaban al-Sirāfi (d. 368 A.H./978 A.D.).
4. Sahl ibn Ahmed ibn Abdullāh ibn Sahl al-Dībāji (d. 385 A.H./995 A.D.).
5. The Judge of Judges (chief justice) "Abul-Hassan" Abdul-Jabbār ibn Ahmed al-Hamadāni al-Baghdādi (359 – 415 A.H./970 – 1024 A.D.), the Shāfi`i Mu`tazili and mentor of the Mu`tazilis of his time who verified the contents of two books by al-Sharīf ar-Radi, namely *Taqrīb al-Usūl* and *Sharh al-Usūl al-Khamsa*.

6. "Abul-Yumn" Abdul-Rahīm ibn Muhammed ibn Nubārah, author of *Dīwan al-Khutab* (d. 394 A.H./1004).
7. Judge "Abū Muhammed" Abdullāh ibn Muhammed ibn Abdullāh al-Assadi ibn al-Akfāni al-Hanafi (d. 405 A.H./1014 A.D.).
8. "Abul-Fath" Othmān ibn Jinni al-Rūmi al-Mūsilli (of Mosul, Iraq) (d. 392 A.H./1002 A.D.).
9. "Abul-Hassan" Ali ibn `Īsa al-Rummāni al-Rab`i al-Baghdādi, the linguist (d. 420 A.H./1029 A.D.).
10. "Abū Hafs" Yahya ibn Ibrāhīm al-Kittāni (d. 390 A.H./1000 A.D.).
11. "Abul-Qāsim" `Īsa ibn Ali ibn `Īsa ibn Dāwūd ibn al-Jarrāh (d. 391 A.H./1001 A.D.).
12. "Abū Ubaydullāh" Muhammed ibn `Omrān al-Mirzabāni (d. 384 A.H./994 A.D.).
13. "Abū Bakr" Muhammed ibn Mūsa ibn Muhammed al-Khawārizmi al-Hanafi (d. 403 A.H./1012 A.D.).
14. Mentor al-Mufīd[1], namely Muhammed ibn Muhammed ibn al-Nu`mān (please refer to the footnote below).
15. *Faqīh* "Abū Abdullāh" Muhammed ibn Yahya ibn Mahdi al-Jurjāni (d. 398 A.H./1008 A.D.).
16. "Abul-Faraj" al-Mu`āfā ibn Zakariyya al-Nahrawāni (d. 390 A.H./1000 A.D.).
17. "Abū Muhammed" Hārūn ibn Mūsa al-Tal`akbari (d. 385 A.H./995 A.D.).
18. "Abū Abdullāh" son of the Mansūri linguist imām (d. 391 A.H./1001 A.D.).

As the above list shows, al-Sharīf ar-Radi did not have any sectarian prejudices, so he learned from followers of the Shāfi`i, Hanafi or even Mu`tazili as well as other Sunni sects, not confining himself to

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[1]Muhammed ibn Muhammed ibn al-Nu`mān ibn Abdul-Salām al-`Akbari, famous as "ibn al-mu`allim", son of the teacher, was born in the Akbara village, ten parasangs from Baghdad, in 336 (though some references say it was in 338 A.H.) and died in 413 A.H. He is one of the most prominent scholars of Islam, a narrator of hadith, author of *Al-Irshād fil Jarh wal Ta`deel* الارشاد في الجرح و التعديل (famous as *Al-Irshād*), which is one of the most important history books.

the teachings of his fellow Shī`ite scholars. Perhaps this is why he is so famous in Sunni scholarly circles.

Compiler's Students:
As regarding his students and those who have cited him, the list below should suffice the inquisitive reader:

1. Mentor "Abū Ja`far" Muhammed ibn al-Hassan al-Tūsi (385 – 460 A.H./995 - 1068) about whom more details will be provided in this book.
2. Mentor Ja`far ibn Muhammed ibn Ja`far ibn Ali al-Mashhadi al-Hāeri al-Dooristi, son of the renown scholar al-Dooristi who lived from 510 – 594 A.H./1116 – 1198 A.D.
3. Mentor "Abū Abdullāh" Muhammed ibn Ali al-Hulwāni.
4. Judge "Abul-Ma`āli" Ahmed ibn Ali ibn Qudāmah (d. 486 A.H./1093 A.D.).
5. "Abū Zaid" Sayyid Abdullāh ibn Ali Kayābki ibn Abdullāh al-Hussaini al-Jurjāni.
6. "Abū Bakr" Ahmed ibn al-Hussain ibn Ahmed al-Naisaburi al-Khuzā`i.
7. "Abū Mansūr" Muhammed ibn "Abū Nasr" Muhammed ibn Ahmed ibn al-Hussain ibn Abdul-Azīz al-`Akbari.
8. Judge Sayyid "Abul-Hassan" Ali ibn Bandar ibn Muhammed al-Hāshimi.
9. Mentor al-Mufīd Abdul-Rahmān ibn Ahmed ibn al-Hussain al-Naisaburi.

Compiler's Works:

1. *Nahjul-Balāgha* نهج البلاغة: It contains a selection of statements made by the Imām عليه السلام, the man who defined eloquence and oratory for all times to come, enriching Arabic with unmatched jewels about this life and the life to come, including quotations of what the Holy Prophet صلى الله عليه وآله had told him.
2. *Akhbār Qudāt Baghdād* أخبار قضاة بغداد: Reports about famous judges of this Islamic metropolis.

3. *Kitāb al-Amthāl* كتاب الأمثال: A book of proverbs containing selected poetry of many poets from Imri'ul-Qays to al-Mutanabbi about various topics.
4. *Talkhīs al-Bayān `an Majāzāt al-Qur'ān* تلخيص البيان عن مجازات القرآن: A summary of metaphors used in the Holy Qur'ān; it is also called المجازات القرآنية *Al-Majāzāt al-Qur'āniyya*, the Qur'ānic metaphors, as well as *Majāzāt al-Qur'ān*, Qur'ān's metaphors.
5. *Ta`leeq Khilāf al-Fuqahā'* تعليق خلاف الفقهاء: Suspending the differences among the jurists.
6. His commentary on the الايضاح *Idāh* book of Abū Ali al-Fārisi.
7. *Al-Hassan min Shi`r al-Hussain ibn al-Hajjāj* الحسن من شعر الحسين بن الحجاج: A selection of poems of one al-Hussain ibn al-Hajjāj who died in 391 A.H./1001 A.D.
8. *Haqā'iq al-Ta'weel* حقائق التأويل: Facts about interpretation (of the Holy Qur'ān); only one of its volumes has been published in al-Najaf al-Ashraf, Iraq.
9. *Khasā'is al-A'imma al-Ithnay `Ashar:* خصائص الأئمة الاثني عشر Characteristics of the Twelve Imāms ﷺ to which he refers in his own Introduction to *Nahjul-Balāgha.*
10. A collection of poems.
11. *Al-Rasā'il* الرسائل: A group of dissertations about various topics and occasions; according to Ibn `Anbah, namely Jamāl ad-Dīn Ahmed ibn Ali al-Hussaini (c. 748 - 828 A.H./1347 - 1424 A.D.), author of عمدة الطالب في أنساب آل ابى طالب *`Umdat at-Tālib fī Ansāb Al Abi Tālib* (the seeker's support in (researching) the lineage of the Tālibis) in three volumes.
12. A biography of his father, the purely virtuous man "Abū Ahmed" al-Hussain.
13. A selection of the poetry of Abū Ishāq al-Sābi (a poet who adhered to the Harrāni Sabian [Sabaean] faith and who was born in Baghdad in 313 A.H./925 A.D. and died in 384 A.H./994 A.D.).
14. *Al-Majāzāt al-Nabawiyya* المجازات النبوية: The Prophetic Metaphors, published repeatedly in Egypt and elsewhere.
15. A book containing his prosaic rhymed dissertations.
16. A book of poetic letters which he exchanged with poet Abū Ishāq al-Sābi (above).

17. *Kitāb Ma'āni al-Qur'ān* كتاب معاني القرآن: a book explaining some Qur'ānic verses.

Sayyid al-Sharīf ar-Radi, or Sayyid ar-Radi, as he is commonly called, was an ardent admirer of Ali's speeches. He was a scholar, a poet and a man of cultivated literary taste. Al-Tha'ālibi, his contemporary, says the following about him:

> He is the most remarkable man among his contemporaries and the noblest amongst the Sayyids of Iraq. Family and descent aside, he is fully adorned and gifted with literary excellence. He is the most remarkable poet among the descendants of Abū Tālib ﷺ, though there are many distinguished poets among them. To say that of all the tribesmen of Quraish no poet could ever surpass him would not be an exaggeration.[1]

Actually, it was on account of Sayyid ar-Radi's earnest love for literature in general, and his admiration of Ali's discourses in particular, that his interest was mainly literary in compiling the words of Imām Ali ﷺ. Consequently, he paid a greater attention to those passages which were more prominent from the literary point of view. This was the reason why he named his anthology *Nahjul-Balāgha*[2] which means the "path of eloquence," giving little importance to mentioning his sources, a point rarely ignored by compilers of *hadīth* (traditions). Only at times does he casually mention the name of a certain book from which a particular sermon or epistle is cited. In a book of history or *hadīth*, it is of primary importance that the sources be precisely identified; otherwise, little credence can be awarded to it. The value of a literary masterpiece, however, lies in its intrinsic beauty, subtlety, elegance and depth.

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[1]al-Tha'ālibi is quoted by Muhammed 'Abdoh in *Sharh Nahjul-Balāgha,* Introduction, p. 9.

[2]*Nahj* means an open way, a road, a course, a method, a path, a methodology, an approach, or a manner; *Balāgha* means eloquence, oratory, rhetoric, the art of good style and communication, etc. Many editions of this book use the subtitle "Peak of Eloquence" which we think is not precise.

Meanwhile, it is not possible to assert that Sayyid ar-Radi was entirely oblivious of the historical value and other dimensions of this sacred work, or that his attention was exclusively absorbed by its literary qualities.

Fortunately, after Sayyid ar-Radi, others took up the task of collecting the *isnād* (sources) of *Nahjul-Balāgha*. Perhaps the most comprehensive book in this regard is نهج السعادة في مستدرك نهج البلاغة *Nahjul-Sa`āda fī Mustadrak Nahjul-Balāgha* by Muhammad Bāqir al-Mahmūdi, a distinguished scholar of Iraq some of whose essays are available in Arabic on the Internet. In this valuable book, all of Ali's extant speeches, sermons, decrees, epistles, supplications and axioms are collected. It includes *Nahjul-Balāgha* and other discourses which were not incorporated by Sayyid ar-Radi or were unavailable to him. Apparently, except for some aphorisms, the original sources of all the contents of *Nahjul-Balāgha* have been accounted for.[1]

It should be mentioned that Sayyid ar-Radi was not the only man to compile a collection of Imām Ali's utterances; others, too, have compiled various books with different titles in this field. The most famous of them is غرر الحكم و درر الكلم *Ghurar al-Hikam wa Durar al-Kalim* by al-Amūdi on which Muhaqqiq [verifier] Jamāl ad-Dīn al-Khunsari has written a commentary in Persian which was published by the University of Tehran through the efforts of the eminent scholar Mir Jalāl ad-Dīn, the al-Urumawi traditionist.

Ali al-Jundi, dean of the faculty of sciences at the Cairo University, in the Introduction to his book titled علي بن أبي طالب (ع): شعره و حكمه *Ali ibn Abī Tālib* ﵇*: Shi`ruh wa Hikam* cites a number of these collections some of which have not yet appeared in print and still exist as manuscripts waiting for someone to show them the light... These are:

1. *Dustūr Ma`ālim al-Hikam* دستور معالم الحكم by judge al-Qudā`i, author of *Al-Khutat*;

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[1]Here, the author adds saying, "Till now, four Volumes of this book have been published."

2. *Nathr al-La'āli'* نـثر اللآلـي‎ء; this book has been translated and published by a Russian Orientalist in one bulky volume.

3. *Hikam Sayyidina Ali* ﷺ حكم سيدنا علي ‎عليه السلام: A manuscript of this book exists in Dar al-Kutub al-Misriyya Egyptian library.

For readers who know Arabic, this link will connect them with a good web site where interesting information is available for their review about *Nahjul-Balāgha*:

LITERARY GENIUS OF IMĀM ALI:

Perhaps the literary genius of the Commander of the Faithful can easily be recognized when we examine a couple of his unique sermons:

TWO UNPARALLELED SERMONS BY IMĀM ALI ﷺ, ONE WITHOUT A DOT, ANOTHER WITHOUT THE "ALEEF"

في أحد الأيام دار بين العرب و المسلمين نقاش كبير، فقيل ليس من حرف المعجم حرف أكثر دورانا في الكلام من "الأليف"، فايد ذلك جميع الجالسين... تبع ذلك أن نهض نبراس اللغة الأنيق و بحرها العميق و فيلسوفها الدقيق الامام علي بن أبي طالب (عليه السلام) و خطب خطبة طويلة تشتمل على الثناء على الله تعالى و الصلاة و السلام على نبيه محمد بن عبد الله بن عبد المطلب (صلى الله عليه و على آله و سلم) و هي خالية من بدايتها الى نهايتها من ذكر حرف "الأليف" (الممدودة) و هي كما يلي:-

حمدت من عظمت منته، و سبغت نعمته، و سبقت غضبه رحمته، و تمت كلمته، و نفذت مشيته، و بلغت حجته (قضيته)، و عدلت قضيته. حمدته حمد مقر بربوبيته، متخضع لعبوديته، متنصل من خطيئته، معترف بتوحيده، مستعيذ من وعيده، مؤمل من ربه رحمة (مغفرة) تنجيه، يوم يشغل كل عن فصيلته و بنيه، و نستعينه و نسترشده و نستهديه، و نؤمن به و نتوكل عليه. و شهدت له تشهد عبد مخلص موقن، و فردته تفريد مؤمن متق و وحدته توحيد عبد مذعن، ليس له شريك في ملكه و لم يكن له ولي في صنعه؛ جل عن مشير و وزير، و تنزه عن مثل وعون و معين و نظير، علم فستر و بطن فخبر، و نظر فجبر، و ملك فقهر؛ و عصي فغفر، و عبد فشكر، و حكم فعدل، و تكرم و تفضل. لن يزول و لم يزل، ليس كمثله شيء، و هو قبل كل شيء و بعد كل شيء رب متفرد بعزته، متمكن بقوته، متقدس بعلوه، متكبر بسموه، ليس يدركه بصر و لم يحط به نظر، قوي منيع، بصير سميع، حليم حكيم، رؤوف رحيم، عجز عن وصفه من وصفه، و ظل نعته من نعته، وصل به من نعمته من يعرفه، قرب فبعد، و بعد فقرب، يجيب دعوة من يدعوه، و يرزق عبده و يحبوه، ذو لطف خفي، و بطش قوي، و رحمة موسعة، و عقوبة موجعة، و رحمته جنة عريضة مونقة، و عقوبته جحيم موصدة

موبقة (موثقة).

و شهدت ببعث محمد ﷺ عبده و رسوله، و نبيه و صفيه و حبيبه و خليله، صلة تحظيه، و تزلفه و تعليه، و تقربه و تدنيه، بعثه في خير عصر و حين فترة كفر، رحمة لعبيده و منة لمزيده، ختم به نبوته، و قوى (وضح) به حجته، فوعظ و نصح و بلغ و كدح، رؤوف بكل مؤمن رحيم، رضي ولي سخي زكي، عليه رحمة و تسليم و بركة و تكريم، من رب غفور رؤوف رحيم، قريب مجيب حكيم.

وصيتكم معشر من حضرني بتقوى (بوصية) ربكم، و ذكرتكم بسنة نبيكم، فعليكم برهبة تسكن قلوبكم، و خشية تذرف دموعكم، و تقية تنجيكم يوم يذهلكم و يبليكم، يوم يفوز فيه من ثقل وزن حسنته، و خف وزن سيئته. لتكن مسألتكم مسألة (سؤل) ذل و خضوع و شكر و خشوع، و توبة و نزوع، و ندم و رجوع، و ليغتنم كل مغتنم منكم صحته قبل سقمه، و شبيبته قبل هرمه فكبره و مرضه، و سعته قبل فقره و خلوته (فرغته) قبل شغله، و ثروته قبل فقره، و حضره قبل سفره، و حيته قبل موته، ثم يكبر و يهن و يهرم و يمرض و يسقم و يمل طبيبه و يعرض عنه حبيبه، و ينقطع عمره و يتغير لونه، و يقل عقله، ثم قيل: هو موعوك و جسمه منهوك، قد جد في نزع شديد، و حضره قريب و بعيد، فشخص ببصره و طمح بنظره و رشح جبينه و خطف عرنينه و سكن حنينه و جنبت نفسه و بكته عرسه و حفر رمسه و يتم منه ولده و تفرق عنه عدده (عدوه و صديقه)، و قسم جمعه و ذهب بصره و سمعه، و لقن و مدد، و وجه و جرد، و غسل و عري و نشف و سجي، و بسط له و هيئ، و نشر عليه كفنه، و شدد منه ذقنه، و قبض و ودع، و قمص و عمم و لف و سلم و حمل فوق سرير و صلي عليه بتكبير بغير سجود و تعفير و نقل من دور مزخرفة و قصور مشيدة و حجر منضدة، فجعل في ضريح ملحود، ضيق مرصود، بلبن منضود، مسقف بجلمود، و هيل عليه عفره و حثي عليه مدره، فتحقق حذره، و تخفق صدره، و نسي خبره، و رجع عنه وليه و صفيه و نديمه و نسيبه و حميمه، و تبدل به قرينه و حبيبه، فهو حشو قبر و رهين قفر، يسعى في جسمه دود قبره، و يسيل صديده في منخره على صدره و نحره، تسحق تربته لحمه و ينشف دمه و يرق عظمه و يقم في قبره حتى يوم حشره و نشره، فينشر من قبره و ينفخ في صوره و يدعى لحشره و نشوره، فثم بعثرت قبور و حصلت سريرة في صدور و جئ بكل نبي و صديق و شهيد و نطيق، و وقف لفصل حكمه عند رب قدير بعبيده خبير بصير، فكم من زفرة تضنيه و حسرة تنضيه (تقصيه)، في موقف مهول و مشهد جليل، بين يدي ملك عظيم، بكل صغيرة و كبيرة عليم، يلجمه عرقه و يحفوه قلقه، فعبرته غير مرحومة و صرخته (حجته) غير مقبولة، و برزت صحيفته و تبينت جريرته، و نطق كل عضو منه بسوء عمله، فشهدت عينه بنظره و يده ببطشه و رجله بخطوه و جلده بلمسه و فرجه بمسه، و يهدده منكر و نكير، و كشف له حيث يسير، فسلسل جيده و غلت يده و سيق يسحب وحده، فورد جهنم بكرب و شده، فظل يعذب في جحيم، و يسقى من حميم، يشوي وجهه و يسلخ جلده، يضربه زبانيته بمقمع من حديد، و يعود جلده بعد نضجه كجلد جديد، يستغيث فتعرض عنه خزنة جهنم، و يستصرخ فيلبث حقبة بندم، فلم يجده ندمه، و لم ينفعه حينئذ ندمه. نعوذ برب قدير من شر كل مصير، و نطلب منه عفو من رضى عنه، و مغفرة من قبل منه، فهو ولي سؤلي و منجح طلبتي، فمن زحزح عن

تعذيب ربه سكن في جنته بقربه و خلد في قصور مشيده، و ملك حور عين و حفدة، و طيف عليه بكؤوس و سكن حضير فردوس، و تقلب في نعيم، و سقي من تسنيم و شرب من عين سلسبيل ممزوجة بزنجبيل، مختومة بمسك و عبير، مستديم للسرور و مستشعر للحبور، يشرب من خمور، في روضة مغدق ليس يصدع من شربه و ليس ينزف، هذا منقلب من خشى ربه و حذر ذنبه و نفسه، و تلك عقوبة من عصى منشئه و سولت له نفسه معصية مبدئه، ذلك قول فصل، و حكمة حكم عدل، قص قصص، و وعظ نص، تنزيل من حكيم حميد، نزل به روح قدس مبين (متين) من عند رب كريم على نبي مهتد مهدي رشيد رحمة للمؤمنين، مبين من عند رب كريم، و سيد حلت عليه سفرة، مكرمون بررة.

عذت برب عليم حكيم، قدير رحيم، من شر عدو و لعين رجيم، فليتضرع متضرعكم، و يبتهل مبتهلكم، و يستغفر رب كل مربوب لي و لكم.

ثم قرأ بعدها قوله تعالى: ﴿ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا وَالعَاقِبَةُ لِلْمُتَّقِينَ ﴾ (القصص: ٨٣).

One day, a heated discussion went on among the Arabs and Muslims during which it was said that there is no alphabet that recurs in speech more often than the "aleef" ("A"). All attendants agreed. It was then that the magnificent lantern of language, its deep ocean and precise philosopher, namely Imām Ali ibn Abū Tālib ﷺ, stood up and delivered a lengthy sermon which included praise of Allāh Almighty, prayers and salutations unto His Prophet, Muhammed ibn Abdullāh ibn Abdul-Muttalib ﷺ. The statements of the entire sermon, from beginning to end, did not contain a single word having the "aleef" (*mamdooda*, elongated alpha). Here is my humble translation of it for you:

I praise the One Whose boon is great, whose blessing overwhelms, whose mercy is faster than His anger, the One whose word is perfect, whose will is affected, whose argument (issue) is wise, whose case is just. I praise Him like one recognizing His Godhead, submissive while adoring Him, dissociating himself from his sin, recognizing His Unity, seeking refuge with Him against His warning, hopeful for the mercy (forgiveness) of his Lord that saves him [from the Fire] on a Day when everyone will be distracted even from his offspring and tribe. We seek His help, guidance and directions. We believe in Him and depend on Him. I have testified to

Him as a sincere and convinced servant/slave; I recognize His Uniqueness as a pious believer, and I have recognized His Unity like a submissive servant/slave. He has no partner in His domain; He relies on none in doing whatever He does. He is exalted above having an adviser or a vizier. He is above using a model or an assistant or a helper or a peer. He knows, so He covers; He is acquainted with the innermost, so He is most familiar [with our intentions]. He cast a look, so He assisted; He owns everything, so He subdues. He is disobeyed, yet He forgives; He is adored, so He thanks. He rules, so He affects justice, and He is generous and grants favors. He shall never come to an end, and He has always been as He is; there is nothing like Him. He, first and foremost, is a unique Lord in His exaltation, able through His might, holy through His sublimity, proud of His Majesty; no (mental) vision can realize Him, nor can anyone ever see Him. He is strong, invincible, seeing, hearing, clement, wise, affectionate and kind. One who attempts to describe Him can never do so; one who attempts to describe His attributes can never do so [either]. His blessing reaches those who get to know Him: He is near, so He is far [above mental or physical vision]; He is far yet He is near [closer to us than anything else]. He responds to the call of those who call on Him; He sustains His servant and surrounds him with His love; His niceties are hidden [from our comprehension]; His power is mighty; His mercy is wide; His penalty is painful; His mercy is a broad and a Garden of grandeur (Paradise); His punishment is Hell filled with horrors and chains.

I have testified that He sent Muhammed ﷺ as His servant and messenger, prophet, chosen one, loved one, friend, a link [with the Almighty] that grants him [Muhammed ﷺ] fortune, bringing him closer to Him, elevating him, granting him nearness and closeness [to the Almighty]. He sent him during a good (opportune) period of time, when there was disbelief, as mercy for His servants and a boon for more. Through him He sealed His prophetic messages, strengthened (explained) His argument. So he admonished, advised, conveyed the message and worked hard [for people. He was, affectionate towards every believer, merciful, easy to please, the friend of anyone who is generous and pure: mercy, salutation,

blessing and honor be with him from a forgiving, affectionate, kind, near, responsive and wise Lord.

I have admonished you, O folks who are present here with me, to be pious (as your Lord has admonished) towards your Lord, and I have reminded you of the Sunna of your Prophet; so, take to awe that calms your hearts, fear that draws your tears, piety that saves you on a Day which will puzzle your minds and put you to the test, a day in which one shall win if the weight of his good deeds is heavy while that of his sins is light. Let your plea be in humility and surrender, appreciation and submission, repentance and dissociation [from sin], regret and return [to righteousness]. Let everyone of you seize the opportunity when he is healthy before the time when he is sick, when he is young before he is aged, old and sick, [the opportunity] of his ease before he is poor, of having free time before he is busy, of being wealthy before being impoverished, of being present at home before he is away traveling, of being alive before his death. He shall grow old, become weak, aged, sick, ailing, so much so that even his doctor is fed-up with him, even those who love him turn away from him. His lifespan will have come to an end. His color of complexion is changed. His mental power is decreased, so it is said that he is ailing and his body is failing. He is having a hard time as he finds himself suffering from the throes of death: He is attended by those who are close and who are distant. He gazes his looks, yearns as he turns his eyes, his forehead sweating, his [physical] senses being snatched away from him [one by one]. His sighs are now silent, his soul has departed, so he is mourned by his wife. His grave is dug, his children are now orphans, those who were around him (his friends or foes) are now dispersed from around him. What he had accumulated (legacy) has now been divided [among heirs]. Gone now are his faculty of seeing and hearing; so he receives Talqeen; *he is stretched [on the ground] and directed [towards the Qibla]. He is stripped of his clothes, bathed, in the nude, dried then directed [towards the Qibla]. Something has been spread on the floor for him as his shrouds are being prepared. His chin has been tied, his soul has already departed from his body and he has been bidden farewell by all. He is now shrouded, his head wrapped, so is his body, and he has been handed over [for burial]. He is carried in a wooden box (coffin); his funeral prayers have been performed with* Takbîr *but*

without prostration or the rubbing of the forehead. He is taken away from a decorated abode [this life], from well built mansions and chambers topping each other, so he is now in an enclosure of a grave which is very narrow and separated from others; it is built with baked clay on top of each other and is sealed with a rock. Dust has been healed on him, so he now is sure about that of which he was warned; his chest is now heavy; he is now a thing of the past. His friends, chosen ones, companions, in-laws and close friends have all left him behind. His company and loved ones are now changed, for he is now nothing but the filling of a grave and the pawn of a waste: Worms crawl all over his body, his pus drips from his nostrils on his neck and chest. Soil crushes his flesh as his blood dries and bone decays. He remains in his grave till the Day when he is herded with others and is given a new life; so, he is taken out of his grave. His trumpet is blown, he is called on to gather with others and stand trial. Graves are scattered around, the innermost in the hearts are recorded and calculated. Every prophet, Siddіq, *martyr, anyone who speaks is brought and made to stand for the final judgment of an Able God Who is fully knowledgeable of His servants, seeing [all what they do]. Countless exhalations engulf him, sighs fade him (distance him), in a horrific position and an awesome scene before a Great King Who knows about everything small and big. He is reined by his sweat, his worry crushing him, yet his tear has none to feel sorry for, his scream (defense) is not accepted. His record of deeds is brought, his innermost becomes visible, and every part of his body now speaks of his wrongdoings: His eyes testify about what he had seen, his hands about whom he beat, his legs about where he had gone, his skin about what he had contacted, his private parts about with whom he had had intercourse. He is threatened by Munkir and Nakir; and it is unveiled for him where he is heading; so his neck now is tied with chains and his hands are cuffed. He is taken alone, dragged and brought to Hell as he is in a great distress and hardship. He remains in the torment of hell given to drink of very hot pus that grills his face and separates his skin from his body. He is beaten by the torture angels of hell with iron clubs. His skin returns again and again anew after having been baked. He cries for help, yet even the angels in Hell turn away from him. He pleads for mercy, so he stays for a while regretful, yet he finds none to care about his regret. His*

regret will then be in vain.

We seek refuge with an Able Lord from the evil of any final end such as this, and we plead for forgiveness similar to that of one with whom He is pleased and for an overlooking similar to that of one whose good deeds He has accepted; for He is my Master, ultimate pursuit and the one Who grants success to what I seek. Surely one who is pushed away from the torment of his Lord shall reside in Paradise near to Him and remain forever in well built mansions, having huris with large lovely eyes and servants. He is given to drink of fresh cool water mixed with ginger and sealed with musk and fragrance that perpetuates happiness and provides the sense of pleasure. He drinks of wines in an orchard filled with all types of pleasures, wine that does not cause any headache to one who drinks it, and it never runs out; such is the ultimate end of one who fears his Lord, who is on guard about his sin, about the insinuations of his nafs *(self), and that was the penalty of one who opposes the [sinless] way [in which] he was created, the one whose evil self decorates for him to do what is against his nature. Such is the final judgment and the ruling of One Who is just: He narrated parables, admonished through texts, revealed revelations from a Praiseworthy Wise One, revelations which He descended with a clear (able) Holy Spirit [arch-angel Gabriel] from a Glorious Lord unto a Prophet who is rightly guided and who guides others, one who shows others the right way, a mercy to the believers, clearly from a Great Lord, a master frequented by messengers (angels) who are honored and obedient [of their Lord].*

I have sought refuge with a Lord Who is knowing, wise, able, merciful, from the evil of an enemy who is cursed and stoned; so, let everyone who pleads plead, and let everyone who seeks [favors of his Lord] seek and ask forgiveness of the Lord of lords for myself and for you all.

Having finished his miraculous sermon, the Imām عليه السلام recited this following verse of the Holy Qur'ān: "We shall grant that (eternal) abode of the hereafter to those who intend neither high-handedness nor mischief on earth, and such end is (the best reward) for the righteous" (Qur'ān, 28:83).

خطبة خالية من النقطة:

هذه خطبة لأمير المؤمنين علي بن ابي طالب عليه السلام جميع حروف كلماتها خالية من ذكر "النقطة":

الحمد لله الملك المحمود، المالك الودود، مصور كل مولود، ومآل كل مطرود، ساطح المهاد وموطد الأطواد، ومرسل الأمطار ومسهل الأوطار، عالم الأسرار ومدركها، ومدمر الأملاك ومهلكها، ومكور الدهور ومكررها، ومورد الأمور ومصدرها، عم سماحه وكمل ركامه، وهمل، طاول السؤال والأمل، واوسع الرمل وارمل، احمده حمدا ممدودا، واوحده كما وحد الأواه، وهو الله لا إله للأمم سواه، ولا صادع لما عدل له وسواه، ارسل محمدا علما للإسلام وإماما للحكام، سددا للرعاع ومعطل احكام ود وسواع، اعلم وعلم، وحكم واحكم، واصل الأصول، ومهد واكد الموعود واوعد، اوصل الله له الإكرام، واودع روحه الإسلام، ورحم آله وأهله الكرام، ما لمع رائل وملع دال، وطلع هلال، وسمع إهلال. إعملوا رعاكم الله أصلح الأعمال، واسلكوا مسالك الحلال، واطرحوا الحرام ودعوه، واسمعوا أمر الله وعوه، و صلوا الأرحام و راعوها، وآعصوا الأهواء وآردعوها، وصاهروا أهل الصلاح والورع، و صارموا رهط اللهو والطمع، ومصاهركم أطهر الأحرار مولدا وأسراهم سؤددا، وأحلامكم موردا، وها هو إمامكم وحل حرمكم مملكا، عروسكم المكرمه، وما مهر لها كما مهر رسول الله أم سلمه، وهو أكرم صهر، و أودع الأولاد، وملك ما أراد، وما سهل مملكه ولا هم ولا وكس ملاحمه ولا وصم، اسأل الله لكم أحمد وصاله، ودوام إسعاده، وألهم كلا إصلاح حاله والأعداد لمآ له ومعاده، وله الحمد السرمد، والمدح لرسوله أحمد.

Following is a sermon by the Commander of the Faithful Imām Ali ibn Abū Tālib عليه السلام all Arabic letters of which do not contain any dots at all:

Praise to Allāh Who is the praiseworthy, the affectionate owner of everything, the One who forms everyone born, the ultimate end of everyone who is expelled, the One Who spreads out the earth, Who firms the mountains, Who sends out rain, who facilitates the attainment of goals, Who knows the secrets and realizes them, Who destroys the possessions and annihilates them, who folds out times and repeats them, who causes matters and is their source. His forgiveness covers all, His creation of the clouds is perfected: Rain showers succeed it. He prolongs pursuits and hopes, broadens sands and places them. I praise Him an extended praise, and I recognize His unity just as those who love Him the most recognize: He is

Allāh, there is no god for the nations besides Him, nor is there anyone to cause a defect to what he straightens and does. He sent Muhammed as a banner for Islam and an Imām for those who rule, a helper to the commoners and one who puts an end to the judgments of Wadd and Siwa' (idols). He knows and He informs, He rules and He perfects: He is the origin of origins. He [Muhammed ﷺ] paves the path [to the Almighty] and emphasizes the Promised Day, warning about it. Allāh has made honors to reach him, depositing in his soul Islam, blessing his honorable family and offspring so long as there is anything that shines like lightning, anyone who hurries his pace towards his pursuit, whenever a crescent appears and the announcement about it is made.

Do, may Allāh look after you, righteous deeds, tread the paths of what is permissible, put what is prohibitive aside and abandon it, listen to the command of Allāh and realize it, keep in touch with your kinsfolk and look after them, disobey your inclinations and curb them, give your daughters by way of marriage to the people of righteousness and piety, and stay away from the folks who sport and who covet, so your marriage ties will produce the most pure of freemen, the most eminent descent, those who will let you achieve your dreams. This should be before your eyes, your domain will thus be rightful, your brides honored, and let her [bride] dower be just as the Messenger of Allāh ﷺ had paid to Umm Salamah, while he is the most honored of all in-laws, the most kind of all sons, and he had whatever he wanted, though having it was not easy, nor did it worry him, nor did his epics ever diminish, nor was he ever stigmatized. I plead to Allāh to grant you the most praiseworthy of connection with Him, the perpetuation of pleasing Him; may He inspire each of you about that which reforms your condition and prepares you for what you shall receive [in the Hereafter]. Eternal praise belongs to Him; lauding belongs to His Messenger Ahmed ﷺ.

NINE RULES FOR HAPPINESS BY THE IMĀM ؑ:

Everyone aspires to be happy in his life. Imam Ali ؑ provides you with a nine-point canon to reach this goal thus:

قوَاعِد السّعَادَة التِسع لِأمِير المُؤمِنِين علِي عَلَيْه السّلَام:

Nine rules for happiness by the Commander of the Faithful Ali عليه السلام:

أولاً :توكل على الله في السراء والضراء

FIRST: Rely on Allah when pleased and when grieved.

ثانيا :اتق الله في خلواتك و سفرك وحضرك

SECOND: Fear Allah when you are alone, when travelling and when at home.

ثالثا :لا تُكْرِه أحَدا مُهمَا اخطا في حقِك

THIRD: Do not coerce anyone, no matter how much he wrongs you.

رابعا :لا تقلق أبَدا مَهْمَا بَلغت الهُمُوم ذروتها

FOURTH: Do not worry, no matter how high your concerns may pile up.

خامسا :عِش فِي بَسَاطة مَهْمَا علا شَأنك

FIFTH: Live simply no matter how high your prestige may be.

سادسا :توَقع خيْرا مَهْمَا كثُر البَلاء

SIXTH: Anticipate goodness no matter how serious the affliction may be.

سابعا :أعْطِي كثِيْرا و لو حُرمت القليل

SEVENTH: Give a lot though you may be deprived even of a little.

ثامنا :ابْتسِم و لو القلب يَقطر دَمَا

EIGHTH: Smile even if your heart may be bleeding.

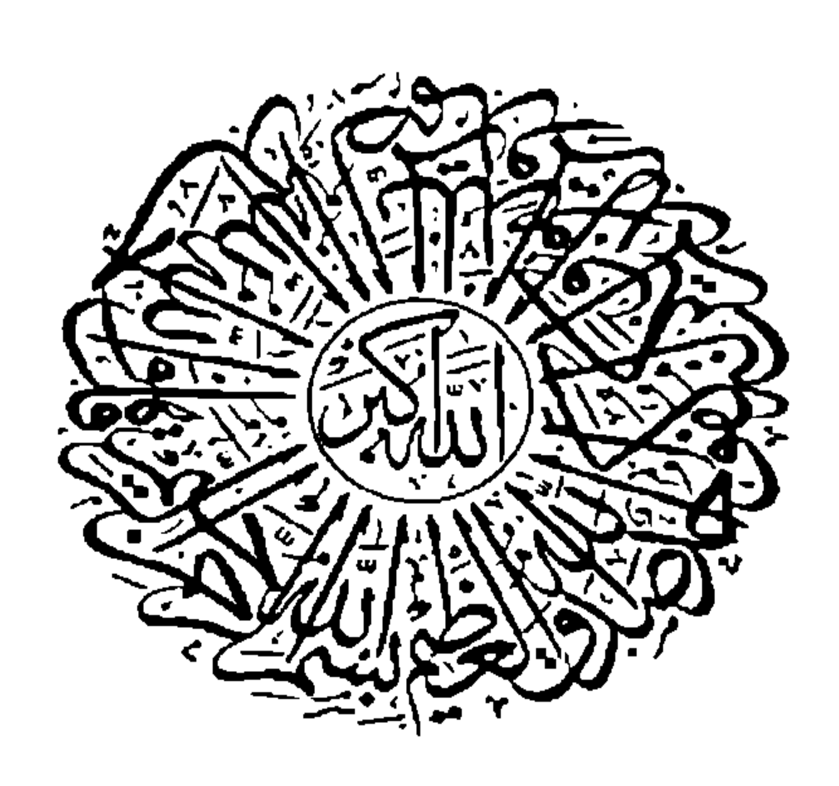
تاسعا :لا تقطع دُعَاءَك لِأخِيك المُسلِم بِظهْر الغيب

NINTH: Do not stop supplicating for your Muslim brother when he is absent.

This forces the reader to wonder about some Muslims' assessment of the *sahāba*, companions of the Holy Prophet ﷺ, who place some of them above the others on their ladder, and we wonder if they truly realize the greatness of Imam Ali. The problem, as most readers

would concede, lies in how politics played havoc with Islam and Muslims. This book sheds light on those politics, leaving the reader puzzled with many questions on his mind about the status of the affairs not only of the present generations, but also of the very first.

We hope readers of all nations of the world will learn and benefit from this great book, actually one of the greatest.



A TRIBUTE TO SHEIKH AL-TŪSI شيخ محمد بن الحسن الطوسي

The reader will come across the name of Sheikh (or Shaikh) al- Tūsi in the three volumes of this translation/research; therefore, we have decided to acquaint him with this great personality:



Shaikh al-Tūsi, "Abū Ja`far" Muhammed ibn al-Hassan (385 - 460 A.H./995 - 1068 A.D.), is one of the greatest literary figures in Islamic history, a scholar the scope of whose knowledge encompassed Islamic history, *fiqh* and *hadīth*. He is called "Tūsi" after his birthplace, the city of Tūs, Khurasan, Iran. After Tūsi's demise, Tūs expanded in area, gradually becoming a center of knowledge and culture especially after Imām Ali ibn Mūsa al-Rida[1] ﷺ had resided in it. The Imām's presence attracted scholars and seekers of knowledge from all the corner of the then Islamic world.

Sheikh al-Tūsi was taught by the greatest scholars of his time who included Sheikh al-Mufīd, Sayyid al-Sahreef al-Murtada, brother of al-Sharīf ar-Radi, compiler of *Nahjul-Balāgha*, who kept company with Sheikh al-Tūsi for twenty-eight years, directing and helping the

[1]Im¡m Ali ibn M£sa al-Rida is the eighth in the series of Infallible Im¡ms ﷺ. He was born in the holy city of Med(na on the eleventh of Thul-Qi`da, 148 A.H./765 A.D. and was given the titled "al-Rida" which means that Allh Almighty and His Holy Messenger ﷺ are pleased with him. The Im¡m ﷺ is also considered as "the greatest learned and erudite" of the Holy Ahl al-Bayt ﷺ. Abbasid caliph al-Ma'mūn, who ruled from 198 – 218 A.H./813 – 833 A.D., was the younger son of caliph H¡r£n "al-Rashīd" who ruled from 170 – 193 A.H./786 – 809 A.D., and he appointed the Imm ﷺ as his crown prince but later poisoned him in Sanabad, T£s, in the Iranian region of Khurasan on the last day of the month of Safar 203 A.H./August 818 A.D. where he ﷺ was buried. After the burial of Im¡m al-Rida ¡ in this place, Sanabad was soon transformed into a metropolis. The holy shrine of Im¡m al-Rida ﷺ in the holy city of Mashhad is also one of the most extensively visited pilgrimage centers in the world: Annually, more than 25 millions pilgrims from all parts of the world visit it.

growth of his academic talents, so much so that Sheikh al-Tūsi became a candidate for leading the nation after the demise of his mentor, and this is exactly what took place.

Students and seekers of knowledge went in hordes to the residence of Sheikh al-Tūsi in order to learn from him. His house in Baghdad embraced seekers of knowledge whose number was estimated to be no less than three hundred renown mujtahids. They were attracted by his method and convincing style. He presented his evidence and treated everyone with the most lofty of Islamic ethical standards. The former rector of al-Azhar, the revered Shaikh Abdul-Majeed Saleem, has been quoted as saying that he very much admired Shī`ite fiqh after someone had given him a copy of the book titled *Al-Mabsoot* by Sheikh al-Tūsi as a gift. He liked the book so much that he made statements saying that he reviewed this book prior to issuing any fatwa, binding religious edict; so, whenever he found in this book what convinced him that it was the best viewpoint, he adopted it without any hesitation, an open-mindedness which has now become so rare...

Al-Qā'im bi Amrillāh was the Abbasid ruler of his time. Recognizing the distinction of Sheikh al-Tūsi, he ordered a special chair to be designed and made for the scholar, a chair which came to be known as that of scholarship and tutorship, one of its kind at the time. Sheikh al-Tūsi, therefore, used to sit on that chair and deliver his sermons and speeches. This went on till the year 447 A.H./1055 A.D. when the flames of sectarianism swept Baghdad brought by Turkish Saljukes who burnt the Sheikh's house, library and chair. The Sheikh's library was known as the Shah-pur Library which is described by the great historian Yāqūt al-Hamawi as the greatest in the entire Islamic world. The Turks schemed to get the two main branches of Islam, the Shī`i and the Sunni, to be at each other's throats. This forced Sheikh al-Tūsi to migrate to the city that houses the Shrine of the Commander of the Faithful Ali عليه السلام, namely al-Najaf al-Ashraf, Iraq, where he established a great university, turning this city into a capital for knowledge and a center for scholars, one which has ever since been attracting men of virtue and seekers of knowledge. Thousands of senior *faqīhs*, jurists, speakers, virtuous exegetes and historians have graduated from it and will

always continue to do so, *Inshā-Allāh.*

After his death, the grave of Sheikh al-Tūsi turned into a lofty school for disseminating Islamic knowledge and a center for the scholarly *hawza*, theological seminary, and for its most prominent religious authorities.

The sectarian fire sparked by the Turks in Iraq in 447 A.H./1055 A.D. consumed most, if not all, the treasure of knowledge which Sheikh al-Tūsi had spent years researching and compiling. Despite that, the following list has been compiled from various sources, and it introduces us to a drop in the bucket of what Sheikh al-Tūsi had written:

١ ـ رجال الطوسيّ، ويُسمى هذا الكتاب (الأبواب).
Al-Abwāb: a book about narrators of hadīth

٢ ـ اختيار معرفة الرجال ـ هذّب من خلاله كتاب (رجال الكشيّ).
Ikhtiyār Ma`rifat al-Rijāl, a critique of the famous work *Rijāl al-Kashi*

٣ ـ الاستبصار ـ جزءان في العبادات، والثالث في بقية أبواب الفقه.
Al-Istibsār: Two Volumes about rituals and a third in the rest of aspects of *fiqh*

٤ ـ الأمالي ـ في الحديث، ويُسمى أيضاً (المجالس).
Al-Amāli fil Hadīth (also called *Al-Majālis*): one of his most famous works

٥ ـ التبيان في تفسير القرآن.
Al-Tibyān fī Tafsīr al-Qur'ān: a book of exegesis

٦ ـ تلخيص الشافي ـ في الإمامة، وأصله للشريف المرتضى (الشافي).
Talkhīs Al-Shāfi: a summary of the book titled *Al-Shāfi* by al-Sharīf al-Murtada, and it deals with the subject of imāmate.

٧ ـ تمهيد الصول ـ شرح لكتاب المرتضى (جُمَل العلم والعمل).
Tamhīd al-Usūl: an explanation of the book titled *Jumal al-`Ilm wal `Amal* by al-Murtada

٨ ـ تهذيب الأحكام ـ عشر مجلّدات، من الكتب الأربعة التي عليها مدار استنباط الأحكام الشرعيّة.
Tahthīb al-Ahkām: Ten Volumes and one of four books used as references for deriving rulings relevant to the Sharī`a, the Islamic legislative system

٩ ـ الجُمل والعقود ـ في العبادات، ألفه بطلبٍ من قاضي طرابلس.
Al-Jumal wal `Uqūd: a book in rituals which he wrote after being requested by the judge of Tripoli of the time to do so

١٠ ـ الخلاف ـ في الأحكام، ناظرَ فيه المخالفين. في مجلدين.
Al-Khilāf: a book in two volumes that deals with the ahkam, religious rulings, in which

he debates those who dispute with his School of Thought

Riyādat al-`Uqūl: ١١ ـ رياضة العقول ـ شرح لكتابه (مقدّمة في علم الأصول).
an explanation of his own book titled *Muqaddima fī `Ilm al-Usūl* (Introduction in the Science of Principles)

Al-`Udda: deals with the ١٢ ـ العُدّة ـ في أصول الدين وأصول الفقه.
principles of the creed and of those of *fiqh*

Al-Ghaiba: deals ١٣ ـ الغيبة ـ في غيبة الإمام المهديّ (عجل الله تعالى فرَجَه).
with the occultation of Imām al-Mahdi (may Allāh Almighty hasten his ease)

Al-Fihrist: a bibliography of ١٤ ـ الفهرست ـ في ذكر أصحاب الكتب والأصول.
major books and authors who wrote in the science of usul, principles of the Islamic faith

Mā Yu`allal wamā lā Yu`allal ١٥ ـ ما يُعلل وما لا يُعلل ـ في علم الكلام.
(what can be explained and what cannot): a book in the science of logic

Al-Mabsoot (refer ١٦ ـ المبسوط ـ من أجلّ كتب الفقه. يشتمل على سبعين فصلاً.
to the text above): one of the most prestigious books of fiqh; it contains seventy chapters.

١٧ ـ مصباح المتهجّد ـ في أعمال السنّة، وهو من أجل كتب الأدعية والأعمال.
Misbāh al-Mutahajjid: a book of recommended acts of the Sunnah, one of the greatest books of supplications and acts of worship

Al-Mufsih: deals with the ١٨ ـ المفصح ـ في الإمامة، وهو من الآثار المهمّة.
subject of Imāmate, and it is one of the important sources in this topic.

Maqtal al-Imām al- ١٩ ـ مقتل الإمام الحسين عليه السّلام.
Hussain Alaihis-Salām: a narrative of the epic of heroism of Imam al-Hussain's martyrdom

Al-Mustajād minal ٢٠ ـ المستجاد من الإرشاد ـ في أصول الدين الخمسة.
Irshād: deals with the five principles of the creed

Manāsik al-Hajj: deals with ٢١ ـ مناسك الحجّ ـ في مجرّد العمل.
pilgrimage-related rituals

Al-Nihāya: ٢٢ ـ النهاية ـ في الفقه والفتوى.. يحتوي على ٢٢ فصلاً و ٢١٤ باباً.
book about *fiqh* and issuing *fatwas*, edicts and contains 22 parts and 214 chapters

Hidāyat ٢٣ ـ هداية المسترشد وبصيرة المتعبّد ـ في الأدعية والعبادات.
al-Mustarshid wa Basīrat al-Muta`abbid: a book of supplications and acts of adoration

From this list of precious books, we have selected these few works for the reader only because they are available at libraries, providing you with their place of publication; unfortunately, the name of publisher or press house is omitted from existing editions:

Kitāb al-Ghaiba, Al-Najaf al-Ashraf, Iraq.
Misbāh al-Mutahajjid, Qum, Iran.
Al-Tibyān, Al-Najaf al-Ashraf, Iraq.
Al-Amāli, Al-Najaf al-Ashraf, Iraq, 1384 A.H./1964 A.D. (Iran, 1313 A.H./1895 A.D.).
Al-Fihrist, Al-Najaf al-Ashraf, Iraq.





PART ONE

Sermons of
Imām Ali Ibn Abū Tālib عليه السلام:

خطب أمير المؤمنين و سيد الوصيين
الامام علي بن أبي طالب عليه السلام

من خطبة يذكر فيها ابتداء خلق السماء والأرض وخلق آدم وفيها ذكر الحج وتحتوي على حمد الله وخلق العالم وخلق الملائكة واختيار الأنبياء ومبعث النبي والقرآن والأحكام الشرعية

الْحَمْدُ لِلَّهِ الَّذِي لَا يَبْلُغُ مِدْحَتَهُ الْقَائِلُونَ وَلَا يُحْصِي نَعْمَاءَهُ الْعَادُّونَ وَلَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ الَّذِي لَا يُدْرِكُهُ بُعْدُ الْهِمَمِ وَلَا يَنَالُهُ غَوْصُ الْفِطَنِ الَّذِي لَيْسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ وَلَا نَعْتٌ مَوْجُودٌ وَلَا وَقْتٌ مَعْدُودٌ وَلَا أَجَلٌ مَمْدُودٌ فَطَرَ الْخَلَائِقَ بِقُدْرَتِهِ وَنَشَرَ الرِّيَاحَ بِرَحْمَتِهِ وَوَتَّدَ بِالصُّخُورِ مَيَدَانَ أَرْضِهِ أَوَّلُ الدِّينِ مَعْرِفَتُهُ وَكَمَالُ مَعْرِفَتِهِ التَّصْدِيقُ بِهِ وَكَمَالُ التَّصْدِيقِ بِهِ تَوْحِيدُهُ وَكَمَالُ تَوْحِيدِهِ الْإِخْلَاصُ لَهُ وَكَمَالُ الْإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ وَشَهَادَةِ كُلِّ مَوْصُوفٍ أَنَّهُ غَيْرُ الصِّفَةِ فَمَنْ وَصَفَ اللَّهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ وَمَنْ قَرَنَهُ فَقَدْ ثَنَّاهُ وَمَنْ ثَنَّاهُ فَقَدْ جَزَّأَهُ وَمَنْ جَزَّأَهُ فَقَدْ جَهِلَهُ وَمَنْ جَهِلَهُ فَقَدْ أَشَارَ إِلَيْهِ وَمَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ وَمَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ وَمَنْ قَالَ عَلَامَ فَقَدْ أَخْلَى مِنْهُ كَائِنٌ لَا عَنْ حَدَثٍ مَوْجُودٌ لَا عَنْ عَدَمٍ مَعَ كُلِّ شَيْءٍ لَا بِمُقَارَنَةٍ وَغَيْرُ كُلِّ شَيْءٍ لَا بِمُزَايَلَةٍ فَاعِلٌ لَا بِمَعْنَى الْحَرَكَاتِ وَالْآلَةِ بَصِيرٌ إِذْ لَا مَنْظُورَ إِلَيْهِ مِنْ خَلْقِهِ مُتَوَحِّدٌ إِذْ لَا سَكَنَ يَسْتَأْنِسُ بِهِ وَلَا يَسْتَوْحِشُ لِفَقْدِهِ.

خلق العالم

أنشأ الخَلْقَ إنْشَاءً وَابْتَدَأهُ ابْتِدَاءً بلا رَوِيَّةٍ أجَالَهَا وَلَا تَجْرِبَةٍ اسْتَفَادَهَا وَلَا حَرَكَةٍ أحْدَثَهَا وَلَا هَمَامَةِ نَفْسٍ اضْطَرَبَ فِيهَا أحَالَ الْأشْيَاءَ لِأوْقَاتِهَا وَلَأمَ بَيْنَ مُخْتَلِفَاتِهَا وَغَرَّزَ غَرَائِزَهَا وَألْزَمَهَا أشْبَاحَهَا عَالِماً بِهَا قَبْلَ ابْتِدَائِهَا مُحِيطاً بِحُدُودِهَا وَانْتِهَائِهَا عَارِفاً بِقَرَائِنِهَا وَأحْنَائِهَا ثُمَّ أنْشَأَ سُبْحَانَهُ فَتْقَ الْأجْوَاءِ وَشَقَّ الْأرْجَاءِ وَسَكَائِكَ الْهَوَاءِ فَأجْرَى فِيهَا مَاءً مُتَلَاطِماً تَيَّارُهُ مُتَرَاكِماً زَخَّارُهُ حَمَلَهُ عَلَى مَتْنِ الرِّيحِ الْعَاصِفَةِ وَالزَّعْزَعِ الْقَاصِفَةِ فَأمَرَهَا بِرَدِّهِ وَسَلَّطَهَا عَلَى شَدِّهِ وَقَرَنَهَا إلَى حَدِّهِ الْهَوَاءُ مِنْ تَحْتِهَا فَتِيقٌ وَالْمَاءُ مِنْ فَوْقِهَا دَفِيقٌ ثُمَّ أنْشَأَ سُبْحَانَهُ رِيحاً اعْتَقَمَ مَهَبَّهَا وَأدَامَ مُرَبَّهَا وَأعْصَفَ مَجْرَاهَا وَأبْعَدَ مَنْشَأهَا فَأمَرَهَا بِتَصْفِيقِ الْمَاءِ الزَّخَّارِ وَإثَارَةِ مَوْجِ الْبِحَارِ فَمَخَضَتْهُ مَخْضَ السِّقَاءِ وَعَصَفَتْ بِهِ عَصْفَهَا بِالْفَضَاءِ تَرُدُّ أوَّلَهُ إلَى آخِرِهِ وَسَاجِيَهُ إلَى مَائِرِهِ حَتَّى عَبَّ عُبَابُهُ وَرَمَى بِالزَّبَدِ رُكَامُهُ فَرَفَعَهُ فِي هَوَاءٍ مُنْفَتِقٍ وَجَوٍّ مُنْفَهِقٍ فَسَوَّى مِنْهُ سَبْعَ سَمَوَاتٍ جَعَلَ سُفْلَاهُنَّ مَوْجاً مَكْفُوفاً وَعُلْيَاهُنَّ سَقْفاً مَحْفُوظاً وَسَمْكاً مَرْفُوعاً بِغَيْرِ عَمَدٍ يَدْعَمُهَا وَلَا دِسَارٍ يَنْظِمُهَا ثُمَّ زَيَّنَهَا بِزِينَةِ الْكَوَاكِبِ وَضِيَاءِ الثَّوَاقِبِ وَأجْرَى فِيهَا سِرَاجاً مُسْتَطِيراً وَقَمَراً مُنِيراً فِي فَلَكٍ دَائِرٍ وَسَقْفٍ سَائِرٍ وَرَقِيمٍ مَائِرٍ.

خلق الملائكة

ثُمَّ فَتَقَ مَا بَيْنَ السَّمَوَاتِ الْعُلَا فَمَلَأهُنَّ أطْوَاراً مِنْ مَلَائِكَتِهِ مِنْهُمْ سُجُودٌ لَا يَرْكَعُونَ وَرُكُوعٌ لَا يَنْتَصِبُونَ وَصَافُّونَ لَا يَتَزَايَلُونَ وَمُسَبِّحُونَ لَا يَسْأمُونَ لَا يَغْشَاهُمْ نَوْمُ الْعُيُونِ وَلَا سَهْوُ الْعُقُولِ وَلَا فَتْرَةُ الْأبْدَانِ وَلَا غَفْلَةُ النِّسْيَانِ وَمِنْهُمْ أمَنَاءُ عَلَى وَحْيِهِ وَألْسِنَةٌ إلَى رُسُلِهِ وَمُخْتَلِفُونَ بِقَضَائِهِ وَأمْرِهِ وَمِنْهُمُ الْحَفَظَةُ لِعِبَادِهِ وَالسَّدَنَةُ لِأبْوَابِ جِنَانِهِ وَمِنْهُمُ الثَّابِتَةُ فِي الْأرَضِينَ السُّفْلَى أقْدَامُهُمْ وَالْمَارِقَةُ مِنَ السَّمَاءِ الْعُلْيَا أعْنَاقُهُمْ وَالْخَارِجَةُ مِنَ الْأقْطَارِ أرْكَانُهُمْ وَالْمُنَاسِبَةُ لِقَوَائِمِ الْعَرْشِ أكْتَافُهُمْ نَاكِسَةً دُونَهُ أبْصَارُهُمْ مُتَلَفِّعُونَ تَحْتَهُ بِأجْنِحَتِهِمْ مَضْرُوبَةٌ بَيْنَهُمْ وَبَيْنَ مَنْ دُونَهُمْ حُجُبُ الْعِزَّةِ وَأسْتَارُ الْقُدْرَةِ لَا يَتَوَهَّمُونَ رَبَّهُمْ بِالتَّصْوِيرِ وَلَا يُجْرُونَ عَلَيْهِ صِفَاتِ الْمَصْنُوعِينَ وَلَا يَحُدُّونَهُ بِالْأمَاكِنِ وَلَا يُشِيرُونَ إلَيْهِ بِالنَّظَائِرِ.

صفة خلق آدم عليه السلام

ثُمَّ جَمَعَ سُبْحَانَهُ مِنْ حَزْنِ الْأرْضِ وَسَهْلِهَا وَعَذْبِهَا وَسَبَخِهَا تُرْبَةً سَنَّهَا بِالْمَاءِ حَتَّى خَلَصَتْ وَلَاطَهَا بِالْبَلَّةِ حَتَّى لَزَبَتْ فَجَبَلَ مِنْهَا صُورَةً ذَاتَ أحْنَاءٍ وَوُصُولٍ وَأعْضَاءٍ وَفُصُولٍ أجْمَدَهَا حَتَّى اسْتَمْسَكَتْ وَأصْلَدَهَا حَتَّى صَلْصَلَتْ لِوَقْتٍ مَعْدُودٍ وَأمَدٍ مَعْلُومٍ ثُمَّ نَفَخَ فِيهَا مِنْ رُوحِهِ فَمَثُلَتْ إنْسَاناً ذَا أذْهَانٍ يُجِيلُهَا وَفِكَرٍ يَتَصَرَّفُ بِهَا وَجَوَارِحَ يَخْتَدِمُهَا وَأدَوَاتٍ يُقَلِّبُهَا وَمَعْرِفَةٍ يَفْرُقُ بِهَا بَيْنَ الْحَقِّ وَالْبَاطِلِ وَالْأذْوَاقِ وَالْمَشَامِّ وَالْألْوَانِ وَالْأجْنَاسِ مَعْجُوناً بِطِينَةِ الْألْوَانِ الْمُخْتَلِفَةِ وَالْأشْبَاهِ الْمُؤْتَلِفَةِ وَالْأضْدَادِ الْمُتَعَادِيَةِ وَالْأخْلَاطِ الْمُتَبَايِنَةِ مِنَ الْحَرِّ وَالْبَرْدِ وَالْبَلَّةِ وَالْجُمُودِ وَاسْتَأدَى اللَّهُ سُبْحَانَهُ الْمَلَائِكَةَ وَدِيعَتَهُ لَدَيْهِمْ وَعَهْدَ وَصِيَّتِهِ إلَيْهِمْ فِي الْإذْعَانِ بِالسُّجُودِ لَهُ وَالْخُنُوعِ لِتَكْرِمَتِهِ فَقَالَ سُبْحَانَهُ اسْجُدُوا لِآدَمَ فَسَجَدُوا إلَّا إبْلِيسَ اعْتَرَتْهُ الْحَمِيَّةُ وَغَلَبَتْ عَلَيْهِ الشِّقْوَةُ وَتَعَزَّزَ بِخِلْقَةِ النَّارِ وَاسْتَوْهَنَ خَلْقَ الصَّلْصَالِ فَأعْطَاهُ اللَّهُ النَّظِرَةَ اسْتِحْقَاقاً لِلسُّخْطَةِ وَاسْتِتْمَاماً لِلْبَلِيَّةِ وَإنْجَازاً لِلْعِدَةِ فَقَالَ فَإنَّكَ مِنَ الْمُنْظَرِينَ إلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ. ثُمَّ أسْكَنَ سُبْحَانَهُ آدَمَ دَاراً أرْغَدَ فِيهَا عَيْشَهُ وَآمَنَ فِيهَا مَحَلَّتَهُ وَحَذَّرَهُ إبْلِيسَ وَعَدَاوَتَهُ فَاغْتَرَّهُ عَدُوُّهُ نَفَاسَةً عَلَيْهِ بِدَارِ الْمُقَامِ وَمُرَافَقَةِ الْأبْرَارِ فَبَاعَ الْيَقِينَ بِشَكِّهِ

وَالْعَزِيمَةَ بِوَهْنِهِ وَاسْتَبْدَلَ بِالْجَذَلِ وَجَلًا وَبِالِاغْتِرَارِ نَدَماً ثُمَّ بَسَطَ اللَّهُ سُبْحَانَهُ لَهُ فِي تَوْبَتِهِ وَلَقَّاهُ كَلِمَةَ رَحْمَتِهِ وَوَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ وَأَهْبَطَهُ إِلَى دَارِ الْبَلِيَّةِ وَتَنَاسُلِ الذُّرِّيَّةِ.

اختيار الأنبياء

وَاصْطَفَى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ وَعَلَى تَبْلِيغِ الرِّسَالَةِ أَمَانَتَهُمْ لَمَّا بَدَّلَ أَكْثَرُ خَلْقِهِ عَهْدَ اللَّهِ إِلَيْهِمْ فَجَهِلُوا حَقَّهُ وَاتَّخَذُوا الْأَنْدَادَ مَعَهُ وَاجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ مَعْرِفَتِهِ وَاقْتَطَعَتْهُمْ عَنْ عِبَادَتِهِ فَبَعَثَ فِيهِمْ رُسُلَهُ وَوَاتَرَ إِلَيْهِمْ أَنْبِيَاءَهُ لِيَسْتَأْدُوهُمْ مِيثَاقَ فِطْرَتِهِ وَيُذَكِّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ وَيَحْتَجُّوا عَلَيْهِمْ بِالتَّبْلِيغِ وَيُثِيرُوا لَهُمْ دَفَائِنَ الْعُقُولِ وَيُرُوهُمْ آيَاتِ الْمَقْدِرَةِ مِنْ سَقْفٍ فَوْقَهُمْ مَرْفُوعٍ وَمِهَادٍ تَحْتَهُمْ مَوْضُوعٍ وَمَعَايِشَ تُحْيِيهِمْ وَآجَالٍ تُفْنِيهِمْ وَأَوْصَابٍ تُهْرِمُهُمْ وَأَحْدَاثٍ تَتَابَعُ عَلَيْهِمْ وَلَمْ يُخْلِ اللَّهُ سُبْحَانَهُ خَلْقَهُ مِنْ نَبِيٍّ مُرْسَلٍ أَوْ كِتَابٍ مُنْزَلٍ أَوْ حُجَّةٍ لَازِمَةٍ أَوْ مَحَجَّةٍ قَائِمَةٍ رُسُلٌ لَا تُقَصِّرُ بِهِمْ قِلَّةُ عَدَدِهِمْ وَلَا كَثْرَةُ الْمُكَذِّبِينَ لَهُمْ مِنْ سَابِقٍ سُمِّيَ لَهُ مَنْ بَعْدَهُ أَوْ غَابِرٍ عَرَّفَهُ مَنْ قَبْلَهُ عَلَى ذَلِكَ نَسَلَتِ الْقُرُونُ وَمَضَتِ الدُّهُورُ وَسَلَفَتِ الْآبَاءُ وَخَلَفَتِ الْأَبْنَاءُ.

مبعث النبي

إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّداً رَسُولَ اللَّهِ (صلى الله عليه وآله) لِإِنْجَازِ عِدَتِهِ وَإِتْمَامِ نُبُوَّتِهِ مَأْخُوذاً عَلَى النَّبِيِّينَ مِيثَاقُهُ مَشْهُورَةً سِمَاتُهُ كَرِيماً مِيلَادُهُ وَأَهْلُ الْأَرْضِ يَوْمَئِذٍ مِلَلٌ مُتَفَرِّقَةٌ وَأَهْوَاءٌ مُنْتَشِرَةٌ وَطَرَائِقُ مُتَشَتِّتَةٌ بَيْنَ مُشَبِّهٍ لِلَّهِ بِخَلْقِهِ أَوْ مُلْحِدٍ فِي اسْمِهِ أَوْ مُشِيرٍ إِلَى غَيْرِهِ فَهَدَاهُمْ بِهِ مِنَ الضَّلَالَةِ وَأَنْقَذَهُمْ بِمَكَانِهِ مِنَ الْجَهَالَةِ ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّدٍ (صلى الله عليه وآله) لِقَاءَهُ وَرَضِيَ لَهُ مَا عِنْدَهُ وَأَكْرَمَهُ عَنْ دَارِ الدُّنْيَا وَرَغِبَ بِهِ عَنْ مَقَامِ الْبَلْوَى فَقَبَضَهُ إِلَيْهِ كَرِيماً (صلى الله عليه وآله) وَخَلَّفَ فِيكُمْ مَا خَلَّفَتِ الْأَنْبِيَاءُ فِي أُمَمِهَا إِذْ لَمْ يَتْرُكُوهُمْ هَمَلًا بِغَيْرِ طَرِيقٍ وَاضِحٍ وَلَا عَلَمٍ قَائِمٍ.

القرآن وأحكامه الشرعية

كِتَابَ رَبِّكُمْ فِيكُمْ مُبَيِّناً حَلَالَهُ وَحَرَامَهُ وَفَرَائِضَهُ وَفَضَائِلَهُ وَنَاسِخَهُ وَمَنْسُوخَهُ وَرُخَصَهُ وَعَزَائِمَهُ وَخَاصَّهُ وَعَامَّهُ وَعِبَرَهُ وَأَمْثَالَهُ وَمُرْسَلَهُ وَمَحْدُودَهُ وَمُحْكَمَهُ وَمُتَشَابِهَهُ مُفَسِّراً مُجْمَلَهُ وَمُبَيِّناً غَوَامِضَهُ بَيْنَ مَأْخُوذٍ مِيثَاقُ عِلْمِهِ وَمُوَسَّعٍ عَلَى الْعِبَادِ فِي جَهْلِهِ وَبَيْنَ مُثْبَتٍ فِي الْكِتَابِ فَرْضُهُ وَمَعْلُومٍ فِي السُّنَّةِ نَسْخُهُ وَوَاجِبٍ فِي السُّنَّةِ أَخْذُهُ وَمُرَخَّصٍ فِي الْكِتَابِ تَرْكُهُ وَبَيْنَ وَاجِبٍ بِوَقْتِهِ وَزَائِلٍ فِي مُسْتَقْبَلِهِ وَمُبَايَنٌ بَيْنَ مَحَارِمِهِ مِنْ كَبِيرٍ أَوْعَدَ عَلَيْهِ نِيرَانَهُ أَوْ صَغِيرٍ أَرْصَدَ لَهُ غُفْرَانَهُ وَبَيْنَ مَقْبُولٍ فِي أَدْنَاهُ مُوَسَّعٍ فِي أَقْصَاهُ.

ومنها في ذكر الحج

وَفَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ يَرِدُونَهُ وُرُودَ الْأَنْعَامِ وَيَأْلَهُونَ إِلَيْهِ وُلُوهَ الْحَمَامِ وَجَعَلَهُ سُبْحَانَهُ عَلَامَةً لِتَوَاضُعِهِمْ لِعَظَمَتِهِ وَإِذْعَانِهِمْ لِعِزَّتِهِ وَاخْتَارَ مِنْ خَلْقِهِ سُمَّاعاً أَجَابُوا إِلَيْهِ دَعْوَتَهُ وَصَدَّقُوا كَلِمَتَهُ وَوَقَفُوا مَوَاقِفَ أَنْبِيَائِهِ وَتَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ يُحْرِزُونَ الْأَرْبَاحَ فِي مَتْجَرِ عِبَادَتِهِ وَيَتَبَادَرُونَ عِنْدَهُ مَوْعِدَ مَغْفِرَتِهِ جَعَلَهُ سُبْحَانَهُ وَتَعَالَى لِلْإِسْلَامِ عَلَماً وَلِلْعَائِذِينَ حَرَماً فَرَضَ حَقَّهُ وَأَوْجَبَ حَجَّهُ وَكَتَبَ عَلَيْكُمْ وِفَادَتَهُ فَقَالَ سُبْحَانَهُ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ.

Sermon 1

From a sermon in which the Commander of the Faithful ﷺ mentions the genesis of the heavens and the earth, the creating of Adam, the *hajj*, etc. It contains praising Allāh, the creating of the universe and of the angels, the selecting of prophets, the deputation of the Prophet ﷺ, the Qur'ān and the rulings of the Shari`a (Islam's legislative system).

"All praise belongs to Allāh whose worth cannot be described by speakers, whose bounties cannot be computed by those who compute and whose claim (to obedience) cannot be met by those who attempt to do so, the One whom the height of intellectual courage cannot sufficiently appreciate and the depths of understanding cannot possibly reach; He is the One for describing whom no limit is laid down, no ample praise exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion and firmed the shaking earth with rocks.

"The foremost in religion is to acknowledge Him. The perfection of acknowledging Him is to testify to Him. The perfection of testifying to Him is to believe in His Oneness. The perfection of believing in His Oneness is to regard Him as the Absolutely Pure One. The perfection of His purity is to deny Him attributes because every attribute is a proof that it is different from that to which it is attributed, and everything to which something is attributed is different from the attribute itself. Thus, whoever attaches attributes to Allāh recognizes His similitude. Whoever recognizes a similitude for Him regards Him as being two. Whoever regards Him as being two recognizes the existence of parts for Him; whoever recognizes parts for Him mistakes Him; whoever mistakes Him points at Him; whoever points at Him attributes limitations to Him, and whoever attributes limitations to Him numbers Him.

"Whoever asks, 'In what is He?' holds that He is contained, and whoever asks, 'On what is He?' holds that He is not on something else. He is a Being but not through the phenomenon of coming into being. He exists but not out of non-existence. He is with everything

but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and parts. He sees even when there is none to be looked at from among His creation. He is the One and only, such that there is none with whom He may keep company or whom He may miss in absence."

Genesis

"He initiated creation and commenced it originally, without undergoing a prior contemplation, without making use of any experiment, without inventing any movement and without experiencing any mental aspiration. He allotted to all things terms, put together variations, gave them properties and determined their features. He knew them before creating them, fully realizing their limits and confines, appreciated their propensities and intricacies.

"When the Almighty created the openings of the atmosphere, expanse of firmament and strata of winds, He allowed water, the waves of which were stormy and the surges of which leaped one over the other. to flow onto it. He loaded dashing winds and breaking typhoons, ordered them to shed it back (as rain), gave the wind control over the rain's vigor, acquainting it with its limitations. The wind blew under it while water flowed furiously above it.

"Then, the Almighty created wind and made its movement sterile, perpetuated its status, intensified its motion and spread it far and wide. Then He ordered the wind to raise deep waters and intensify the oceans' waves. So the wind churned the water like the churning of curd, pushing it fiercely into the firmament, throwing its front status on the rear while the stationary status flowed till its level was raised and surface became full of foam. Then the Almighty raised the foam to the open wind and vast firmament, making therefrom the seven heavens (skies' strata). He made the lower one as a stationary surge, the upper one as a protective ceiling and high edifice without any pole to support it or nail to hold it together. Then He decorated them with stars and with the meteors' light and hung in it the shining sun and effulgent moon under the revolving sky, moving the ceiling and rotating the firmament."

Creation of Angels

"Then He created a crack between the high skies and filled it with all kinds of His angels. Some of them are in prostration, so they do not rise. Others are in kneeling positions, so they do not stand up. Some of them are ranked in an array, so they do not leave their stations. Others are extolling Allāh without ever getting tired. The sleep of the eye, the slip of wit, the languor of the body or the effect of forgetfulness does not affect them.

"Among them are those who work as trusted bearers of His message, thus serving as articulating tongues of His prophets. And there are those who carry His orders and commands. Among them are protectors of His creatures and guardians of the gates of the Gardens of Paradise. Among them are those whose steps are fixed on earth but their necks protrude into the skies. Their limbs are out on all sides, their shoulders are in accord with the columns of the Divine Throne, their eyes are cast down before it, they have spread their wings down under it and have rendered between themselves and all others curtains of honor and screens of power. They do not think of their Creator through images (they imagine of Him); they do not impute created attributes to Him; they do not confine Him within abodes and do not point at Him through illustrations."

Creation of Adam عليه السلام

"Allāh collected clay from hard, soft, sweet and salty earth, which He moistened with water till it became pure. He kneaded it with moisture till it became gluey. From it He carved an image with curves, joints, limbs and parts. He solidified it till it dried up for a fixed time and a known duration. Then He blew into it out of His Spirit, whereupon it took the pattern of a human being with a mind that governed him, intelligence which he made use of, limbs that served him, organs that changed his status, sagacity that differentiates between right and wrong, tastes and smells, colors and species. He was a mixture of clays of different colors, cohesive materials, divergent contradictories and differing properties like heat, cold, softness and hardness.

"Then Allāh asked the angels to fulfill His promise with them and to accomplish the pledge of His injunction by acknowledging Him by prostrating to Him and submitting to His honored status. So Allāh said to the angels: وَإِذْ قُلْنَا لِلْمَلَائِكَةِ: اسْجُدُوا لآدَمَ، فَسَجَدُوا إِلاَّ إِبْلِيسَ "Prostrate to Adam, so they prostrated except Iblis (Satan)" (Qur'ān, 2:34; 7:11; 17:61; 18:50; 20:116). Arrogance withheld him (Satan) and vice overcame him, taking pride in his being created of fire, looking down at the clay creation. So Allāh granted him a respite in order to let him be worthy of incurring His wrath, to complete (man's) test and to fulfill the promise (which He had made to Satan). Thus, He said:

﴿ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ۞ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴾

"He (Allāh) said: 'Verily you have been allowed time till the known Day'" (Qur'ān, 15:38-39, 38:81).

"Thereafter, Allāh placed Adam ﷺ where He made his life and stay safe, cautioning him about Iblis and his animosity towards him. His enemy (Iblis) envied Adam's abiding in Paradise and accompanying the virtuous. So he turned his conviction into wavering and resolve into weakness, thus turning his happiness into fear and prestige into shame. Then Allāh offered Adam ﷺ the chance to repent, taught him words of His mercy, promised him a return to His Paradise then sent him down to the place of trial and the procreation of his offspring."

Allāh chooses His prophets ﷺ

"From Adam's offspring, Allāh chose prophets and took their pledge for His revelation and for carrying out His message as their trust. Throughout the course of time, many people altered Allāh's trust to them, ignored His status and accepted associates with Him. Satan turned them away from knowing Allāh, keeping them away from worshipping Him. Then Allāh sent His Messengers and a series of prophets to people to get them to fulfill the pledges of His creation, to recall His bounties to them, to exhort them by preaching, to unveil before them the hidden virtues of wisdom and to show them the signs of His Omnipotence. Of these signs He demonstrated

the sky which is raised over them, the earth that is placed beneath them, a means of livelihood to sustain, death that makes them no more, ailments that turn them old and incidents that successively betake them.

"Allāh never allowed His creation to remain without a prophet deputed by Him, or a book sent down from Him or a binding argument or a standing plea. These Messengers were such that they did not feel few because of their number being small or the the number of those who belied them being big. Among them was either a predecessor who would name the one to succeed him or a follower who was introduced by the predecessor."

Prophetic Mission of Muhammed ﷺ

"In this way, ages passed by and times rolled on. Fathers passed away while sons took their places till Allāh deputed Muhammed ﷺ as His Prophet, in fulfillment of His promise and in completion of His Prophetic Mission. The pledge to Muhammed ﷺ had been taken from the prophets, his traits of character were well reputed and his birth was honorable. The people of the earth at this time were divided into different nations, their aims were separate and ways diverse. They either loved Allāh and His creation or twisted His Names or turned to those other than Him. Through Muhammed ﷺ, Allāh guided them out of wrongdoing and with his efforts took them out of ignorance.

"Then Allāh chose Muhammed ﷺ to meet Him, preferred him for His own nearness, regarded him as being too dignified to remain in this world and decided to remove him from this place of trial. So He drew him towards Himself with honor. May Allāh shower His blessing on him and on his Progeny ؑ."

The Holy Qur'ān and the rules of the Sharī'a

"But the Prophet ﷺ left among you the same which other prophets left among their people: Prophets do not leave their people intentionally (in the dark) without a clear path and a standing ensign. He left the Book (Qur'ān) of your Creator to clarify what He permits and what He prohibits, what is obligatory and what is discretionary,

the repealing injunctions and the repealed ones, the permissible matters and the compulsory ones, what is particular and what is general, lessons and illustrations, long and short ones, clear and obscure ones, detailing its (Qur'ān's) abbreviations and clarifying its obscurities.

"In it, there are some verses knowing which is obligatory and others people's ignorance of which is permissible. It also contains what appears to be obligatory according to the Book but its repeal is signified by the Prophet's deed (Sunnah) or that which appears compulsory according to the Prophet's deed but the Book permits one not to follow it. Or there are those verses which are obligatory in a given time but not so after that time period. Its prohibitions also differ. Some are major ones for which there exists the peril of the fire (Hell) and others are minor for which there are prospects of forgiveness. There are also those of which a small portion is also acceptable (to Allāh) but they are capable of being expanded."

In this same sermon, he spoke thus about the *hajj*:

"Allāh has made the pilgrimage (*hajj*) to His sacred House obligatory on you. People go towards it (to satisfy their thirst for spirituality) as animals and birds yearn to the water springs (to quench their thirst for water). Allāh, the most Glorified One, made it a sign of their supplication before His Greatness and their acknowledgment of His Dignity. He selected from among His creation those who, on listening to His call, responded to it and testified to His word. They stood in the status of His prophets and resembled His angels who surround the Divine Throne securing all the benefits of performing His worship and hastening towards His promised forgiveness. Allāh, the most Glorified One, made it (His sacred House) a symbol for Islam and an object of respect for those who turn to it. He made pilgrimage to it obligatory and laid down its claim for which He held you responsible to fulfill. Thus, Allāh, the most Glorified One, said:

﴿ إنَّ اوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلعَالَمِينَ ۞ فِيهِ آيَاتٌ بَيِّنَاتٌ مُقَامُ إبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ البَيْتِ مَنِ اسْتَطَاعَ إلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإنَّ اللَّه غَنِيٌّ عَنِ العَالَمِينَ ﴾

Pilgrimage to the House is made incumbent on people (purely) for (the sake of) Allāh on those who can afford the journey there. And whoever denies it, verily Allāh is sufficiently Independent of the Worlds (Qur'ān, 3:96-97).

"The foremost in religion (*deen*) is to know Him. The literal meaning of *deen* is obedience and its popular sense is a code. Whether the literal sense is taken or the popular one, in either case, if the mind is devoid of any conception of Divinity, there would be neither a question of obedience, nor the following of any code. This is so because when there is no aim, there is no point in advancing towards it. Where there is no object in view, there is no sense in making efforts to achieve it. Nevertheless, when the nature and guiding faculty of man bring him in contact with a superior Authority and his taste for obedience and impulse of submission subjugates him before a Deity, he finds himself bound by certain limitations as against abject freedom of activity. These very limitations are *deen* (religion) whose point of commencement is knowledge of Allāh and acknowledgment of His Being.

"After pointing out the essentials of the Divine knowledge, Amīr al-Mu'minīn has described its important components and conditions. He holds those stages of such knowledge which people generally regard as the point of highest approach to be insufficient. He says that its first stage is that with the natural sense of search for the unknown and the guidance of conscience, or on hearing from the followers of religions an image of the Unseen Being known as Allāh is formed in the mind. This image, in fact, is the forerunner of the obligation to thinking and reflecting and seeking His knowledge. But those who love idleness, or are under pressure of the environment, do not undertake this search despite the creation of such an image, and the image fails to get testified. In this case, they remain deprived of the Divine knowledge. Since access to the stage of testifying after the formation of image is by volition, they deserve to be questioned about it. But one who is moved by the power of this image goes further and considers thinking and reflecting as being necessary. In this way, one reaches the next stage in the attainment of the Divine knowledge, namely to search for the Creator through observing the

diversity of the creation and the species of beings. This is so because every picture is a solid and inflexible guide to the existence of its painter, and every effect is to the deed of its cause. When he casts his glance around him, he does not find a single thing which might have come into existence without the act of a maker, so much so that he does not find the sign of a footstep without a walker nor a building without a builder. How can he comprehend that this blue sky with the sun and the moon in its expanse and the earth with the exuberance of its grass and flowers could have come into existence without the deed of a Creator? Therefore, after observing all that exists in the world and the regulated system of the entire creation, no one can help but conclude that there is a Creator for this world of diversities because existence cannot come out of non-existence, nor can existence sprout forth from nothingness.

﴿ أفِي اللَّهِ شَكٌّ فاطِرِ السَّمَاوَاتِ وَالأرْضِ؟ ﴾

"The Holy Qur'ān has pointed out to this reasoning thus: *What?! Is there any doubt about Allāh originating the heavens and the earth?* (Qur'ān, 14:10).

"But this phase would also be insufficient if this testimony in favor of Allāh is tarnished by belief in the divinity of some other deity.

"The third stage is that His existence should be acknowledged along with believing in His Unity and Oneness. Without this, the testimony to Allāh's existence cannot be complete because if more gods are believed in, He would not be One, whereas it is necessary that He should be One. The reason is that in case of more than one god, the question would arise about whether one of them created all this creation or all of them did so together. If one of them created it, there should be some difference that distinguishes him; otherwise, he would be accorded preferential status without reason, which is unacceptable to the mind. If all have created it collectively, then the status has only two forms: Either he cannot perform his functions without the assistance of others, or he is above the need of their assistance. The first case means he is incapable and in need of others, while the other case means that there are several regular performers of a single act, and the fallacy of both has already been

shown. If we assume that all the gods performed the act of creation by dividing it among themselves, all the creation would not bear the same relationship towards the creator. This is so because each creature will bear relationship only to its own creator, whereas every creature should have one and the same relationship to all creators. This is so because all the creation should have one and the same relationship to all the creators as all the created in their capacity to accept effect, and all the creators, in their capacity to produce effect, should be similar. In short, there is no way but to acknowledge Him as One because to believe in numerous creators permits no possibility of the existence of any other thing and destruction proves implicit of the earth, sky and everything in creation. Allāh, the most Glorified One, has expressed His argument in the following words: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلاَّ اللَّهُ لَفَسَدَتَا *Had there been in them (the heavens and the earth) gods other than Allāh, they both would have been in disarray* (Qur'ān, 21:22).

"The fourth stage is that Allāh should be regarded as being free of all defects and deficiencies, devoid of a physical body, form, image, similarity, status of place or time, motion, stillness, incapability and ignorance. This is so because there can be neither deficiency nor defect in the perfect Being, nor can anyone be deemed like Him because all these attributes bring down a being from the high status of the Creator to the low status of the created. That is why along with Unity, Allāh has held purity from deficiency to be of an equal importance:

بسم الله الرحمن الرحيم

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۞ اللَّهُ الصَّمَدُ ۞ لَمْ يَلِدْ وَلَمْ يُولَدْ ۞ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ﴾

Say: He (Allāh) is the One (and only God). Allāh is self-Sufficient. He does not beget, nor is He begotten. And there is none like Him (Qur'ān, 112:1-4).

﴿ لاَ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ، وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

Vision does not perceive Him, whereas He perceives (all) visions; He is the Subtle, the all-Aware (Qur'ān, 6:104).

﴿ فَلا تَضْرِبُوا لِلّهِ الأمْثالَ إنَّ اللّهَ يَعْلَمُ وَأنْتُمْ لا تَعْلَمُونَ ﴾

So do not coin any similitudes to Allāh; verily Allāh knows (everything) while you do not (Qur'ān, 16:74).

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ، وَهُوَ السَّمِيعُ البَصِيرُ ﴾

Nothing whatever is like Him, and He is the One Who hears and Who sees (all things) (Qur'ān, 42:11).

"The fifth phase of completing His Knowledge is that attributes should not be put on Him from outside lest there should be duality in His Oneness. Deviating from its proper connotation, Unity may fall into the labyrinth of one-in-three and three-in-one because His Being is not a combination of essence and form so that attributes may cling to Him like the smell of the flowers or brightness of the stars. Rather, He is the fountainhead of all attributes and needs no medium for manifesting His perfect Attributes. If He is named Omniscient, it is because the signs of his knowledge are manifest. If He is called Omnipotent, it is because every particle points to His Omnipotence and Activity. If the power to listen or to see is attributed to Him, it is because the cohesion of the entire creation and its administration cannot be done without hearing or seeing. But the existence of these attributes in Him cannot be held in the same way as in His creation. One should be capable of knowing only after he acquires knowledge, or he should be powerful and strong only after energy runs into his limbs because taking attributes as separate from his being would connote duality: Where there is duality, unity disappears.

"This is how Amīr al-Mu'minīn عليه السلام has rejected the idea of attributes being added to His Being, presenting Unity in its true significance and did not allow Unity to be tainted with stains of multiplicity. This does not mean that adjectives cannot at all be attributed to Him. This will be giving support to those who are groping in the dark abyss of negativism, although every nook and corner in the entire existence is brimming with His attributes, and

every particle of creation stands to testify that He has knowledge, He is powerful, He hears and He sees. He nurtures under His care and allows growth under His mercy. The intention is that for Him, nothing can be suggested to serve as an adjunct to Him because His Self includes attributes and His attributes connote His Self. Let us learn this very theme in the words of Imām Abū Abdullāh Ja`far ibn Muhammed as-Sādiq ﵇, comparing it with the belief in Unity adopted by other religions, then appreciating who the exponent of the true concept of Unity truly is!"

The Imām ﵇ says the following:

"Our Lord, the Glorified One, the magnificent One, has knowledge of Himself even though there was nothing to know, sight of Himself even though there is nothing to behold, hearing of Himself even though there is nothing to hear, and Power of Himself even though there is nothing under His Power. When He created the things and the objects, knowledge came into existence, His knowledge became related to the known, hearing related to what is heard, sight related to what is seen, and Power related to its object," as we read on p. 139 of *At-Tawhid* by Shaikh as-Sadūq.

This is the belief about which the Imāms from among the Prophet's family ﵇ are unanimous, but the majority group [of Muslims, i.e. the Sunni] has adopted a different course by creating the idea of differentiating between His Self and Attributes. Al-Shahristāni says the following on p. 42 of his book titled *Kitāb al-Milal wal-Nihal*: "According to Abul-Hassan al-Ash`ari, Allāh knows through (the attribute of) knowledge, is Powerful through activity, speaks through speech, hears through hearing and sees through vision."

If we regard attributes as being distinct from the Self in this manner, there will be two alternatives: Either the attributes must have existed in Him, or they must have occurred later. In the first case, we have to recognize as many eternal objects as the attributes which will all share His being eternal, but Allāh is above that which people deem Him to have equals. In the second case, in addition to subjecting Him to the alternations, it would also mean that before the acquiring of the attributes, He was neither knowledgeable, nor powerful, nor

hearer nor beholder, and this runs counter to the basic tenet of Islam.

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾

Allāh has decreed that trade is lawful and has forbidden usury (Qur'ān, 2:275).

﴿ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ؛ فَإِذَا اطْمَأْنَنتُمْ، فَأَقِيمُوا الصَّلَاةَ ﴾

Once you have finished the prayers, remember Allāh standing, sitting or (lying) on your sides, and when you are secure (from danger), establish prayers (Qur'ān, 4:103).

﴿ يَا أَيُّهَا النَّاسُ كُلُواْ مِمَّا فِي الأَرْضِ حَلاَلاً طَيِّبًا وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ، إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴾

O men! Eat of what is in the earth (if it is) lawful and good, and do not follow the footsteps of Satan, for verily he is your open enemy (Qur'ān, 2:168).

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ، فَمَن كَانَ يَرْجُو لِقَاء رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

Say: "I am only a human like you; it is revealed to me that your God is but one God (Allāh); therefore, whosoever desires to meet his Master, let him do good deeds and associate none in the worship of his Master" (Qur'ān, 18:110).

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ؟ أَفَلاَ تَعْقِلُونَ؟﴾

What?! Do you enjoin on people to be righteous while you forget your own selves even as you read the scripture?! What?! Do you not understand?! (Qur'ān, 2:44).

About the Qur'ān, Amīr al-Mu'minīn عليه السلام says that it contains descriptions of permitted and forbidden acts, such as Allāh has

allowed the selling and buying while prohibiting usury. It clarifies obligatory and optional deeds such as

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

Once you have finished (performing) the prayer, remember Allāh rising, sitting or lying down, and when you feel safe (from the enemy), say the prayers (as usual) (4:104).

Here, prayer is obligatory, while other forms of remembering (Allāh) are optional. It has repealing and repealed verses such as about the period of seclusion after the husband's death: four months and ten days, or the repealed one such as: till one year without going out. This shows that this period of seclusion should be one year. In certain places, it permits what is forbidden such as: "Whoever is compelled, without being willfully wrongful or transgressing, commits no sin."

It has positive injunctions such one should not add anyone to Allāh in his worship. It has particular and general injunctions. Particular is the one where the word shows generality but the meaning is limited such as: "I have made you superior to other nations of the world, O Children of Israel."

Here, the meaning of "nations of the world" is restricted to that particular time period, although the word is general in its literal meaning. The general injunction is one which is extensive in meaning such as Allāh has knowledge of everything. It has lessons and illustrations such as Allāh caught him in the punishment of this world and the next, and there is a lesson in it.

﴿ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۞ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴾

So Allāh seized him with the chastisement in the hereafter and in the life before (it). Verily there is a lesson in this for one who fears (Allāh) (Qur'ān, 79:25-26).

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى، وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾

A kind word and a pardon is better than charity followed by harm, and verily Allāh is self-Sufficient, Most forbearing (Qur'ān, 2:263).

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ: خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾

Remember when We made a covenant with you and raised the Tur (mountain) above you (saying): Hold fast to that which We have bestowed upon you with the strength (of determination), and remember that which is therein so you may guard (yourselves) against evil (Qur'ān, 2:63).

﴿فَجَعَلْنَاهَا نَكَالاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

So we made it a lesson for (those of) their own times and for those (of their posterity) who come after them and an exhortation for those who guard (themselves) against evil (Qur'ān, 2:66).

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاءُ، لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ﴾

He it is Who fashions you in the wombs (of your mothers) as He pleases; there is no god but He, the Almighty, the all-Wise (Qur'ān, 3:6).

﴿طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ؛ فَإِذَا عَزَمَ الأَمْرُ، فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ﴾

Obedience and a fair word; but when the affair is determined, then if they are true to Allāh, it would certainly be better for them (Qur'ān, 47:21).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَحِلُّ لَكُمْ أَن تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ، وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ، فَإِن كَرِهْتُمُوهُنَّ، فَعَسَى أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

O you who believe! It is not lawful for you to inherit women against their will, and do not apply pressure on them so you may take back a

portion of what you had given them (as dower) unless they are guilty of manifest lewdness; but deal kindly with them, and if you dislike them, you may dislike a thing while Allāh has placed in it abundant goodness (Qur'ān, 4:19).

﴿قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ؟!﴾

Say (to the People of the Book): Do you dispute with us about Allāh while He is our Master and your Master, and for us are our deeds and for you are yours; to Him (Alone) we are (exclusively) loyal?! (Qur'ān, 2:139).

There is a lesson in the Holy Qur'ān for whoever fears Allāh and illustrations such as: "The example of those who spend their wealth in the way of Allāh is like a grain which grows seven ears each one of which bears a hundred grains." It has unspecific and specific verses. Unspecific is one which has no limitation on specification such as: "Recall when Moses said to his people: Allāh commands you to sacrifice a cow..."

Specific is one where denotation is limited as Allāh says that "The cow should be such that it has neither been used for ploughing nor for irrigating fields." There is clarity and obscurity in it. The clarity is that which has no intricacy such as: "Verily, Allāh has a sway over all things," while the obscurity is a verse the meaning of which is complicated such as: "... the Merciful One (Allāh) occupies the throne" the apparent meaning of which gives the impression as if Allāh is physically "sitting" on the Throne although the idea is to underscore His authority, power and control. In the Holy Qur'ān there are brief injunctions such as: "Establish prayers" and those of deep meanings such as verses the meaning of which is not known except by Allāh and those who are deeply rooted in knowledge.

Then Amīr al-Mu'minīn عليه السلام deliberates on this theme in a different way, saying that there are some things in it which are necessary to know such as: "So be informed that there is no god except Allāh" and there are others which are not necessary to know such as Aleef, Laam, Meem, etc. It has also injunctions which have been repealed

by the Prophet's deeds such as: "As for your women who commit adultery, get four male witnesses, and if four witnesses do come forth, shut such women in their houses till death ends their lives." This punishment was in effect in early Islam, but it was later replaced by stoning in the case of married women. In it, there are some injunctions which repealed the Prophet's deeds such as: "Turn your face towards Masjid al-Haram," by which injunction facing Bayt al-Maqdis (Jerusalem) (while performing the prayers) was repealed. It also contains injunctions which are obligatory only at a particular time, then they were repealed. It also contains injunctions which are obligatory only at a particular time after which their obligation ends such as: "When the call for prayer is made on Friday, hasten towards the remembrance of Allāh." It has also indicated levels of prohibition as the division of sins into light and serious ones such as: "Tell the believers to lower their gaze" and serious ones such as "Whoever kills a believer willfully, his penalty is to remain in Hell forever." It also contains injunctions where a little performance is enough but there is a scope for further performance such as: "Read the Holy Qur'ān as much as you can."

﴿وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

Verily your Master is the Almighty, the all-Merciful One (Qur'ān, 26:9).

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَلِكَ أَزْكَى لَهُمْ؛ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

Say (O Prophet Muhammed) to believing men that they should lower their gaze and guard their private parts; that is purer for them; verily Allāh is all-Aware of whatever you do (Qur'ān, 24:30).

﴿لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ؛ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً، وَكُلاًّ وَعَدَ اللَّهُ الْحُسْنَى، وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

Not equal are those of the believers who sit (hold back) to those who are disabled (by a wound, blindness, who are lame, handicapped,

etc.) and those who strive in the way of Allāh with their wealth and selves (lives). Allāh has raised in rank those who strive with their wealth and selves (lives) above those who sit (hold back); to all (the faithful) Allāh has promised goodness: But to those who strive He has granted the distinction, above those who sit (linger behind and not go out to defend the faith), of a great recompense (Qur'ān, 4:95).

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ، وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ؛ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ؛ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا، وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا، وَاسْتَغْفِرُوا اللَّهَ، إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾

Verily, your Lord knows that you stand up (during the night for the night prayers) two-thirds of the night and (sometimes) half of it and (sometimes) a third of it, and (so does) a group of those with you, and Allāh measures (well) the night and the day; He knows that you can never take (correct) account of it, so He turns to you (mercifully); recite, then, whatever is easy (in the prayers) to be read of the Qur'ān; He knows that there may be among you those who are sick and others who are traveling in the earth seeking of the grace of Allāh and others who are fighting in the way of Allāh, so recite as much as it can easily be done of it, establish (regular) prayers, pay the (prescribed) zakāt and loan Allāh a goodly loan. Whatever good (deeds) you send forth before hand for your own selves, you will (surely) find it (its reward) with Allāh as the best and greatest recompense, and seek the forgiveness of Allāh; Verily, Allāh if oft-Forgiving, most Merciful (Qur'ān, 73:20)."





من خطبة له عليه السلام:

صفة آل النبي، ثم صفة قوم بعد انصرافه من صفين، و فيها حال الناس قبل البعثة و آخرين

أَحْمَدُهُ اسْتِتْمَاماً لِنِعْمَتِهِ وَاسْتِسْلَاماً لِعِزَّتِهِ وَاسْتِعْصَاماً مِنْ مَعْصِيَتِهِ وَأَسْتَعِينُهُ فَاقَةً إِلَى كِفَايَتِهِ إِنَّهُ لَا يَضِلُّ مَنْ هَدَاهُ وَلَا يَئِلُ مَنْ عَادَاهُ وَلَا يَفْتَقِرُ مَنْ كَفَاهُ فَإِنَّهُ أَرْجَحُ مَا وُزِنَ وَأَفْضَلُ مَا خُزِنَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً مُمْتَحَناً إِخْلَاصُهَا مُعْتَقَداً مُصَاصُهَا نَتَمَسَّكُ بِهَا أَبَداً مَا أَبْقَانَا وَنَدَّخِرُهَا لِأَهَاوِيلِ مَا يَلْقَانَا فَإِنَّهَا عَزِيمَةُ الْإِيمَانِ وَفَاتِحَةُ الْإِحْسَانِ وَمَرْضَاةُ الرَّحْمَنِ وَمَدْحَرَةُ الشَّيْطَانِ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالدِّينِ الْمَشْهُورِ وَالْعَلَمِ الْمَأْثُورِ وَالْكِتَابِ الْمَسْطُورِ وَالنُّورِ السَّاطِعِ وَالضِّيَاءِ اللَّامِعِ وَالْأَمْرِ الصَّادِعِ إِزَاحَةً لِلشُّبُهَاتِ وَاحْتِجَاجاً بِالْبَيِّنَاتِ وَتَحْذِيراً بِالْآيَاتِ وَتَخْوِيفاً بِالْمَثُلَاتِ وَالنَّاسُ فِي فِتَنٍ انْجَذَمَ فِيهَا حَبْلُ الدِّينِ وَتَزَعْزَعَتْ سَوَارِي الْيَقِينِ وَاخْتَلَفَ النَّجْرُ وَتَشَتَّتَ الْأَمْرُ وَضَاقَ الْمَخْرَجُ وَعَمِيَ الْمَصْدَرُ فَالْهُدَى خَامِلٌ وَالْعَمَى شَامِلٌ عُصِيَ الرَّحْمَنُ وَنُصِرَ الشَّيْطَانُ وَخُذِلَ الْإِيمَانُ فَانْهَارَتْ دَعَائِمُهُ وَتَنَكَّرَتْ مَعَالِمُهُ وَدَرَسَتْ سُبُلُهُ وَعَفَتْ شُرُكُهُ أَطَاعُوا الشَّيْطَانَ فَسَلَكُوا مَسَالِكَهُ وَوَرَدُوا مَنَاهِلَهُ بِهِمْ سَارَتْ أَعْلَامُهُ وَقَامَ لِوَاؤُهُ فِي فِتَنٍ دَاسَتْهُمْ بِأَخْفَافِهَا وَوَطِئَتْهُمْ بِأَظْلَافِهَا وَقَامَتْ عَلَى سَنَابِكِهَا فَهُمْ فِيهَا تَائِهُونَ حَائِرُونَ جَاهِلُونَ مَفْتُونُونَ فِي خَيْرِ دَارٍ وَشَرِّ جِيرَانٍ نَوْمُهُمْ سُهُودٌ وَكُحْلُهُمْ دُمُوعٌ بِأَرْضٍ عَالِمُهَا مُلْجَمٌ وَجَاهِلُهَا مُكْرَمٌ.

و منها يعني آل النبي عليه الصلاة و السلام

هُمْ مَوْضِعُ سِرِّهِ وَلَجَأُ أَمْرِهِ وَعَيْبَةُ عِلْمِهِ وَمَوْئِلُ حُكْمِهِ وَكُهُوفُ كُتُبِهِ وَجِبَالُ دِينِهِ بِهِمْ أَقَامَ انْحِنَاءَ ظَهْرِهِ وَأَذْهَبَ ارْتِعَادَ فَرَائِصِهِ.

وَمِنْهَا يَعْنِي قَوْماً آخَرِينَ

زَرَعُوا الْفُجُورَ وَسَقَوْهُ الْغُرُورَ وَحَصَدُوا الثُّبُورَ لَا يُقَاسُ بِآلِ مُحَمَّدٍ (صلى الله عليه وآله) مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ وَلَا يُسَوَّى بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَداً هُمْ أَسَاسُ الدِّينِ وَعِمَادُ الْيَقِينِ إِلَيْهِمْ يَفِيءُ الْغَالِي وَبِهِمْ يُلْحَقُ التَّالِي وَلَهُمْ خَصَائِصُ حَقِّ الْوِلَايَةِ وَفِيهِمُ الْوَصِيَّةُ وَالْوِرَاثَةُ الْآنَ إِذْ رَجَعَ الْحَقُّ إِلَى أَهْلِهِ وَنُقِلَ إِلَى مُنْتَقَلِهِ.

Sermon 2
Delivered on his return from Siffīn before being nominated by the Prophet ﷺ as his successor, the caliph

"I praise Allāh, which by itself seeks to perfect his Blessings, submitting to His Glory and thus anticipating safety from committing sins. I invoke His help, being in need of His Sufficiency (of protection); surely whomsoever He guides does not stray. One with whom He is hostile receives no protection. He whom He supports does not remain in need. Praise is most weighty of all that is weighed and most valuable of all that is treasured.

"I testify that there is no god but Allāh, the One and Only God. None is like Him. My testimony has been tested in its frankness, and its essence shall store it facing the tribulations that overtake us because it is the foundation stone of Belief (*īmān*), the first step towards good deeds and the (achievement of) Divine pleasure. It is the means to keep Satan away.

"I also testify that Muhammed ﷺ is His Prophet. Allāh sent him with the illustrious religion, effective emblem, written Book[1], effulgent light, sparkling gleam and decisive injunctions in order to dispel doubts, present clear proofs, administer warnings through signs and warn of punishments. At that time, people had fallen into committing vices whereby the rope of religion was broken, the pillars of belief were shaken, the principles were desecrated, the system became topsy turvy, the openings were narrow, the passage was dark, the guidance was unknown and the darkness prevailed.

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[1]This is a reference to the Preserved Tablet, the source of all divinely revealed books.

"Allāh was being disobeyed, Satan was given support and true belief had been forsaken. As a result, the pillars of religion crumbled, its traces could not be discerned, its passages had been destroyed and its paths had fallen into decay. People obeyed Satan and tread his paths. They sought water from his (Satan's) watering places. Through them, Satan's emblems flew and his standard was raised in vices which trampled people under their hoofs and treaded on them with their feet. The vices stood on their toes (in full stature) and the people immersed in them were strayed, perplexed, ignorant and seduced as though in a Good House[1] with bad neighbors. Instead of sleep, they had wakefulness, and for antinomy, they had tears in the eyes. They were a land where the learned were in bridle (keeping their mouths shut) while the ignorant were honored."

In the same sermon, Amīr al-Mu'minīn ﷺ referred to Ahl al-Bayt ﷺ (the Household of the Holy Prophet ﷺ) as follows:

"They are trustees of His secrets, havens of His affairs, sources of knowledge about Him, centers of His wisdom, valleys of His books and mountains of His religion. Through them, Allāh straightened the bend of religion's back and removed the trembling of its limbs."

In the same sermon, he ﷺ spoke about the hypocrites thus:

"They planted vice, watering it with deception, thus harvesting destruction. Nobody in the Islamic community can be the peer of the Progeny[2] of the Prophet ﷺ (Ahl al-Bayt ﷺ). One who was under

[1]The "Good House" means the Ka`ba in Mecca, while the "bad neighbors" phrase refers to unbelieving Quraishites.

[2]About the Progeny of the Prophet ﷺ, Amīr al-Mu'minīn ﷺ has said that nobody in the world can be their peer, nor can anyone be deemed as their equal in sublimity because the world is over-laden with their obligations and has been able to secure eternal blessings only through their guidance. They are the cornerstone and foundation of religion and the sustenance of its life and survival. They are such middle course among the paths of excessiveness and backwardness that if someone goes far towards excess and exaggeration, or if he falls behind, unless he comes back or steps forward to that middle course, he cannot be on the path of Islam.

their obligation cannot be compared with them. They are the foundation of religion, the pillar of the creed. The forerunner has to turn back to them, while the follower has to catch up with them. They possess the characteristics of vicegerency. In their favor exists the will and the succession (of the Prophet (ﷺ]). This is the time when right returns to its owner, retracting to its right course."

They possess all the characteristics which give them superiority in the right for vicegerency and leadership. Consequently, no one else in the *umma* enjoys the right of patronage and guardianship. That is why the Prophet ﷺ declared them as his vicegerents and successors. About the issues of will and succession, commentator Ibn Abul-Hadīd, the Mu'tazilite scholar, writes that there can be no doubt about the vicegerency of Amīr al-Mu'minīn ﷺ, but succession cannot imply succession in status, although the Shī`ite sect has interpreted it to be as such. It rather implies succession of learning. Now, according to him, if succession is taken to imply succession in learning, even he does not seem to succeed in achieving his objective because even via this interpretation, the right of succeeding the Prophet ﷺ does not devolve on any other person. It is agreed on that learning is the most essential requirement of *khilāfa* (caliphate) because the most important functions of the Prophet's caliph consist of: dispensation of justice, solving problems of religious laws, clarifying intricacies and administrating religious penalties. If these functions are taken away from the Prophet's deputy, his status will be reduced to that of a worldly ruler. He cannot be regarded as the pivot of religious authority. Therefore, either we should keep governmental authority separate from the Prophet's vicegerency or accept the successor of the Prophet's knowledge to suit that status.

This interpretation by Ibn Abul-Hadīd could be acceptable if Amīr al-Mu'minīn ﷺ had uttered this sentence alone, but observing that it was uttered soon after Ali's ﷺ recognition as the caliph, and just after it the sentence "Right has returned to its owner" exists, this interpretation of his seems to be baseless. Rather, the Prophet's will cannot imply any other ill meaning except that ofr vicegerency and caliphate. Succession would imply neither in property nor in knowledge, because this was not an occasion to mention it here. But it must mean succession in the right leadership which stood and proved to be from Allāh not only on the ground of kinship, but on the ground of qualities of perfection.



من خطبة له عليه السلام المعروفة بالشقشقية
وتشتمل على الشكوى من أمر الخلافة، ثم ترجيح صبره عنها، ثم مبايعة الناس له

أَمَا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فُلَانٌ وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى يَنْحَدِرُ عَنِّي السَّيْلُ وَلَا يَرْقَى إِلَيَّ الطَّيْرُ فَسَدَلْتُ دُونَهَا ثَوْباً وَطَوَيْتُ عَنْهَا كَشْحاً وَطَفِقْتُ أَرْتَئِي بَيْنَ أَنْ أَصُولَ بِيَدٍ جَذَّاءَ أَوْ أَصْبِرَ عَلَى طَخْيَةٍ عَمْيَاءَ يَهْرَمُ فِيهَا الْكَبِيرُ وَيَشِيبُ فِيهَا الصَّغِيرُ وَيَكْدَحُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ.

ترجيح الصبر

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَى فَصَبَرْتُ وَفِي الْعَيْنِ قَذًى وَفِي الْحَلْقِ شَجًا أَرَى تُرَاثِي نَهْباً حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ فَأَدْلَى بِهَا إِلَى فُلَانٍ بَعْدَهُ ـ ثُمَّ تَمَثَّلَ بِقَوْلِ الْأَعْشَى ـ:

شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا * وَيَوْمُ حَيَّانَ أَخِي جَابِرِ

فَيَا عَجَباً بَيْنَا هُوَ يَسْتَقِيلُهَا فِي حَيَاتِهِ إِذْ عَقَدَهَا لِآخَرَ بَعْدَ وَفَاتِهِ لَشَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا فَصَيَّرَهَا فِي حَوْزَةٍ خَشْنَاءَ يَغْلُظُ كَلْمُهَا وَيَخْشُنُ مَسُّهَا وَيَكْثُرُ الْعِثَارُ فِيهَا وَالِاعْتِذَارُ مِنْهَا فَصَاحِبُهَا كَرَاكِبِ الصَّعْبَةِ إِنْ أَشْنَقَ لَهَا خَرَمَ وَإِنْ أَسْلَسَ لَهَا تَقَحَّمَ فَمُنِيَ النَّاسُ لَعَمْرُ اللَّهِ بِخَبْطٍ وَشِمَاسٍ وَتَلَوُّنٍ وَاعْتِرَاضٍ فَصَبَرْتُ عَلَى طُولِ الْمُدَّةِ وَشِدَّةِ الْمِحْنَةِ حَتَّى إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ فَيَا لَلَّهِ وَلِلشُّورَى مَتَى اعْتَرَضَ الرَّيْبُ فِيَّ مَعَ الْأَوَّلِ مِنْهُمْ حَتَّى صِرْتُ أُقْرَنُ إِلَى هَذِهِ النَّظَائِرِ لَكِنِّي أَسْفَفْتُ إِذْ أَسَفُّوا وَطِرْتُ إِذْ طَارُوا فَصَغَا رَجُلٌ مِنْهُمْ لِضِغْنِهِ وَمَالَ الْآخَرُ لِصِهْرِهِ مَعَ هَنٍ وَهَنٍ إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجاً حِضْنَيْهِ بَيْنَ نَثِيلِهِ وَمُعْتَلَفِهِ وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضَمُونَ مَالَ اللَّهِ خِضْمَةَ الْإِبِلِ نِبْتَةَ الرَّبِيعِ إِلَى أَنِ انْتَكَثَ عَلَيْهِ فَتْلُهُ وَأَجْهَزَ عَلَيْهِ عَمَلُهُ وَكَبَتْ بِهِ بِطْنَتُهُ.

مبايعة علي

فَمَا رَاعَنِي إِلَّا وَالنَّاسُ كَعُرْفِ الضَّبُعِ إِلَيَّ يَنْثَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ حَتَّى لَقَدْ وُطِئَ الْحَسَنَانِ وَشُقَّ عِطْفَايَ مُجْتَمِعِينَ حَوْلِي كَرَبِيضَةِ الْغَنَمِ فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ وَمَرَقَتْ أُخْرَى وَقَسَطَ آخَرُونَ كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ يَقُولُ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلا فَساداً وَالْعاقِبَةُ لِلْمُتَّقِينَ بَلَى وَاللَّهِ لَقَدْ سَمِعُوهَا وَوَعَوْهَا وَلَكِنَّهُمْ حَلِيَتِ الدُّنْيَا فِي أَعْيُنِهِمْ وَرَاقَهُمْ زِبْرِجُهَا أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَوْ لَا حُضُورُ الْحَاضِرِ وَقِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ أَلَّا يُقَارُّوا عَلَى كِظَّةِ ظَالِمٍ وَلَا سَغَبِ مَظْلُومٍ لَأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَلَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوَّلِهَا وَلَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَزْهَدَ عِنْدِي مِنْ عَفْطَةِ عَنْزٍ.

قَالُوا وَقَامَ إلَيْهِ رَجُلٌ مِنْ أهْلِ السَّوَادِ عِنْدَ بُلُوغِهِ إلى هَذَا المَوْضِعِ مِنْ خُطْبَتِهِ فَنَاوَلَهُ كِتَابًا قِيلَ إنَّ فِيهِ مَسَائِلَ كَانَ يُرِيدُ الإجَابَةَ عَنْهَا فَأقْبَلَ يَنْظُرُ فِيهِ [فَلَمَّا فَرَغَ مِنْ قِرَاءَتِهِ] قَالَ لَهُ ابْنُ عَبَّاس: يَا أمِيرَ المُؤْمِنِينَ لَو اطَّرَدَتْ خُطْبَتُكَ مِنْ حَيْثُ أفْضَيْتَ.

فَقَالَ: هَيْهَاتَ يَا ابْنَ عَبَّاس تِلْكَ شِقْشِقَةٌ هَدَرَتْ ثُمَّ قَرَّتْ.

قَالَ ابْنُ عَبَّاس: فَوَاللَّهِ مَا أسِفْتُ عَلَى كَلَامٍ قَطُّ كَأسَفِي عَلَى هَذَا الكَلَامِ ألَّا يَكُونَ أمِيرُ المُؤْمِنِينَ (عليه السلام) بَلَغَ مِنْهُ حَيْثُ أرَادَ.

Sermon 3

An excerpt of one of his sermons ﷷ known as the Shaqshaqiyya, and it includes his complaint about the caliphate issue, why he was patient and did not demand it for himself, then how people swore the oath of allegiance to him

"By Allāh, the son of Abū Quhāfah (Abū Bakr) outfitted himself with it (caliphate) while fully knowing that my status in relationship to it is the same as that of the axis in relationship to the handmill. Flood (of knowledge) flows down from me; a bird does not rise higher than me. I put a curtain against the caliphate and kept myself detached from it. Then I began to think about whether I should assault or calmly endure the blinding darkness of tribulations wherein the grown-ups grow feeble and the youngsters grow old, a true believer acts under strain till he meets Allāh (on his death). I found endurance thereon to be wiser. So I adopted patience although there was pricking in the eye and suffocation in the throat. I watched the plundering of my inheritance till the first one went his way, handing the caliphate over to (Omar) ibn al-Khattāb after him."

Then he quoted a verse of poetry by al-A`shā[1] and went on to say:

"My days are now passed on the camel's back (in hardship), while there were days (of ease) when I enjoyed the company of Jābir's brother, Hayyan.

"It is odd how during his lifetime, he (Abū Bakr) wished to be released from the caliphate burden, but he secured it for the other

[1] A footnote about poet al-A`shā is included later in this book.

(Omar) after his death. There is no doubt these two men shared its udders strictly among themselves. This one put the caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were many as well as the excuses for them. One in contact with it was like the rider of an unruly camel. If he pulled up its rein, the very nostril would be slit. But if he let it loose, he would be thrown. Consequently, by Allāh, people got involved in recklessness, wickedness, unsteadiness and deviation.

"Nevertheless, I remained patient despite a length of period and the hardship of the trial, until when he went his way (i.e. died), he placed the matter (of caliphate) before a group, regarding myself to be one of its (*shūra*'s) members. But good Heavens! What had I to do with his "consultation"? Was there any doubt about me with regard to the first of them that I was now considered akin to these men? Yet I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred, and the other was inclined the other way due to his in-law relationship, and this thing and that thing, till the third man of these people stood up with a heaving chest between his dung and fodder. With him his offspring by the grand-father (Umayyah) also stood up, swallowing up Allāh's wealth like a camel devouring the spring foliage till its rope broke down, its deeds finished him, its gluttony brought him down on its knees.

"At that moment, nothing took me by surprise except how the crowd of people rushed to me. They advanced towards me form every direction like the mane of a hyena, so much so that Hassan and Hussain were crushed, and both ends of my shoulder garment were torn. They gathered around me like a herd of sheep and goats. When I took up thereins of government, one party broke away and another turned disobedient while the rest began acting wrongfully, as if they had not heard the word of Allāh saying:

﴿ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لا يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلا فَسَادًا، وَالعَاقِبَةُ لِلْمُتَّقِينَ ﴾

That abode is in the hereafter, We assign it for those who do not want to exult themselves on earth, nor (to make) mischief, and the end is (best) for the pious. (Holy Qur'ān 28:83)

"Yes, by Allāh, they had heard it and understood it, but life in this world appeared glittering in their eyes and its embellishments seduced them. Behold, by Him Who split the grain (to grow) and created living beings! If people had not come to me and supporters had not exhausted the argument, and if there had been no pledge of Allāh with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed..., I would have cast the rope of caliphate on its own shoulders and given the last the same treatment as to the first. Then you would have seen that in my view, this world of yours is not better than a a goat's sneeze."

It is said that when Amīr al-Mu'minīn ﷷ reached this point in his sermon, a man from Iraq stood up and handed him something in writing. Amīr al-Mu'minīn ﷷ began looking at it, whereupon Ibn Abbās said, "O Amīr al-Mu'minīn! I wish you resumed your sermon from where you stopped it." Thereupon, he replied, "O Ibn Abbās, it was like the foam of a camel which gushed out but subsided." Ibn Abbās said that he never grieved over any utterance as he did over this one because Amīr al-Mu'minīn ﷷ could not finish it as he wished.

Ash-Sharīf ar-Radi says the following: "The phrases in this sermon such as 'like the rider of a camel' are intended to convey that when a camel's rider is stiff in drawing up therein, in this scuffle, the nostril gets bruised. But if he lets it loose in spite of the camel's unruliness, it would throw him somewhere and would get out of control." *Ash-shaqshaqah* is used when the rider holds up therein and raises the camel's head upwards. In the same sense, the phrase *shanaqa an-naqah* is used. Ibn as-Sikkit (the renown linguist) has mentioned this in his book titled *Islāh al-Mantiq*. Amīr al-Mu'minīn ﷷ has said, "Ashnaqa laha" instead of "aslasa laha" and harmony could be retained only by using both in the same form. Thus, Amīr al-Mu'minīn ﷷ has used "ashnaq laha" as though in place of "in rafa'a laha ra'saha", that is, "If he stops it by holding up thereins, etc."

1. This sermon is known as the *Shaqshaqiyya* and is counted among the most famous sermons of Amīr al-Mu'minīn. It was delivered at ar-Rahbah area (in Kūfa, Iraq). Although some people do not accept it as being Amīr al-Mu'minīn's utterance and, by attributing it to Sayyid ar-Radi (or ash-Sharīf ar-Radi), they laid blame on the integrity of his acknowledge. Yet truth-loving scholars have rejected this argument's veracity. Nor can there be any ground for this denial because Ali's difference of view in the matter of caliphate is not a secret, so that such hints should be regarded as something alien. And, the events which have been alluded to in this sermon are preserved in the annals of history which testifies to them word by word and sentence by sentence. If the same events, which are related by history, are recounted by Amīr al-Mu'minīn ﷺ, then what are the grounds for denying them? If the memory of a discouraging circumstance faced by him soon after the death of the Prophet ﷺ appeared unpalatable to him, it should not surprise anyone. Undoubtedly, this sermon hits at the prestige of certain personalities and causes a setback to their faith and belief. But this cannot be sustained by denying the sermon to be Amīr al-Mu'minīn's utterance unless the true events are analyzed and the truth is unveiled; otherwise, just denying it as Amīr al-Mu'minīn's utterance, because it contains disparageement by certain individuals, carries no weight, especially when other historians have related similar criticism as well. Thus (Abū `Othmān) `Amr ibn Bahr al-Jāhiz has recorded the following words of a sermon by Amīr al-Mu'minīn ﷺ and they are not less weighty than the criticism in the Sermon of ash-Shaqshaqiyya:

"Those two men who passed away (Abū Bakr and Omar) and the third (Othmān) rose like the crow the courage of which is confined to its belly. It would have been better if both its wings had been cut off and head severed."

Consequently, the idea that it is the production of Sayyid ar-Radi is far from the truth, the result of partisanship and partiality. Or else if it is the result of some research, it should be bought out; otherwise, remaining in such a wishful illusion does not alter the truth, nor can

the force of decisive arguments be curbed down by mere disagreement and displeasure.

Now, we set forth the testimony of those scholars and traditionists who have clearly held it to be Amīr al-Mu'minīn's production, so that its historical importance should become known. Among these scholars, some are those who preceded Sayyid ar-Radi's time period, some are his contemporaries and some others are came after him, but they all related it through their own chain of authority:

1) Ibn Abul-Hadīd al-Mu`tazili[1] writes that his master, Abul-Khayr Musaddiq ibn Shabīb al-`Āsasiti (d. 605 A.H/1209 A.D.), states that he heard this sermon from Shaikh Abū Muhammed Abdullāh ibn Amad al-Baghdādi (d. 567 A.H./1172 A.D.), who was known as "Ibn al-Khashshāb," and when he reached where Ibn Abbās expressed sorrow for this sermon having remained incomplete, Ibn al-Khashshāb said to him that if he had heard the expression of sorrow from Ibn `Abbās, he would have certainly asked him if there had remained with his cousin any further unsatisfied desire. This is so because with the exception of the Prophet ﷺ, he had already spared neither predecessors nor followers and had uttered all that he wished. Therefore, why should there be any sorrow that he could not say what he wished to say? Musaddiq says that Ibn al-Khashshāb was a man of a big heart and a decent taste. I inquired from him whether he also regarded the sermon as being a fabrication. He replied saying, "By Allāh, I believe it to be Amīr al-Mu'minīn's words as I believe you to be Musaddiq ibn SHabīb." I said that some people regard it to be Sayyid ar-Radi's production. He replied saying, "How can ar-Radi have such guts or such style of writing?! I have seen Sayyid ar-Radi's writings and I know his style of composition. Nowhere does his writing match this one, and I have already seen it in books written two hundred years before the birth of

[1]His full name is Izz ad-Dīn "Abū Hamīd" Abd al-Hamīd bin Hibatullāh ibn Abul-Hadīd al-Mu`tazili al-Madā'ini. He was an eminent Shāfi`i Mu`tazili (or Mu`tazilite) scholar of his era and a writer, and he is famous mostly for his commentary on Nahjul-Balāgha titled *Sharh Nahjul-Balāgha*. His exact date of birth is unknown, but he died in 656 A.H./1258 A.D.

Sayyid ar-Radi. I have seen it in familiar writings about which I know by which scholars or men of letters they were compiled. At that time, not only ar-Radi, but even his father Abū Ahmed an-Naqīb had not yet been born."

2) Thereafter, Ibn Abul-Hadīd writes that he saw this sermon in the compilations of his master, Abul-Qāsim (Abdullāh ibn Ahmed) al-Balkhi (d. 317 A.H./929 A.D.). He was the Imām of the Mu`tazilites during the reign of al-Muqtadir-Billāh, whereas al-Muqtadir's period was far earlier than that of the birth of Sayyid ar-Radi.

3) He further writes that he saw this sermon in Abū Ja`far (Muhammed ibn Abd ar-Rahmān), Ibn Qibāh's book *Al-Insāf*. He was the student of Abul-Qāsim al-Balkhi and a theologian of the Imāmi School of Muslim Law. See the *Sharh* of Ibn Abul-Hadīd, Vol. 1, pp. 205-206.

4) Ibn Maytham al-Bahrāni (d. 679 A.H./1280 A.D.) writes in his commentary that he had seen one such copy of this sermon which bore the writing of al-Muqtadir Billāh's minister, Abūl Hassan Ali ibn Muhammed ibn al-Furāt (d. 312 A.H./924 A.D.) (*Sharh Nahjul-Balāgha*, Vol. 11, pp. 252 - 253).

5) `Allāma Muhammed Bāqir al-Majlisi has related the following chain of authorities about this sermon from Shaikh Qutbud-Dīn ar-Rawandi's compilation of *Minhaj al-Bard'ah fi Sharh Nahjul-Balāgha:*

6) In the context, `allāma al-Majlisi has written that the Imām's sermon is also included in the compilations of Abū Ali (Muhammed ibn Abdul-Wahhab) al-Juba'i (d. 303 A.H./916 A.D.).

7) In connection with this authenticity issue, `allāma al-Majlisi writes the following:

"Al-Qadi (Judge) Abdul-Jabbar ibn Ahmed al-Assad-Abādi (d. 415 A.H./1024 A.D.), who was a strict Mu`tazilite, explains some expressions of this sermon in his book *Al-Mughni* and tries to prove that it does not hit at any preceding caliph, but he does not deny that

it was Amīr al-Mu'minīn's composition (*Ibid.* p. 161).

8) Abū Ja`far Muhammed ibn Ali, Ibn Babawayh (d. 381 A.H./991 A.D.) writes the following:

"Muhammed ibn Ibrāhīm ibn Ishaq at-Talaqani told us that Abdul-Azīz ibn Yahya al-Jalludi (d. 332 A.H./944 A.D.) told him that Abū Abdullāh Ahmed ibn `Ammār ibn Khālid told him that Yahya ibn Abdul-Hamīd al-Himmani (d. 228 A.H./843 A.D.) told him that Isa ibn Rashad reported this sermon from Ali ibn Hudhayfah and he from `Ikrimah and he from Ibn Abbās" (*`Ilal ash-Shara'i`*, Vol. 1, pp. 122, 144; *Ma`ani al-Akhbār*, pp. 360-361).

9) Ibn Babawayh records the following chain of authorities: "Muhammed ibn Ali Majilawayh has related this sermon to us, and he took it from his uncle, Muhammed ibn Abul-Qāsim, and he form Ahmed ibn Abū Abdullāh (Muhammed ibn Khālid) al-Barqi, and he from his father, and he from (Muhammed) ibn Abū Umayr, and he from Aban ibn `Othmān, and he from Aban ibn Taghlib, and he from `Ikrimah, and he from Ibn Abbās" (*`Ilal al-Shara'i`*, Vol. 1, pp. 122, 146; *Ma`ani al-Akhbār*, pp. 22, 361).

10) Abū Ahmed al-Hassan ibn Abdullāh ibn Sa`īd al-`Askari (d; 382 A.H./992 A.D.), who is counted among great Sunni scholars, has written a commentary and an explanation of this sermon that has been recorded by Ibn Babawayh in *`Ilal ash-Shara'i`* and *Ma`ani al-Akhbār*.

11) As-Sayyid Ni`matullāh al-Jaza'iri writes the following: "The author of *Kitāb al-Gharz*, namely 'Abū Ishaq' Ibrāhīm ibn Muhammed al-Thaqafi al-Kūfi (d. 283 A.H./896 A.D.), has related this sermon through his own chain of authorities. The date of completion of writing this book is Tuesday the 13th of Shawwal 255 A.H. (June 26, 869 A.D.). In the same year, Murtada al-Musawi was born. He was older than his brother Sayyid ar-Radi" (*Al-Anwār an-Nu'maniyya*, p.37).

12) Sayyid Radi ad-Dīn "Abul-Qāsim" Ali ibn Mūsa ibn Tawus al-

Hussaini al-Hilli (d. 664 A.H./1266 A.D.) has related this sermon from *Kitāb al-Gharz* with the following chain of authorities:

"This sermon was related to us by Muhammed ibn Yūsuf who related it from al-Hassan ibn Ali ibn `Abdul-Karim az-Za`far Sa`īd form Muhammed ibn Zakariyyah al-Ghallabi from Ya`qūb ibn Ja`far ibn Sulaymān from his father from his grandfather and he from Ibn `Abbās" (translation of *Al-Tara'if*, p. 202).

13) Shaikh (mentor of) al-Tā'ifa, namely Muhammed ibn al-Hassan at-Tūsi (d. 460 A.H./1068 A.D.) writes the following:

"(Abul-Fath Hilāl ibn Muhammed ibn Ja`far) al-Haffar related this sermon to us. He related it from Abul-Qāsim (Isma'īl ibn Ali ibn Ali (Du'bul and he from his father from his brother Du'bul (ibn Ali al-Khuzā`i) from Muhammed ibn Salamah al-Ashami from Zurarah ibn A`yan from Abū Ja`far Muhammed ibn Ali (Shaikh al-`al-Sadūq) from Ibn Abbās" (*Al-AAmāli*, p. 237).

14) Shaikh al-Mufid (Muhammed ibn Muhammed ibn an-Nu`mān, (d. 413 A.H./1022 A.D.), who taught Sayyid ar-Radi, writes about he chain of authorities of this sermon. A number of narrators of traditions have related this sermon form Ibn Abbās through numerous chains (*Al-Irshād*, p. 135).

15) *A`laam al-Huda* (flag-posts of guidance): Sayyid al-Murtada, elder brother of Sayyid ar-Radi, has recorded it on pp. 203-204 of his book *Al-Shafi*.

16) "Abū Mansūr" at-Tibrisi writes the following: "A number of narrators have related an account of this sermon from Ibn Abbās through various chains. Ibn Abbās said that he was in the audience of Amīr al-Mu'minīn عليه السلام at ar-Rahba (a place in Kūfa which still bears this name) when conversation turned to caliphate and to those who had preceded him as caliphs when Amīr al-Mu'minīn عليه السلام made a sign and delivered this sermon.[1]

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[1]At-Tibrisi, *Al-Ihtijjj*, p. 101.

17) "Abul-Muzaffar" Yūsuf ibn Abdullāh and Sibt ibn al-Jawzi al-Hanafi (d. 654 A.H./1256 A.D.) write the following:

"Our Shaikh Abūl Qāsim an-Nafis al-Anbāri related this sermon to us through his chain of authorities that ends with Ibn Abbās who said that after allegiance had been sworn to Amīr al-Mu'minīn عليه السلام as caliph, he was sitting on the pulpit when a man from among the audience inquired why he had remained quiet till then, whereupon Amīr al-Mu'minīn عليه السلام delivered this sermon ex-tempore. (*Tadhkirat Khawass al-Umma*, p. 73)

18) Judge Ahmed ibn Muhammed ash-Shihab al-Khafaji (d. 1069 A.H./1659 A.D.) writes the following with regard to its authenticity:

"It is indicated by Amīr al-Mu'minīn Ali عليه السلام that 'It is strange during his lifetime how he (Abū Bakr) wanted to give up the caliphate, but he strengthened its foundation for the other one (Omar) after his death'" (*Sharh Durrat al-Ghawwas*, p. 17).

19) Shaikh Ala ad-Dawla as-Simnani writes the following: "The Commander of the Faithful and the master of people of knowledge, Ali عليه السلام, has stated this in one of his brilliant sermons: 'This is the Shaqshaqah that burst forth' as we read in *Al-Urwah li ahl al-khalwa wal-jalwa*, p. 3, a manuscript at the Nāsiriyya Library, Lucknow, India."

20) Abul-Fadl Ahmed ibn Muhammed al-Maydani (d. 518 A.H./1124 A.D.) has written the following in connection with the word "Shaqshaqa":

"It is a sermon of Amīr al-Mu'minīn عليه السلام Ali and is known as *Khutbat ash-Shaqshaqiyya* (sermon of the camel's foam)" (*Majma` al-Amthal*, Vol. 1, p 369).

21) In fifteen places in *Al-Nihāya*, while the author explains the sermon's diction, Abūs-Sa`ada, namely Mubarak ibn Muahmmed

ibn al-Athīr al-Jazri (d. 606 A.H./1210 A.D.) has acknowledged it to be Amīr al-Mu'minīn's statement.

22) While explaining the same words in *Majma` Bihār al-Anwār*, Shaikh Muhammed Tahir Patni testifies that this sermon belongs to Amīr al-Mu'minīn عليه السلام saying, "Ali عليه السلام says so."

23) Abul-Fadl ibn Manzūr (d. 711 A.H./1311 A.D.) has acknowledged it as Amīr al-Mu'minīn's speech in his lexicon titled *Lisān al-`Arab*, on p. 54 of Vol. 12, saying, "In the sayings of Ali in one of his sermons, 'It is the camel's foam that burst forth then subsided.'"

24) Mujaddid ad-Dīn, namely al-Firūz Abādi (d. 816/817 A.H./1413 A.D.), has recorded it under the word "Shaqshaqa" in his lexicon *Al-Qamus*, Vol. 3, p. 251.

The "Shaqshaqiyya sermon" is by Ali عليه السلام; it is named so because when Ibn Abbās asked him to resume it where he had left it, he said, "O Ibn Abbās! It was the foam of a camel that burst forth then subsided."

25) The compiler of *Muntahal-Adab* writes the following:

"The Shaqshaqiyya (sermon) is attributed to Ali (may Allāh honor his face)."

26) Shaikh Muhammed `Abdoh, Egypt's *mufti*, recognizes it as Amīr al-Mu'minīn's speech and has explained it.

27) Muhammed Muhyid-Dīn `Abdul-Hamīd, professor of Arabic at Al-Azhar University, has written annotations for Nahjul-Balāgha, adding a Foreword in the beginning wherein he recognizes all such sermons which contain disparaging remarks as the utterances of Amīr al-Mu'minīn عليه السلام.

In the face of these evidences and undeniable proofs, is there any scope to hold that it is not Amīr al-Mu'minīn's production, and that

Sayyid ar-Radi himself had produced it?!

28) Amīr al-Mu'minīn ﷺ has referred to Abū Bakr's ascension to the caliphate metaphorically as having outfitted himself with it. This was a common metaphor of the time. Thus, when `Othmān was advised to abdicate, he replied, "I shall not put off this shirt with which Allāh has clothed me." Undoubtedly, Amīr al-Mu'minīn ﷺ has not attributed this clothing with the caliphate to Allāh but to Abū Bakr himself. He knew that this "outfit" had been "stitched" for his own body, and that his status with relationship to the caliphate was that of the axis to the hand-mill: It cannot retain its central status without it, nor can it otherwise be of any use. Similarly, he held that "I was the central pivot of the caliphate. Had I not been elected, its entire system would have strayed from the pivot. It was I who acted as a guard for its organization and order, guiding it through all difficulties. Currents of learning flowed form my bosom and watered it on all sides. My status was high beyond imagination but lust for this world bey the seekers of governance became like a stone tumbling on me, and I had to confine myself to seclusion. Blinding darkness prevailed all, around and there was intense gloom everywhere. The young grew old and the old departed for the graves, but this patience-breaking period would not end. I kept watching with my eyes the plundering of my own inheritance and saw the passing of caliphate from one hand to the other but remained patient as I could not stop their high-handedness because of lack of means."

Need for a successor for the Prophet, the method of his appointment

After the demise of the Prophet ﷺ of Islam, the presence of a successor for him was inevitable, one who would stop the community form disintegration and guard the religious canon against alteration, distortion and interference by those who wanted to twist it to suit their own desires. If this need is denied, there is no sense in attaching so much importance to the succession of the Prophet ﷺ such as that discussed by those who assembled at the *saqīfa* (shed) of Banū Sā`idah and who considered such an assembling to be more important than burying the Prophet ﷺ who had just passed away

and kept unburied for three days. If this need is recognized, the question is whether or not the Prophet ﷺ, too, realized it. If it is held that he could not attend to it and appreciate its need or absence of need, it would have been the greatest proof for regarding the Prophet's mind to be blank about considering means for stopping the evildoers from committing innovations and apostasy in spite of his warnings about them. If it is said that he did realize it but had to leave it unresolved on account of another preference, then instead of keeping it hidden, the preference should have been clearly indicated; otherwise, silence without purpose would constitute delinquency in the discharge of the obligations of Prophetic mission. If there was some impediment, it should be disclosed; otherwise, we should agree that just as the Prophet ﷺ did not leave any item related to the creed incomplete, he did not leave this matter either and did propose such a course of deed for it, that if it was acted on religion, it would have remained safe against others' interferences.

The question now is: What was that course of deed? If it is taken to be the consensus of opinion of the community, then it cannot truly take place as in such consensus in which the acquiescence of every individual is necessary. But taking into account the difference in human temperaments, it seems impossible that they would all agree on any single point. Nor is there any example where on such matters, there has been no single voice of dissent. How, then, can such a fundamental need be rendered dependent on the occurrence of such an impossible event at which the future of Islam and the good of the Muslims converge? Therefore, reason is not prepared to accept this criterion. Nor is tradition in harmony with it, as judge Adud ad-Dīn al-`Iji has written in *Sharh al-Mawāqif*: "You should know that caliphate cannot depend on unanimity of election because no logical or traditional argument can be produced for it."

In fact, when the advocates of unanimous election found out that unanimity of votes was difficult, they adopted the agreement of the majority as a substitute for unanimity, ignoring their differences with the minority. Also, in such a case, it often happens that the force of what is fair or foul would correct or not correct ways that turn the tide of the majority opinion in the direction where there is neither

individual distinction nor personal merit as a result of which competent persons remain hidden, while incompetent individuals rise. When abilities remain so cubed and personal ends stand in the way like hurdles, how can there be expectation for electing the right person? Even if it is assumed that all voters have independent and unbiased views, that no one has his own objective in mind, and that none has any other consideration..., it is not necessary that every verdict of the majority should be correct and that it cannot stray. Experience shows that after experiments, the majority has held its own verdict as being wrong. If every verdict of the majority is correct, then its first verdict should be wrong because the verdict, which holds it wrong, is also that of the majority. In this circumstance, if the election of the caliph goes wrong, who would be responsible for the mistake and who should face the blame for the ruination of the Islamic polity. Similarly on whom would be the liability for the bloodshed and slaughter following the turmoil and activity of the elections? When it has been seen that even those who sat in the audience of the Holy Prophet ﷺ could not be free of mutual quarrel and strife, how can others avoid it?

If, with a view to avoid mischief, it is left to the people of authority to choose anyone they like, then here, too, the same friction and conflict would prevail because here, again, convergence of human tempera-ments on one point are not viewed as being necessary, nor can they be assumed to rise above personal ends. In fact, here the chances of conflict and collision could be stronger because if not all, at least most of them would see themselves as candidates for that status, and they would not spare any effort to defeat their opponent, creating impediments in his way as best as they possibly can. The inevitable consequence would be mutual struggles and mischief-mongering. Thus, it would not be possible to ward off the mischief for which this device was adopted. Instead of finding a suitable individual, the community would just become an instrument for the achievement of personal benefits for others. Again, what would be the criterion for these people in authority? The same as has usually been, that is, whoever collects a few supporters and is able to create commotion in any meeting by use of forceful words would count among the people of authority. Or would abilities also be judged? If the mode of judging the abilities is again subjected to common

voting, then the same complications and conflicts would arise here too. If there is some other criterion, then instead of judging the voter's competency, why not judge the person who is considered suitable for the status in view? Furthermore, how many persons in authority would be enough to issue a final verdict? Apparently, once accepted, a verdict would set a precedent for good, and the number of those who would give this verdict would become the criterion for the future. Judge Adud ad-Dīn al-`Iji writes the following: "Rather, the nomination of one or two individuals by the people in authority is enough because we know that the companions who were strict in religion deemed it enough as is the case with the nomination of Abū Bakr by `Omar and of `Othmān by Abd ar-Rahmān [ibn `Awf]" as we read on p. 351 of *Sharh al-Mawāqif*.

This is the account of the unanimous election in the "hall of Banū Sā`idah" and the activity of the "consultative assembly"; that is, one man's deed has been given the name of "unanimous election", one individual's deed is given the label of "consultative assembly". Abū Bakr had well understood this reality: Election means the vote of one person or two only which is then to be passed on to simple common people. That is why he ignored the requirement of a unanimous vote, a majority vote, or a method of choosing through an electoral assembly, appointing `Omar through his own personal nomination. `Ā'isha also considered leaving the question of caliphate to the vote of a few particular individuals as inviting mischief and trouble. She sent a word to `Omar on his death saying:

"Do not leave the Islamic community without a chief. Nominate a caliph for it and do not leave it without an authority; otherwise, I foresee mischief and trouble."

When the election by those in authority proved to be futile, it was given up, and only "might is right" became the criterion, that is, whoever subdues others and binds them under his sway and control is accepted as the successor of the Prophet ﷺ and caliph. These are the self-adopted principles in the face of which all the Prophet's ahādīth uttered in the "Feast of the *`ashīra*, tribal relatives," on the night of hijra, at the Battle Tabūk, on the occasion of conveying the Qur'ānic chapter Bara'a (Tawba, Ch. 9) and at Ghadīr (the swamp

of) Khumm... were all ignored. The strange thing is that when each of the first three caliphates was based on one individual's choice, how can this same right to thus choose be denied to the Prophet ﷺ himself, particularly when this was the only way to end all the dissensions? The Prophet ﷺ should have himself settled it and saved the community from future disturbances, sparing it from leaving this decision in the hands of people who were themselves seeking personal interests and objects. This is the correct procedure which stands to reason and which also has the support of the Prophet's definite statements.

Hayyan ibn as-Samīn al-Hanafi of Yamāma was the chief of the tribe of Banū Hanīfah and the commander of the fortress and army. Jābir is the name of his younger brother, while al-A`shā, whose real name was Maymūn ibn Qays ibn Jandal, enjoyed the status of being his bosom friend, and he led a decent, happy life due to his wealth. In one verse of poetry, he compares his current life with the previous one, that is, the days when he roamed about in search of livelihood and those when he led a happy life in Hayyan's company. Generally, Amīr al-Mu'minīn's quoting of this verse has been taken to compare this troubled period with the peaceful days that were passed under the care and protection of the Prophet ﷺ, i.e. when he was free from all sorts of troubles and enjoyed mental peace. But taking into account the occasion for making this comparison and the subject-matter of the verse, it would not be far-fetched if it is taken to indicate the difference between the unimportant status of those in power during the Prophet's life time and the authority and power which they enjoyed after him. That is, during the days of the Prophet ﷺ, no heed was paid to them because of Ali's overwhelming personality and prestige, but now times have changed, so the same people suddenly became masters of the affairs of the Muslim world.

When `Omar was wounded by Abū Lu'lu'ah and saw that it would be unlikely for him to survive due to his deep wounds, he formed a "consultative committee," nominating Ali ibn Abū Tālib عليه السلام, `Othmān ibn `Affān, `Abd ar-Rahmān ibn `Awf, az-Zubayr ibn al-`Awwām, Sa`d ibn Abū Waqqās and Talhah ibn `Ubaydillāh. Then he bound them with this condition: After three days of his death,

they should select one of them to be the caliph, while during those three days, Suhayb ar-Rūmi[1] (born c. 587 A.D.) should act as the caliph. On receipt of these instructions, some members of the "committee" requested him to indicate what ideas he had about each of them in order to enable him to proceed further in that light. `Omar, therefore, disclosed his own view about each individual. He said that Sa`d was harsh-tempered and hot-headed; `Abd ar-Rahmān was the Pharaoh of the community; if pleased, as-Zubayr would be a true believer, but if displeased, he would turn un-believer (!); Talhah was the embodiment of arrogance and haughtiness, and if he was made caliph, he would put the ring of the caliphate on his wife's finger (!), while `Othmān did not see beyond his kinsmen (i.e. favoritism). As regarding Ali عليه السلام, he is "enamored" by the caliphate "... although I know that he alone can run it on the right course." Nevertheless, despite such admissions, `Omar thought it necessary to form the consultative committee. In selecting its members and laying down the working procedures, he made sure that the caliphate would take the direction in which he wished to turn it. Thus, any man of ordinary prudence can draw the conclusion that all the factors for `Othmān's success were present there and then. If we look at the members of this "committee", we can see that one of

[1]There is disagreement among scholars about the identity of this Suhayb. Ibn al-Athīr details his biography on pp. 433-36, Vol. 2 of the most recently published edition of his *Usd al-Ghāba* encyclopedia (Beirut, Lebanon: Dār al-Fikr, 1419 A.H./1998 A.D.), citing the historian al-Wāqidi saying that the man's full name is: Suhayb ibn Sinan ibn Khālid ibn Abd `Amr ibn Tufayl. He adds saying that he is also known as "Al-Rumi" because the [Eastern] Romans had taken him into captivity when he was a child, and that both his father and uncle were governors appointed during the rule of Kisra of Persia, and that they had homes built on the Tigris near Mosul, though some say they were on the Euphrates in the Jazeera (the upper delta area between the Tigris and the Euphrates rivers in today's northern Iraq). He was bought by Abdullāh ibn Jud`an al-Taymi of Mecca who set him free and brought him to Hijāz. Ibn al-Athīr indicates that Suhayb died in Shawwal of 38 A.H./March 659 A.D. at the age of 70 or 73 (which would put his date of birth at around 586 or 589 A.D.) and was buried in Medīna. He is said as having participated in the battles of Badr, Uhud, al-Khadaq and all other battles in the company of the Prophet of Islam ﷺ, and surely Allāh knows best.

the them, namely `Abd ar-Rahmān ibn `Awf was the husband of `Othmān's sister; Sa'd ibn Abū Waqqās was harboring malice towards Ali عليه السلام and is a relative and kinsman of Abd ar-Rahmān. Neither of these men could be expected to go against the word of `Othmān. Prof. Muhammed Abdoh writes the following about the third candidate, namely Talhah ibn `Ubaydullāh, in this annotation of *Nahjul-Balāgha:*

"Talhah was inclined towards `Othmān. The reason for it was no less than the fact that he was against Ali عليه السلام: Talhah belonged to the Taym tribe, and Abū Bakr's accession to the caliphate had created bad blood between Banū Taym and Banū Hāshim."

As regarding az-Zubayr, even if he had voted for Ali, what could his single vote achieve? According to al-Tabari's statement, Talhah was not present in Medīna at that time, but his absence did not stand in the way of `Othmān's succession. Rather, even if he were present and had attended the meeting (of the committee), he was regarded as being a supporter of Ali عليه السلام. Still, there could be no doubt about `Othmān's succession because `Omar's plotting mind had set the working procedure to be as follows:

If two members agree about one (candidate) and the other two about another, Abdullāh bin `Omar should then act as the arbitrator. The group over which he presides should choose the caliph from among its members. If they do not accept Abdullāh ibn `Omar's verdict, support should be given to the group which includes `Abd ar-Rahmān ibn `Awf. But if the others do not agree, they should be beheaded for opposing this verdict...![1]

Here, the disagreement with the verdict of Abdullāh ibn `Omar makes no sense since he was instructed to support the group which included among its members `Abd ar-Rahmān ibn `Awf. `Omar had already ordered both his sons Abdullāh and Suhayb that:

"If the people differ, you should side with the majority. But if three

[1]al-Tabari, *Tārīkh*, Vol. 1 pp. 2779-80; Ibn al-Athīr, *Isāba*, Vol. 3, p. 67.

of them are on one side and the other three are on the other, you should side with the group that includs `Abd ar-Rahmān ibn `Awf," as we can see in the *Tārīkh* of al-Tabari, Vol. 1, pp. 2725, 2789, and in Ibn al-Athīr, Vol. 3, pp. 51, 67.

In this instruction, the agreement with the majority also means support for `Abd ar-Rahmān ibn `Awf because the majority could not be on any other side since fifty blood-thirsty swords had been placed on the heads of the opposition group with orders to fall on their heads as soon as `Abd ar-Rahmān ibn `Awf gave the order...! Amīr al-Mu'minīn's eyes had foreseen it at that very moment, that is, the caliphate was going to `Othmān. This appears from his following words which he spoke to Abbās ibn Abdul-Muttalib: "The caliphate has been turned away from us." Al-Abbās asked him how he could know it. He replied, "`Othmān has also been coupled with me, and it has been laid down that the majority should be supported. But if two (members) agree on one (candidate) and two on the other, then support should be given to the group which includes `Abd ar-Rahmān ibn `Awf." Now Sa`d will support his cousin `Abd ar-Rahmān ibn `Awf who, of course, is the husband of `Othmān's sister according to the same reference cited above.

However, after `Omar's death, this meeting took place in the room of `Ā'isha. At its door stood Abū Talhah al-Ansāri with fifty men having drawn swords in their hands. Talhah started the proceedings and, inviting all others to bear witness, he said hat he gave his right of vote to `Othmān. This touched on az-Zubayr's sense of honor because his mother, Safiyya daughter of Abdul-Muttalib, was the sister of the Prophet's father (i.e. paternal aunt of the Prophet ﷺ). So, he gave his right of vote to Ali. Thereafter, Sa`d ibn Abū Waqqās cast his vote in favor of `Abd ar-Rahmān ibn `Awf. This left three members of the consultative committee out of whom `Abd ar-Rahmān ibn `Awf said that he was will ing to give up his own right of vote only if Ali عليه السلام and `Othmān gave him the right to choose one of them, or if one of these men should acquire this right by the other withdrawing. This was a trap in which Ali had been entangled from all sides: Either he should abandon his own right, or else he should allow `Abd ar-Rahmān ibn `Awf to do as he pleased. The

first scenario was not possible for him; that is, to give up his own right and elect `Othmān or Abd ar-Rahmān. So, he uphold his right, while Abd ar-Rahmān ibn `Awf, separating himself from it, assumed this power and said to Amīr al-Mu'minīn ﷺ, "I swear the oath of allegiance to you on your following the Book of Allāh, the Sunnah (teachings) of the Prophet ﷺ and the conduct of the two Shaikhs (Abū Bakr and `Omar)." Ali ﷺ replied, "Rather, on following the Book of Allāh, the Sunnah of the Prophet ﷺ and my own judgment (*ijtihād*)." When Abd ar-Rahmān got the same reply even after repeating the question three times, he turned to `Othmān and said, "Do you accept these conditions?" `Othmān had no reason to refuse, so he agreed to the conditions and allegiance was sworn to him. When Amīr al-Mu'minīn ﷺ saw his rights being trampled on, he said: "This is not the first day when you thus behave against us (we Ahl al-Bayt ﷺ). I have only to maintain patience. Allāh is the Helper against whatever you say. By Allāh, you have not made `Othmān caliph but in hope that he would give back the caliphate to you." And this is exactly what happened as history tells us.

After recording the events of the *shūra* (consultative committee), Ibn Abul-Hadīd has written that when allegiance had been sworn to `Othmān, Ali ﷺ addressed `Othmān and `Abd ar-Rahmān ibn `awf thus: "May Allāh sow the seed of dissension among you," and so it happened: Each of those men turned a bitter enemy of the other, and after that `Abd ar-Rahmān ibn `Awf did not ever speak to `Othmān till the latter was killed by angry Muslims who were fed-up with his favoritism and misappropriation of public funds. Even on his deathbed, `Othmān turned his face away from him...

On seeing these events, the question arises about whether the principle of *shūra* (consultative committee) means confining the matter to six persons, thereafter to three and finally to only one! Also, was the condition of following the conduct of the two Shaikhs [Abū Bakr and `Omar] for running the government was put by `Omar, or was it just a hurdle placed by `Abd ar-Rahmān ibn `Awf between Ali ﷺ and the caliphate? The first caliph did not put forth this condition when he nominated his successor, the second caliph, `Omar, so that he should follow his own footsteps. What then, was

the occasion for this condition here?

Anyway, Amīr al-Mu'minīn ﷺ had agreed to participate in it in order to avoid mischief and to put an end to arguing, so that others should be silenced and should not be able to claim that they would have voted in his favor and that he, himself, evaded the consultative committee and did not give them an opportunity to select him.

About the reign of the third caliph [`Othmān ibn `Affān], Amīr al-Mu'minīn ﷺ says that soon on `Othmān's coming to power, Banū Umayyah got firm grounds and began plundering *baytul-māl*) (state treasury, the equivalent now of the state's budget) just like cattle on seeing green grass after a drought trampled them: They recklessly feel on Allāh's money and devoured it. At last, this self-indulgence and nepotism brought `Othmān to the stage when people besieged his opulent mansion, put him to the sword and made him vomit all that he had swallowed.

The mis-administration that took place in `Othmān's period was such that no Muslim could remain silent, unaffected, unmoved on seeing that companions of high status were starving without anyone to care for them, stricken with poverty and surrounded by bankruptcy while control over *baytul-māl* was the lot of Banū Umayyah. Government positions were distributed to their young and inexperienced sons, special Muslim properties were confiscated by them, meadows provided grazing but only to their cattle, opulent mansions were built but by them and orchards were planted. If any compassionate person spoke about these excesses, his ribs were broken by the authorties. If someone agitated about their horading, he was banished out of the city. The uses to which *zakāt* (poor-rate) and charities, which were intended by Islam for the poor and the wretched, and the public funds which were the common property of the Muslims..., were put may be observed from the following few illustrations:

1) Al-Hakam ibn Abul-`Ās, who had been condemned and expelled form Medīna by the Prophet ﷺ for his sins, was allowed back in the city, not only against the Prophet's Sunnah (teachings) but also

against the conduct of the first two caliphs as well. He was paid three hundred thousand dirhams (silver pieces) form the public funds as we read in a famous and highly respected Sunni reference, namely *Ansāb al-Ashraaf* (lineages of men of distinction), Vol. 5, pp. 27, 28, 125).

2) Al-Walīd ibn `Uqbah ibn Abū Mu`eet, who is condemned and called a *f¡siq* فاسق, an open sinner, in verse 6, Chapter 49 (Sūrat Al-Hujur¡t, the Chambers) of the Holy Qur'ān, was paid one hundred thousand dirhams from the Muslims' public funds as we read in another great Sunni reference, namely: Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 3, p. 94. By the way, some ignorant Muslims praise this Walīd, call him a "great *sahābi*" and go as far as invoking the Almighty's blessings for him! And thus do some people do.

3) Caliph `Othmān married off his daughter, Umm Aban, to his cousin Marwān ibn al-Hakam, paying him one hundred thousand dirhams from the public funds as we read in *Sharh Nahjul-Balāgha* of the Mu`tazilite scholar Ibn Abul-Hadīd, Vol. 1, pp. 198-199.

4) He married off his daughter `Ā'isha to al-Hārith ibn al-Hakam and granted him one hundred thousand dirhams from the public funds (*Ibid.*).

5) Abdullāh ibn Khālid was paid four hundred dirhams[1] as we read on p. 84 of *Al-Ma`ārif* of Ibn Qutaybah.

6) He allowed the *khums* (one-fifth religious tax) from Africa which amounted to five hundred thousand dinars to Marwān ibn al-Hakam, according to the same reference.

7) Fadak, which was confiscated from the angelic daughter of the Prophet ﷺ on the ground of being a public charity, was given as a royal favor to Marwān ibn al-Hakam. See the same reference cited

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[1]I think the correct figure is four hundred thousand dirhams, although four hundred dirhams (silver pieces) constituted no small fortune in those days, but `Othmān's men would not consider four hundred dirhams as being worthy of entering history books!

above.

8) Mahzūr, a place in the commercial area of Medīna, which had been declared "public trust" by the Prophet ﷺ, was gifted to Hārith ibn al-Hakam, according to the same reference.

9) In the meadows around Medīna, no camels except those of Banū Umayyah were allowed to graze, as we read in the *Sharh* of Ibn Abul-Hadīd, Vol. 1, p. 199.

10) After his ('Othmān's) death, one hundred and fifty thousand dinars (gold coins) and one million dirhams (silver coins) were found in his house.[1] There was no limit to tax-free lands and to the total value of the real estate which 'Othmān owned. Only in Wadi al-Qura and Hunain, the value of his properties was estimated at one hundred thousand dinars. There were countless camels and horses that were owned by the caliph, according to *Murūj al-Dhahab*, Vol. 1, p.435.

11) The caliph's relatives ruled all major cities, metropolises. Thus, in Kūfa, al-Walīd ibn 'Uqbah was the governor, but when he was intoxicated after having drunk wine, he used to lead the morning prayer service performing four instead of two *rak'as*... This went on for so long till people were agitated and demanded his removal, so the caliph put in his place a hypocrite named Sa'īd ibn al-'Ās. In Egypt, Abdullāh ibn Sa'd ibn Abū Sarh, in Syria Mu'āwiyah ibn Abū Sufyān and in Basra, Abdullāh ibn Amīr were the governors, all appointed by 'Othmān (*Ibid*).

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[1]In classic Arabic sources, the word "million" does not exist. Arabs use instead the phrase "a thousand thousands".



خطبة هي من أفصح كلامه عليه السلام، و فيها يعظ الناس و يهديهم من ضلالتهم، و يقال إنه خطبها بعد قتل طلحة و الزبير

بِنَا اهْتَدَيْتُمْ فِي الظَّلْمَاءِ وَتَسَنَّمْتُمْ ذُرْوَةَ الْعَلْيَاءِ وَبِنَا انْفَجَرْتُمْ عَنِ السِّرَارِ وُقِرَ سَمْعٌ لَمْ يَفْقَهِ الْوَاعِيَةَ وَكَيْفَ يُرَاعِي النَّبْأَةَ مَنْ أَصَمَّتْهُ الصَّيْحَةُ رُبِطَ جَنَانٌ لَمْ يُفَارِقْهُ الْخَفَقَانُ مَا زِلْتُ أَنْتَظِرُ بِكُمْ عَوَاقِبَ الْغَدْرِ وَأَتَوَسَّمُكُمْ بِحِلْيَةِ الْمُغْتَرِّينَ حَتَّى سَتَرَنِي عَنْكُمْ جِلْبَابُ الدِّينِ وَبَصَّرَنِيكُمْ صِدْقُ النِّيَّةِ أَقَمْتُ لَكُمْ عَلَى سَنَنِ الْحَقِّ فِي جَوَادِّ الْمَضَلَّةِ حَيْثُ تَلْتَقُونَ وَلَا دَلِيلَ وَتَحْتَفِرُونَ وَلَا تُمِيهُونَ الْيَوْمَ أُنْطِقُ لَكُمُ الْعَجْمَاءَ ذَاتَ الْبَيَانِ عَزَبَ رَأْيُ امْرِئٍ تَخَلَّفَ عَنِّي مَا شَكَكْتُ فِي الْحَقِّ مُذْ أُرِيتُهُ لَمْ يُوجِسْ مُوسَى (عليه السلام) خِيفَةً عَلَى نَفْسِهِ بَلْ أَشْفَقَ مِنْ غَلَبَةِ الْجُهَّالِ وَدُوَلِ الضَّلَالِ الْيَوْمَ تَوَاقَفْنَا عَلَى سَبِيلِ الْحَقِّ وَالْبَاطِلِ مَنْ وَثِقَ بِمَاءٍ لَمْ يَظْمَأْ.

Sermon 4

A sermon of Amīr al-Mu'minīn ؑ in which he admonishes people, leading them out of their misguidance. It is said that he delivered it after Talhah and az-Zubayr had been killed.

"Through us (we Ahl al-Bayt ؑ) did you receive guidance in the darkness, securing a high status. And through us did you get out of the gloomy nights. May the ears that do not listen to the cries become deaf. How can one who remained deaf to the loud cries (of the Holy Qur'ān and the Prophet ﷺ) listen to (my) feeble voice? May the heart that ever palpitates (with fear of Allāh) be at peace.

"I always expected from you the consequences of treachery, and I had seen you outfitted in the garb of deceit. The curtain of the religion had kept me hidden from you, but the truth of my intentions unveiled you to me. I stood for you on the path of the truth among misleading tracks where you met each other, but there was no leader, and you dug, but you got no water.

"Today, I am making these dumb things speak to you (i.e. my suggested ideas and deep musing, etc.) which are full of descriptive power. May the opinion of the person who abandons me miss the

mark. I have never doubted the truth since it was shown to me. Mūsa (Moses)[1] did not entertain fear for his own life. Rather, he feared the mastery of the ignorant and the path towards deviation. Nowadays, we stand on the crossroads of truth and falsehood. One who is sure of getting water feels no thirst."

Amīr al-Mu'minīn عليه السلام says that the ground for Moses' fear was not because he saw ropes and sticks moving, so he perhaps entertained fear for his life, but the cause of his fear was lest people should be impressed with this sorcery and thus stray, and thus untruth might prevail on account of this trick. That is why Moses was not consoled by saying that his life was safe but by saying that he would prove to be superior and that his claim would be upheld. Since his fear was for the defeat of the truth and the victory of falsehood, not for his own life, the assūrance was given to him that the truth would win, not that his life would be protected from those seemingly snakes.

Amīr al-Mu'minīn عليه السلام also means that he too, had the same fear, meaning that the people should not be caught in the trap of these individuals (Talhah, az-Zubayr, etc.) and thus fall into misguidance by straying from the paths of the true faith; other than that, he himself never feared for his own life.



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[1]This is a reference to Moses when sorcerers were sent to confront him, and they demonstrated their sorcery by throwing ropes and sticks on the ground and Moses seemingly felt afraid. Thus, the Holy Qur'ān records:

﴿ قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ۞ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ۞ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ﴾

"It seemed to him (Moses), by their sorcery, as if they were running. Then Moses felt within himself apprhension. We said: Fear not! Verily, you are the uppermost" (Qur'ān, 20:66-68).

من كلام له عليه السلام لمّا قبض رسول الله صلى الله عليه وآله وخاطبه العباس وأبو سفيان في أن يبايعا له بالخلافة وذلك بعد أن تمّت البيعة لابي بكر في السقيفة، وفيها ينهى عن الفتنة ويبين عن خلقه وعلمه

النهي عن الفتنة

أَيُّهَا النَّاسُ شُقُّوا أَمْوَاجَ الْفِتَنِ بِسُفُنِ النَّجَاةِ وَعَرِّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَضَعُوا تِيجَانَ الْمُفَاخَرَةِ أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ أَوِ اسْتَسْلَمَ فَأَرَاحَ هَذَا مَاءٌ آجِنٌ وَلُقْمَةٌ يَغَصُّ بِهَا آكِلُهَا وَمُجْتَنِي الثَّمَرَةِ لِغَيْرِ وَقْتِ إِينَاعِهَا كَالزَّارِعِ بِغَيْرِ أَرْضِهِ.

خلقه و علمه

فَإِنْ أَقُلْ يَقُولُوا حَرَصَ عَلَى الْمُلْكِ وَإِنْ أَسْكُتْ يَقُولُوا جَزِعَ مِنَ الْمَوْتِ هَيْهَاتَ بَعْدَ اللَّتَيَّا وَالَّتِي وَاللَّهِ لَابْنُ أَبِي طَالِبٍ آنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ بِثَدْيِ أُمِّهِ بَلِ انْدَمَجْتُ عَلَى مَكْنُونِ عِلْمٍ لَوْ بُحْتُ بِهِ لَاضْطَرَبْتُمُ اضْطِرَابَ الْأَرْشِيَةِ فِي الطَّوِيِّ الْبَعِيدَةِ.

Sermon 5

An excerpt from of one of his statements ﵇ when the Messenger of Allāh ﷺ died and both al-Abbas and Abū Sufyān offered to swear the oath of allegiance to him as the caliph after the allegiance had already been made for Abū Bakr at the *saqīfa*. In it, he prohibits sedition, explaining his manners and knowledge.

"O People![1] Steer clear through the waves of mischief through the

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[1]The Holy Prophet ﷺ died on Monday, the 28th of Safar, 11 A.H. (May 28, 632 A.D. according to the Julian Christian calendar, or the 28th of the same month and year according to the Gregorian calendar, both confirming that day to be a Monday). He remained unburied till the next day, although some historians say till Wednesday. Abū Sufyān was not in Medīna on that day. He was on his way back from a trip, most likely a business trip, when he received the reports of this tragedy. At once, he inquired about who had become the leader, the chief, the successor, the caliph. He was told that people had paid allegiance to Abū Bakr. On hearing this, the acknowledged mischief-monger of Arabia went into deep thought and eventually went to Abbās ibn Abdul-Muttalib with a suggestion. He said to him, "Look! These people have by contrivance handed over the caliphate to the Taym tribe, depriving Banū Hāshim of it for good. And, after him (referring to Abū Bakr), this man will place over our heads an arrogant person from Banū `Adiy (referring to `Omar). Let us go to Ali bin Abū

boats of deliverance, turn away from the path of dissension and take off the garbs of pride. Prosperous is one who rises with wings (i.e. when he has power) or else he remains peaceful as others enjoy ease. It (i.e. the aspiration for caliphate) is like turbid water or like a morsel that would suffocate the person who swallows it. One who picks fruits before they are ripe is like one who cultivates in someone else's field.

"If I speak out, they will call me greedy for power, but if I keep quiet, they will say that I am afraid of death. What a pity it is after all the ups and downs (I have been through)! By Allāh, the son of Abū Tālib is fonder of death[1] than an infant of the breast of its

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Tālib ﷺ and ask him to get out of his house and take up arms in order to secure his right." So, taking Abbās with him, he went to Ali ﷺ and said: "Stretch your hand so I may pledge allegiance to you. If anyone rises in opposition, I will fill the streets of Medīna with men of cavalry and infantry." This was the most delicate moment for Amīr al-Mu'minīn ﷺ. He regarded himself as the true master and successor of the Prophet ﷺ who, acting on the Divine command, appointed him as such only few days ago, on Thul-Hijja 17, 10 A.H./March 18, 632 A.D., while a man with the backing of a tribe such as that of Abū Sufyān was ready to support him. Just a signal was enough to ignite the flames of war. But Amīr al-Mu'minīn's foresight and right judgment saved the Muslims from a civil war as his piercing eyes perceived that this man wanted to start a civil war by rousing the passions of tribal partisanship and distinction of birth so that Islam would be struck with a convulsion that would shake it to the roots. Amīr al-Mu'minīn ﷺ, therefore, rejected his counsel and admonished him several times. He spoke forth the statements whereby he stopped people from mischief-mongering and undue conceit. He declared his stand to be like this: There are only two courses: Either take up arms or sit quietly at home. If he rose for war, there were no supporters so that he could suppress the rising insurgency. The only course left was to quietly wait for the opportunity until circumstances were favorable, which he did.

[1]About death, Amīr al-Mu'minīn ﷺ says that it is so dear to him that even an infant does not so love to leap towards the source of its nourishment while being in its mother's lap. An infant's attachment to the breast of its mother is under the effect of a natural impulse, but the dictates of natural impulses change with the advance of age. When the limited period of infancy ends and the infant's temperament changes, he does not

like to even look at what was so familiar to him but rather turns his face away from it. But the love of prophets and saints for a union with Allāh is mental and spiritual. Mental and spiritual feelings do not change, nor do they suffer weakness or decay. Since death is the means and first step towards this end, their love for death increases to such an extent that its rigors become the cause of pleasure for them, and its bitterness proves to be the source of delight for their taste. Their love for it is the same as that of the thirsty person for the well, or that of a lost traveller for his destination. Thus, when Amīr al-Mu'minīn ﷺ was wounded by Abd ar-Rahmān ibn Muljim's fatal attack, he said, "I am but like the walker who has now reached (the goal) or the seeker who has found (his lost object), and whatever is with Allāh is good for the pious." The Prophet ﷺ also said that there is no pleasure for a believer other than a union with Allāh. According to Ibn Shahr Āshūb's *Manāqib Ali ibn Abī Tālib*, the Commander of the Faithful ﷺ departed from this world during the eve that preceded Friday (i.e. Thursday evening) on the 19th of the month of Ramadān of the 42nd Hijri year, which then coincided with Thursday, the 5th of January, according to the Julian caleandar, or the 8th of January, according to the Gregorian caleandar, of the year 663 A.D. when he was 63 according to Sunni Muslims, 65 according to Shī`ite Muslims. He was attacked almost three days earlier with a poisoned sword as he was leading the dawn congregational prayers at the Grand Kūfa Mosque which at the time served as the seat of government, and Kūfa was then the capital of the Islamic world. If you go now to this great mosque in Kūfa, Iraq, you will see the exact spot where the Imām ﷺ was killed. By the way, the site of this great mosque was the exact location where prophet Noah ﷺ built his ark. The Imām ﷺ lived in Mecca for 13 years and in Medīna for 10 years. He migrated during the Hijra at the age of 24 and started defending Islam at the age of 16. When he pulled the gate of the Jewish fortress of Khaybar, thus demonstrating a super-natural strength, he was 28. His term as the Imām lasted for 30 years of which he spent two years and four months and few days during the time of Abū Bakr, and he spent nine years and few months during the time of `Omar. According to al-Firyani, he spent 10 years and eight months and few days during the time of `Othmān. His resting place in Najaf al-Ashraf, Iraq, is now visited by millions of pilgrims every year, so much so that the city now has its own international airport in order to accommodate the influx of pilgrims who go there from all the corners of the world. During some religions occasions, pilgrims go to al-Najaf al-Ashraf on foot by the millions from all governorates of Iraq to pay homage and to express their loyalty to the first and greatest Imām ﷺ and to his Infallible Progeny ﷺ.

mother. I have hidden knowledge; if I disclose it, you will start trembling like ropes in deep wells."

Amīr al-Mu'minīn's calm at this stage was indicative of his sublime policy and far-sightedness during turbulent times. During those circumstances, had Medīna become the center of war, its fire would have engulfed the whole of Arabia in its flames. The discord and scuffle that had already begun among Mecca's Muhājirūn and Medīna's Ansār would have reached its peak, the rope-pulling of the hypocrites would have been in full swing, and Islam's ship would have been caught in such a whirlpool that balancing it would have been very difficult. Amīr al-Mu'minīn عليه السلام suffered trials and tribulations but did not raise his hands. History testifies that during his life in Mecca, the Prophet ﷺ suffered all sorts of hardships, but he was not prepared to clash or abandon patience and endurance. Imām Ali عليه السلام realized that had war taken place at that stage, the way for Islam's growth and fruition would have been closed. Of course, once he collected enough supporters and helpers to suppress the flood of unbelief and curb the disturbances, he would rise to face the enemy. Similarly, Amīr al-Mu'minīn عليه السلام, treating the life of the Prophet ﷺ as a torch for his guidance, refrained from exhibiting the power of his arm because he realized that rising against the enemy without helpers and supporter would invite rebellion and defeat instead of success and victory. Therefore, on this occasion, Amīr al-Mu'minīn عليه السلام compares the desire for caliphate to turbid waters or to a morsel suffocating one's throat. Thus, when people had forcibly snatched this morsel away and wanted to swallow it by force, it got stuck in their throats. They could neither swallow it nor spit it out. That is, they could neither manage it, as is apparent from the blunders they committed in connection with Islamic injunctions, nor were they ready to cast off the knot from their neck.

He reiterated the same ideas in different words thus: "Had I attempted to pick the unripe fruit of caliphate, then by this the orchard would have been desolated and I, too, would have achieved nothing, like people who cultivate someone else's land but can neither guard it, nor water it at the proper time, nor reap any crop from it. The status of these people is that if I ask them to vacate it, so

that the owner should cultivate it himself and protect it, they will say how greedy I am. But if I keep quiet, they will think that I am afraid of death. They should tell me on what occasion I ever felt afraid of death, or if I fled away from a battlefield for my life, whereas every small or big encounter is proof of my bravery and a witness to my daring and courage. He who plays with swords and strikes against hillocks is not afraid of death. I am so familiar with death that even an infant is not so familiar with the breast of its mother. Hark! The reason for my silence is the knowledge that the Prophet ﷺ has put in my bosom. If I divulge it, you will become perplexed and bewildered. Let days pass by and you will come to know the reason behind my indeed and will witness with your own eyes what sort of people will appear on this scene under the label of Islam and what destruction they will bring about. My silence is because this will happen; mine is not silence without a reason."

A Persian axiom says the following: "Silence has a meaning which cannot be couched in words."



من كلام له عليه السلام لمّا أشير عليه بألا يتبع طلحة والزبيرَ ولا يُرصدَ لهما القتال،
وفيه يبين عن صفته بانه (عليه السلام) لا يخدع

وَاللَّهِ لا أكُونُ كَالضَّبُعِ تَنامُ عَلى طولِ اللّدمِ حَتَّى يَصِلَ إليهَا طالِبُهَا وَيَخْتِلَهَا رَاصِدُهَا، وَلكِنّي أضْرِبُ بالمُقْبِلِ إلى الحَقِّ المُدْبرَ عَنْهُ، وَبالسَّامِعِ المُطِيعِ العَاصِيَ المُرِيبَ أبَداً حَتَّى يَأتِيَ عَلَيَّ يَوْمِي؛ فَوَاللَّهِ مَا زِلْتُ مَدْفوعاً عَنْ حَقِّي مُسْتَأثَراً عَلَيَّ مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَوْمِ النَّاس هَذَا.

Sermon 6

Delivered on being advised not to persuade Talhah ibn Ubaydillāh and az-Zubayr ibn al-`Awwām or to fight[1] them, explaining that he is not to be deceived by anyone.

"By Allāh, I shall not be like the badger that feigns sleep on the continuous (sound of) stone-throwing till he who is in search of it finds it, or he who is on the look out for it overpowers it. Rather, I shall always strike the deviators from the truth with the help of those who advance towards it. And I shall pursue the sinners and the doubters with the help of those who listen to me and obey till my day (of death) comes. By Allāh, I have been continually deprived of my right from the day the Prophet ﷺ died until today."



[1]When Amīr al-Mu'minīn ﵇ demonstrated his intention to chase Talhah and az-Zubayr, he was advised to leave them on their own lest he should receive some harm from them. Amīr al-Mu'minīn ﵇ uttered these words in his reply, the sum total whereof is: "For how long can I be mere a spectator as my right is being snatched away, keeping quiet about it? Now, so long as I have the breath of life, I shall fight them and make them suffer the consequences of their conduct. They should not think that I can be easily over-powered like the badger." Its nicknames are: "Umm Amīr" and "Umm Tāriq". It is also called "the glutton" because it swallows everything and eats up whatever it gets as if several bellies were contained in one and it does not have its fill. It is also called Na`thal. It is a very simple and silly animal. Its slyness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick and calls out softly, "Bow your head, Umm Tāriq, conceal yourself, Umm Amīr." On repeating this sentence, while patting the ground, it conceals itself in a corner of the den. Then, the hunter says, "Umm Amīr is not in its den; it is sleeping." On hearing this, it stretches its limbs and pretends to be asleep. The hunter then puts the knot in its feet and drags it out; it falls like a coward into his hands without resistance.

من خطبة له عليه السلام يذم فيها اتباع الشيطان

اتَّخَذُوا الشَّيْطَانَ لِأَمْرِهِمْ مِلاكاً وَاتَّخَذَهُمْ لَهُ أَشْرَاكاً فَبَاضَ وَفَرَّخَ فِي صُدُورِهِمْ وَدَبَّ وَدَرَجَ فِي حُجُورِهِمْ فَنَظَرَ بِأَعْيُنِهِمْ وَنَطَقَ بِأَلْسِنَتِهِمْ فَرَكِبَ بِهِمُ الزَّلَلَ وَزَيَّنَ لَهُمُ الْخَطَلَ فِعْلَ مَنْ قَدْ شَرِكَهُ الشَّيْطَانُ فِي سُلْطَانِهِ وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.

Sermon 7

One of his sermons in which he ﷺ condemns followers of Satan

"They[1] have undertaken Satan as the master of their affairs, so he has taken them as partners, laying eggs and hatching them in their bosoms. He creeps and crawls in their laps. He sees through their eyes and speaks with their tongues. In this way, he has led them to sin, and adorning for them foul things like the deeds of one whom Satan has made partner in his domain, speaking falsehood through his tongue."



[1]Amīr al-Mu'minīn ﷺ says about the hypocrites (i.e. those who opposed him before and during his caliphate) that they are partners in Satan's actions, helpers and supporters of Satan. Satan has befriended them, too, so much so that he has made his abode with them, residing on their bosoms, laying eggs and hatching its young through them, while these young jump and play in their laps without demur. He means that Satan's evil ideas take birth in their bosoms and grow and thrive there. There is no restraint on them, nor is there a restriction of any kind. He has permeated their blood and mingled with their spirits so that both have become a completely united unit. Now, the eyes are theirs but the sight is his, the tongue is theirs but the words are his. The Prophet ﷺ has said, "Verily, Satan permeates the progeny of Adam like blood." That is, just as the circulation of blood does not stop, the same way, the quick succession of Satan's evil ideas knows no halt, and he draws man towards evil when he is asleep or awake, in every posture, rising or sitting... He thus paints them with his dye so that their words and actions reflect an exact portrait of his words and actions. Those whose bosoms shine with the glory of faith prevent such evil ideas, but some people are already ready to welcome those evils, and these are the persons who, outfitted in the garb of Islam, seek to promote heresy.

من كلام له عليه السلام

يعني به الزبير في حال اقتضت ذلك ويدعوه للدخول في البيعة ثانية

يَزْعُمُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ وَلَمْ يُبَايِعْ بِقَلْبِهِ فَقَدْ أَقَرَّ بِالْبَيْعَةِ وَادَّعَى الْوَلِيجَةَ فَلْيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ وَإِلَّا فَلْيَدْخُلْ فِيمَا خَرَجَ مِنْهُ.

Sermon 8
About az-Zubayr at a time when this statement was needed, inviting him to join the allegiance again

"He claims that he swore allegiance to me with his hand, not with his heart.[1] "So he does admit having sworn allegiance, entering into what others entered. So, let him come forward with a clear argument for it; otherwise, he should return to wherever he came from."[2]

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[1]After swearing allegiance to Amīr al-Mu'minīn ﵇, az-Zubayr ibn al-`Awwam violated his oath of allegiance. Then sometimes he would put forth the excuse that he was forced to swear the oath of allegiance, and that his involuntary allegiance is actually no allegiance at all. Some other times, he would say that his allegiance was only a pretense, that his heart was not with it. It is as though he admitted with his tongue the duplicity of his outer appearance versus inner self. This excuse is like that of the one who reverts to apostasy after adopting Islam in order to avoid the penalty, saying that he had accepted Islam only with his tongue, not with his heart. Obviously, such an excuse cannot be heeded, nor can he escape the punishment. If az-Zubayr suspected that `Othmān was slain at the insistence of Amīr al-Mu'minīn ﵇, this suspicion should have existed when he was taking the oath for obedience and stretching his hand for allegiance, not now that his expectations were being frustrated and hopes had started dwindling.

[2]Amīr al-Mu'minīn ﵇ forfeited his claim for the short term. Thus, when this man admits that he had sworn allegiance, then he, according to him, had a justification for breaking it, he should stick to such a claim. According to him, however, his heart was not in agreement with it. Here, he should produce anoother proof for it. Since proof about the state of heart cannot be produced, how can he bring such proof? How can he be assertive without proof?



من كلام له عليه السلام في صفته وصفة خصومه، ويقال إنّها في أصحاب الجمل

وقَدْ أرْعَدُوا وَأبْرَقُوا، وَمَعَ هذَيْنِ الأمْرَيْنِ الفَشَلُ، وَلَسْنَا نُرْعِدُ حَتَّى نُوقِعَ، وَلاَ نُسِيلُ حَتَّى نُمْطِرَ.

Sermon 9
Characterizing himself and his opponents; it is said that it refers to the fellows of the Camel.

"They[1] thundered like clouds and shone like lightening, yet despite that, they exhibited cowardice while we do not thunder till we pounce on the foe, nor do we show flow (of words) until we have virtually rained."



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[1]About the people of Jamal (i.e. the enemy in the Battle of Jamal, a battle that was led by Mother of the Believers `Ā'isha supported by her cousins, as-Zubayr and Talhah, against the newly elected Caliph Ali ﷺ), Amīr al-Mu'minīn ﷺ says that they rose thundering, shouting and stampeding, but when encounter took place, they were seen flying like straw in the wind. At one time, they made loud claims that they would do this and that, and now they demonstrated such cowardice as to flee from the battlefield. About himself, Amīr al-Mu'minīn ﷺ says, "We do not threaten the enemy before the battle, nor are we boastful, nor do we terrorize the enemy by raising unnecessary cries because it is not the way of the brave to use the tongue instead of the might." That is why on this occasion, he said to his comrades, "Beware of excessive talk as it is (a sign of) cowardice."

من خطبة له عليه السلام يريد الشيطان أو يكني به عن قوم

أَلَا وَإِنَّ الشَّيْطَانَ قَدْ جَمَعَ حِزْبَهُ وَاسْتَجْلَبَ خَيْلَهُ وَرَجِلَهُ وَإِنَّ مَعِي لَبَصِيرَتِي مَا لَبَّسْتُ عَلَى نَفْسِي وَلَا لُبِّسَ عَلَيَّ وَايْمُ اللَّهِ لَأُفْرِطَنَّ لَهُمْ حَوْضاً أَنَا مَاتِحُهُ لَا يَصْدُرُونَ عَنْهُ وَلَا يَعُودُونَ إِلَيْهِ.

Sermon 10
A sermon in which he talks about Satan or uses him to describe certain people[1]

"Beware! Satan has collected his party, assembling his cavalry and infantry. Surely, with me there is sagacity. I have neither deceived myself, nor have I ever been deceived. By Allāh, I shall fill for them a cistern from which I alone will draw water. They can neither turn away from, nor can they return to it."



من كلام له عليه السلام لابنه محمّد بن الحنفية لمّا أعطاه الراية يوم الجمل

تَزُولُ الجِبَالُ وَلَا تَزُلْ! عَضَّ عَلَى نَاجِذِكَ، أَعِرِ اللهَ جُمْجُمَتَكَ، تِدْ فِي الأَرْضِ قَدَمَكَ، ارْمِ بِبَصَرِكَ أَقْصَى القَوْمِ، وَغُضَّ بَصَرَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مِنْ عِنْدِ اللهِ سُبْحَانَهُ.

Sermon 11
Delivered during the Battle of the Jamal when Amīr al-Mu'minīn ﷺ gave the standard to his son Muhammed ibn al-Hanafiyya

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[1]When Talhah and az-Zubayr broke away by violating their oath of allegiance, setting out for Basra in the company of `Ā'isha, Amīr al-Mu'minīn ﷺ spoke these words which are part of a long speech. Ibn Abul-Hadīd has written that in this sermon, Satan is meant to denote himself as well as a reference to Mu`āwiyah: Mu`āwiyah was secretly conspiring with both Talhah and az-Zubayr, instigating them to fight against Amīr al-Mu'minīn ﷺ. Yet reference to the real Satan is more appropriate according to the then prevailing situations and circumstances.

"Mountains may move from their positions, but you should not move from yours. Grit your teeth. Lend to Allāh your head (i.e. while fighting for Allāh, give yourself wholly to Allāh). Plant your feet firmly on the ground. Set your eyes on the remotest foe and close your eyes (to their numberical majority). And be sure that succor is only from Allāh, the most Glorified One."

Muhammed ibn al-Hanafiyya was Amīr al-Mu'minīn's son but is called Ibn (son of) Hanafiyya after his mother. His mother's name was Khawla daughter of Ja`far. She was known as Hanafiyya after her tribe Banū Hanīfah. When people of Yamāma were declared "apostates" for having refused to pay the *zakāt* (religious tax) and were killed, their women were brought to Medīna as war captives to be turned slaves according to the customs of the time. This particular lady was also brought to Medīna with them. When her tribesmen came to know about it, they approached Amīr al-Mu'minīn عليه السلام and requested him to save her from the blemish of slavery and protect her family's honor and prestige. Consequently, Amīr al-Mu'minīn عليه السلام bought her, set her free and married her. Thus, his son Muhammed was born.

Most historians have written his *kunya*, surname, as "Abul-Qāsim," father of al-Qāsim, echoing the title of the Messenger of Allāh ﷺ. Thus, the author of *Al-Isti'ab* on pp. 1366-1368, 1370-1372 of Vol. 3. has narrated the opinion of Abū Rashīd ibn Hafs az-Zuhri who said that from among the sons of the companions (of the Prophet ﷺ), he came across four individuals every one of whom was named "Muhammed" and surnamed "Abul-Qāsim." They were: (1) Muhammed ibn al-Hanafiyya, (2) Muhammed ibn Abū Bakr, (3) Muhammed ibn Talhah and (4) Muhammed ibn Sa`d. After this, he writes saying that Muhammed ibn Talhah's name and surname were given by the Prophet ﷺ himself. Al-Wāqidi, the renown biographer of the Prophet ﷺ, says that the surname of Muhammed ibn Abū Bakr was suggested by `Ā'isha. Apparently, the Holy Prophet giving the name of "Muhammed" to the son of Talhah seems to be quite inaccurate since, from some traditions, it appears that the Prophet ﷺ had reserved it for a son of Amīr al-Mu'minīn عليه السلام, namely Muhammed ibn al-Hanafiyya.

As regarding his surname, it is said that the Prophet ﷺ had told Ali ﷺ that a son would be born to him after his demise, and that "I have given him my name and surname; after that, it is not permissible for anyone in my nation to have this name and surname together."

With this viewpoint before us, how can it be correct to claim that the Prophet ﷺ had given this very name and surname to anyone else since he particularly stated that no one else should share it? Moreover, some people have recorded the surname of Ibn Talhah as "Abū Sulaymān" rather than "Abul-Qāsim," and this further confirms our viewpoint. Similarly, if the surname of "Muhammed" ibn (son of caliph) Abū Bakr was on the ground that his son's name was Qāsim, one of the theologians of Medīna, then what is the sense in `Ā'isha having suggested it? If she had suggested it along with the name, how could Muhammed ibn Abū Bakr tolerate it later since, having been brought up under the care of Amīr al-Mu'minīn ﷺ, what the Prophet ﷺ had said about both name and surname could not have been concealed form his knowledge? Moreover, most people have recorded his surname as being "Abū Abd ar-Rahmān," which weakens the viewpoint held by Abū Rashīd.

Although ibn Khallikān (in his work titled *Wafiyyāt al-A`yān* [death incidents of prominent figures], p. 170, Vol. 4) has recorded that among the sons of Amīr al-Mu'minīn ﷺ for whom the Prophet ﷺ had particularly chosen this surname was Muhammed ibn al-Hanafiyya. Yet `allāma al-Maqmaqāni (in *Tanqīh al-Maqāl*, p. 112, Part 1, Vol. 3) writes the following:

In applying this tradition to Muhammed ibn al-Hanafiyya, Ibn Khallikān has proven to be confused: The son of Amīr al-Mu'minīn ﷺ to whom the Prophet ﷺ had gifted both his name and surname, something which is not permissible to be given to anyone else, is the Awaited last Imām (may our lives be his ransom), not to Muhammed ibn al-Hanafiyya, nor is the surname 'Abul-Qāsim' established for him." Rather, being ignorant of the real intention of the Prophet ﷺ, some Sunnis have taken this to refer to Ibn al-Hanafiyya. However, Muhammed ibn al-Hanafiyya was prominent in righteousness and

piety, sublime in renuncing this world, lofty in knowledge and achievements, and the heir of his father in his bravery. His performance in the Battles of Jamal and Siffīn had created such an impression among the Arabs that even seasoned warriors trembled at the mere mention of his name. Amīr al-Mu'minīn ﷺ, too, was proud of his courage and valor. He always placed him in the vanguard of all encounters. Shaikh al-Baha'i has written in his work titled *Al-Kashkūl* saying that Ali ibn Abū Tālib ﷺ kept him [his son] abreast in the battles and did not allow Hassan and Hussain to go instead. He used to say, "He is my son, while these two (al-Hassan and al-Hussain) are the sons of the Prophet of Allāh ﷺ." When a Khārijite said to Ibn al-Hanafiyya that Ali thrust him into the flames of war, saving Hassan and Hussain ﷺ, he replied that he himself was like the right hand (of his father), while Hassan and Hussain ﷺ were like Ali's two eyes, that Ali ﷺ protected his eyes with his right hand. But `allāma al-Maqmaqāni has written in *Tanqīh al-Maqāl* saying that this was not the reply given by Ibn al-Hanafiyya but by Amīr al-Mu'minīn ﷺ himself. During the battle of Siffīn, Muhammed mentioned this matter to his father, Amīr al-Mu'minīn Ali ﷺ, in a complaining tone. The Commander of the Faithful ﷺ replied thus: "You are my right hand, whereas they are my eyes, and the hand should protect the eyes."

Apparently, it seems that first Amīr al-Mu'minīn ﷺ must have given this reply and thereafter someone might have mentioned it to Muhammed ibn al-Hanafiyya. The latter must have repeated the same as there could be no reply more eloquent than this. Its eloquence confirms the opinion that it was originally the product of the eloquent tongue of Amīr al-Mu'minīn ﷺ and was later appropriated by Muhammed al-Hanafiyya. Consequently, both these views can be regarded as geing correct; there is no incongruity between them. However, he was born in the reign of the second caliph and died at the age of sixty-five during the reign of Abdul-Malik ibn Marwān. Some writers have recorded the year of his death as 80 A.H./699 A.D., others at one year later. There is a disagreement about the place of his death as well. Some have put it as Medīna, others at Ayla, and some others at Tā'if.

2. During the Battle of Jamal, Amīr al-Mu'minīn ﷺ sent Muhammed ibn al-Hanafiyya to the battle field, telling him that he should fix himself before the enemy like the mountain of determination and resolution so that the onslaught of the army should not be able to displace him, that he should charge at the enemy with closed teeth because, by pressing teeth over teeth, tension occurs in the nerves of the skull. As a result, the stroke of the sword would miss the target, as he said somewhere else: "Press your teeth together. It causes the edge of the sword to miss." Then he said, "Son! Lend your head to Allāh so that you may be able to achieve eternal life in place of this one because when one lends an article, he has the right to get it back. Therefore, you should fight as one who is heedless of his life; otherwise, also if your mind clings to life, you will hesitate to advance towards deadly encounters, and that would fall on your reputation of bravery. Look, do not let your steps falter because the enemy is emboldened by faltering steps. Such faltering steps hasten the eney's feet. Keep the last lines of the enemy as your aim so that the enemy may be overawed with the loftiness of your intentions, and you may feel at ease while tearing through their lines, and their movements should not remain concealed form you. Look, do not heed their numerical superiority; otherwise, your valor and courage will suffer." This statement can also mean that one should open his eyes wide to be dazzled by the shining of weapons, and the enemy may make attack in order to take advantage of the situation. Also, always keep in mind that victory is from Allāh. "If Allāh helps you, no one can overpower you." Therefore, instead of relying on material means, seek His support and succor.

Remember, O Believers! إن يَنصُرْكُمُ اللَّهُ فَلا غالِبَ لَكُمْ *If Allāh supports you, none shall overcome you* (Qur'ān, 3: 160).



من كلام له عليه السلام لمّا أظفره الله تعالى بأصحاب الجمل

وَقَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنَّ أَخِي فُلَاناً كَانَ شَاهِدَنَا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ فَقَالَ لَهُ (عليه السلام) أَهَوَى أَخِيكَ مَعَنَا فَقَالَ نَعَمْ قَالَ فَقَدْ شَهِدَنَا وَلَقَدْ شَهِدَنَا فِي عَسْكَرِنَا هَذَا أَقْوَامٌ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ سَيَرْعَفُ بِهِمُ الزَّمَانُ وَيَقْوَى بِهِمُ الْإِيمَانُ.

Sermon 12

When Allāh granted Amīr al-Mu'minīn ﷺ victory over his enemies in the Battle of Jamal, he made this statement.

One of his comrades said the following to him on that occasion: "I wish my so-and-so brother had been present so that he, too, could have seen what success and victory Allāh has given you." It was then that Amīr al-Mu'minīn ﷺ asked him, "Did your brother hold me as a friend?" The comrade said, "Yes." Amīr al-Mu'minīn ﷺ said, "In that case, he was with us, even in this army of ours. Even those persons who are still in the loins of men and in the wombs of women were also present. Shortly, time will bring them out and faith will gain strength through them."

If a person falls short in his deeds, despite might and means, this will be indicative of the weakness of his will. But if an impediment in the way of deed or life comes to an end, resulting in his deed still remaining inadequate, in this case, Allāh will not deprive him of the reward on the basis that his deeds are judged according to his intentions. Since his intention in any case was to carry out a good deed, he deserves rewards to some extent.

In the case of an action, there may be absence of rewards because deeds can involve making a show, a pretense, etc. The intention is hidden in the depths of one's heart. A good deed may have no jot of show or affectation. The intention will remain at the same level of honesty, frankness, truth, perfection and correctness where it is, even though there may be no deed due to some impediments. Even if there is no occasion for forming an intention, but there is passion and zeal in the heart, a man will deserve rewards on the basis of his heart's feelings. This is to what Amīr al-Mu'minīn ﷺ has alluded

in this sermon, that is, "If your brother loved me, he will share the rewards with those who secured martyrdom for having supported us."



في ذم أهل البصرة

كُنْتُمْ جُنْدَ الْمَرْأَةِ وَأَتْبَاعَ الْبَهِيمَةِ رَغَا فَأَجَبْتُمْ وَعُقِرَ فَهَرَبْتُمْ أَخْلَاقُكُمْ دِقَاقٌ وَعَهْدُكُمْ شِقَاقٌ وَدِينُكُمْ نِفَاقٌ وَمَاؤُكُمْ زُعَاقٌ وَالْمُقِيمُ بَيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ بِذَنْبِهِ وَالشَّاخِصُ عَنْكُمْ مُتَدَارَكٌ بِرَحْمَةٍ مِنْ رَبِّهِ كَأَنِّي بِمَسْجِدِكُمْ كَجُؤْجُؤِ سَفِينَةٍ قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَمِنْ تَحْتِهَا وَغَرِقَ مَنْ فِي ضِمْنِهَا. وَفِي رِوَايَةٍ وَايْمُ اللَّهِ لَتَغْرَقَنَّ بَلْدَتُكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجُؤْجُؤِ سَفِينَةٍ أَوْ نَعَامَةٍ جَاثِمَةٍ وَفِي رِوَايَةٍ كَجُؤْجُؤِ طَيْرٍ فِي لُجَّةِ بَحْرٍ وَفِي رِوَايَةٍ أُخْرَى بِلَادُكُمْ أَنْتَنُ بِلَادِ اللَّهِ تُرْبَةً أَقْرَبُهَا مِنَ الْمَاءِ وَأَبْعَدُهَا مِنَ السَّمَاءِ وَبِهَا تِسْعَةُ أَعْشَارِ الشَّرِّ الْمُحْتَبَسُ فِيهَا بِذَنْبِهِ وَالْخَارِجُ بِعَفْوِ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ قَدْ طَبَّقَهَا الْمَاءُ حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرَفُ الْمَسْجِدِ كَأَنَّهُ جُؤْجُؤُ طَيْرٍ فِي لُجَّةِ بَحْرٍ.

Sermon 13
Chiding the People of Basra

"You were the army of a woman (a reference to `Ā'isha) and in the command of a quadruped (animal, namely `Askar, the huge camel `Ā'isha was riding). When it grumbled, you responded, and when it was wounded (hamstrung), you fled away. Your character is low and your pledge is broken. Your faith is hypocritical. Your water is brackish. He who stays with you is laden with sins, and he who forsakes you secures Allāh's mercy. As though I see your mosque prominent, resembling the surface of a boat, while Allāh has sent chastisement from above and from below it and everyone who is on it is drowned."

Another version of the same sermon:
"By Allāh! Your city will certainly be drowned, so much so that as though I see its mosque like the upper part of a boat or a sitting ostrich (or, in another version of his statement) like the bosom of a bird in the deep sea."

Still Another Version States the Following:

"Your city is the most stinking of all cities as regarding its clay, the nearest to water and remotest from the sky. It contains nine tenths of evil. He who enters it is surrounded with his sins. and he who is out of it enjoys Allāh's forgiveness. It seems as though I look at this habitation of yours with water having engulfed it, so much so that nothing can be seen of it except the highest part of the mosque appearing like the bosom of a bird in the deep sea."

Ibn Maytham writes that when the Battle of Jamal ended, three days thereafter, Amīr al-Mu'minīn ﷺ said the morning prayers in the central mosque of Basra. Having finished it, he stood on the right side of the prayer place. Reclining against the wall, he delivered this sermon wherein he described the lowness of character of the people of Basra and their slyness, how they were inflamed at others' instigation without anyone of their own, handing their command over to a woman clung to a camel. They broke away after swearing allegiance and exhibited their low character and evil nature by being double-faced. In this sermon, the woman referred to is `Ā'isha, and the "quadruped" implies the camel (Jamal), Askar, after which this battle has been named, the Battle of the Jamal. This battle started this way:

During `Othmān's lifetime, `Ā'isha used to oppose him and had left for Mecca, leaving him in siege. As such, she had a share in his assassination the details of which will be stated at some suitable place in this book. But on her return from Mecca to Medīna, she heard from Abdullāh ibn Salamah that allegiance had been sworn to Ali (as the succeeding caliph). She suddenly exclaimed, "If allegiance has been sworn to Ali, I wish the sky had burst on the earth. Let me go back to Mecca." Consequently, she decided to return to Mecca where she started saying, "By Allāh, `Othmān has been helplessly killed. I shall certainly avenge his blood." On seeing this wide change in the state of affairs, Abū Salamah said, "What are you saying as you yourself used to say 'Kill this Na'thal; he had turned unbeliever (apostate)'?!" She replied, "Not only I but everyone used to say so; but leave these things asīde and listen to what I am now saying: This is better and deserves more attention. It is so strange that `Othmān was first called on to repent, but before

giving him the opportunity to do so, he has been killed." On hearing this, Abū Salamah recited the following verses addressing her:

You started it, now you change and raise storms of wind and rain.
You ordered his killing and told us that he had turned unbeliever.
We admit that he has been killed but under your orders and
The real killer is the one who ordered it.
Nevertheless, neither the sky fell over us,
Nor did the sun and the moon has had an eclipse.

Certainly people have sworn allegiance to one who can ward off the enemy with power and grandeur, who does not allow swords to come near him and loosens the twist of the rope, that is, subdues his enemy. He is always fully armed for combat and the faithful is never akin to the traitor.

However, when she reached Mecca with a passion for vengeance, she began instigating people to avenge `Othmān's blood by circulating stories of his having been victimized. The first to respond to this call was Abdullāh ibn `Amir al-Hadrami, who had been governor of Mecca during `Othmān's reign, supported by Marwān ibn al-Hakam, Sa`īd ibn al-`Ās and other Umayyads. These men rose to support her. On the other side, Talhah ibn Ubaydillāh and az-Zubayr ibn al-`Awwām, her cousins, also reached Mecca from Medīna to join the rebels. From Yemen, Ya`li ibn Munabbih, who had been governor there during `Othmān's caliphate and a former governor of Basra, Abdullāh ibn `Amir ibn Kurayz also reached there. Joining ranks, they began preparing their schemes. They were all determined to start the battle, but their discussions revolved round the venue of confrontation. `Ā'isha's opinion was to make Medīna the stage of the battle, but some people opposed and held that it was difficult to deal with the Medinites, that some other place should be chose as the battlefield. At last, after many discussions, it was decided to march towards Basra where there was no dearth of men to support "the cause". Consequently, on the strength of Abdullāh ibn Amīr's huge wealth and offer of six hundred thousand dirhams and six hundred camels supplied by Ya`li ibn Munabbih, they prepared an army of three thousand strong, then they set off to Basra.

There was a small incident on the way because of which `Ā'isha refused to advance any further. What happened was that at a particular place, she heard the barking of dogs. When she inquired from the camel driver about the name of the place, he told her that it was called Haw'ab حوأب. On hearing this name, she recalled the Prophet's admonition; he ﷺ had said this to his wives: "I wish I could know at which of you the dogs of Haw'ab will bark..." So when she realized that she herself was the one, she got the camel seated by patting it, expressing her intention to abandon the march and "the cause". But the device of her companions saved the critically deteriorating situation: Abdullāh ibn az-Zubayr made an oath in order to assure her that it was not Haw'ab[1], with Talhah seconding him. In order to further assuring her, he also sent for fifty persons to pronounce the same oath to her. When all of the people were on one side, what could a single woman do by opposing them? Eventually, they were successful, and `Ā'isha resumed her march forward with the same enthusiasm.

When this army reached Basra, people were first amazed to see the animal `Ā'isha was riding. Jariyah ibn Qudāmah came forward and said, "O, Mother of the Faithful! The assassination of `Othmān was one great tragedy, but the greater tragedy is that you have come out on this cursed camel and ruined your honor and esteem. It is better that you should go back." But since neither the incident at Haw'ab could deter her nor the Qur'ānic injunction: ﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾ "Stay in your houses (33:33)" could stop her, what effect could these words produce? Consequently, she disregarded all such calls.

When the army tried to enter the city, `Othmān ibn Hunayf, the then governor of Basra, came forward to stop them. When the two parties

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[1]In his famous work, *Tārīkh*, al-Tabari starts detailing the incident at Haw'ab, where Islam recorded the first mass false oath, of the Askar camel, which was bought for one thousand dirhams, a huge sum of money at the time, on p. 185 of Vol. 3 among the incidents that took place during the year 36 A.H./657 A.D. The Arabic edition I have used for this and other books is dated 1426 A.H./2005 A.D. It is published by Dār al-Amīra of Beirut, Lebanon.

came face-to-face, they unsheathed their swords and pounced on each other. When a good number had been killed from either side, `Ā'isha intervened on the basis of her influence, and the two groups agreed that until the arrival of Amīr al-Mu'minīn ﷺ, the existing administration should continue and that `Othmān ibn Hunayf should remain in his post. But only two days had elapsed when they made a nightly attack on `Othmān ibn Hunayf, killing forty innocent persons, beat `Othmān ibn Hunayf, plucked every hair of his beard, took him in their custody and jailed him.

Then they attacked the public treasury. While ransacking the Muslims' money house, they killed twenty persons on the spot and beheaded fifty more after arresting them. That was the first time in Islamic history when a Muslim severed the head of another Muslim. Then they attacked the city's grain store, whereupon an elderly noble of Basra, Hukaym ibn Jabalah, could not control himself. Arriving there with his men, he said to Abdullāh ibn az-Zubayr, "Spare some of this grain for the city's residents. After all, there should be a limit to your oppression. You have spread killing and destruction all around and put `Othmān ibn Hunayf in confinement. For Allāh's sake, keep off these ruining activities and release `Othmān ibn Hunayf. Is there no fear of Allāh in your hearts?" Ibn az-Zubayr, cousin of `Ā'isha, said, "This is vengeance for `Othmān's blood." Hukaym ibn Jabalah retorted, "Were these whom you have killed `Othmān's assassins? By Allāh, if I had supporters and comrades, I should have certainly avenged the blood of these Muslims whom you have killed without reason." Ibn az-Zubayr replied, "We shall not give anything out of this grain, nor will `Othmān ibn Hunayf be released." At last, the battle raged between these two parties, but how could a few individuals deal with such a big force? The result was that Hukaym ibn Jabalah, his son al-Ashraf ibn Hukaym ibn Jabalah, his brother ar-Ri'l ibn Jabalah and seventy persons of his tribe were all killed. In short, killing and looting prevailed all around. Neither anyone's life was secure, nor was there anyone or any way to save one' honor or property.

When Amīr al-Mu'minīn ﷺ was informed of the march to Basra, he set out to stop it with a force which consisted of seventy of those

who had taken part in the battle of Badr and four hundred out of those companions who had the honor of being present at the Allegiance of Ridwān (of "the Divine Pleasure", also referred to as the Hudaybiya oath, to which reference is made in 48:18, Sūrat al-Fath, Chapter of Victory, of the Holy Qur'ān). When he stopped at the Khaqar stage, he sent his son al-Hassan عليه السلام and `Ammār ibn Yāsir to Kūfa to invite its people to participate in fighting the dissidents. Consequently, despite the interference of Abū Mūsa al-Ash`ari, seven thousand combatants from there joined Amīr al-Mu'minīn's army. Ali عليه السلام left that stage after placing the army divisions under various commanders. Eye witnesses state that when his force reached near Basra, first of all a contingent of the Ansār appeared in the vanguard. Its standard bearer was the great *sahābi* Abū Ayyūb al-Ansāri. After it appeared, another contingent of 1,000 was commanded by Khuzaymah ibn Thābit al-Ansāri, another *sahābi*. Then another contingent came in sight, and its standard bearer was Abū Qatādah ibn ar-Rabī`. Then a crowd of a thousand old and young persons was seen. They had signs of prostration on their faces and signs of fear of Allāh. It seemed as if they were standing before the Divine Glory on the Day of Judgment. Their commander rode a dark horse. He was dressed in white, had a black turban on his head and was reciting the Holy Qur'ān loudly. This was `Ammār ibn Yāsir, one of the greatest of the Prophet's *sahāba*. Then another contingent appeared. Its standard was in the hands of Qays ibn Sa`d ibn Abādah, the son of another great Ansāri *sahābi*. Then an army came in sight. Its leader was putting on a white outfit and a black turban. He was so handsome that all eyes were fixed on him. This was Abdullāh ibn Abbās, a cousin of the Prophet ﷺ, Islam's scribe and recorder of the Sunnah. Then followed a contingent of the companions of the Prophet ﷺ. Their standard bearer was `Othmān ibn Abbās. After a few contingents had passed by, a big crowd was seen wherein there was such a large number of spears that they were overlapping and flags of numerous colors were flying. Among them, a big and lofty standard was seen with a distinctive status. Behind it a rider was seen guarded by sublimity and greatness. His sinews were well-developed and his eyes were cast downwards. His awe and dignity were as such that no one could look at him in the eyes. This was the ever victorious Lion of Allāh,

none other than Ali ibn Abū Tālib ﷺ. On his right and left were Hassan and Hussain (peace with them) respectively. In front of him, Muhammed ibn al-Hanafiyya walked in slow steps carrying the banner of victory and glory. On the back, there were young men from Banū Hāshim, the people of Badr, and Abdullāh ibn Ja`far ibn Abū Tālib. When this army reached a place called az-Zawiyah, Amīr al-Mu'minīn ﷺ alighted from the horse. After performing a four rak'at prayer, he put his cheeks on the ground. When he lifted his head, the ground was drenched with tears, and he was uttering these words:

O Sustainer of the earth, the heavens and the high firmaments! This is Basra. Fill our lap with its goodness and protect us from its evil.

Proceeding forwards, he got down in the battlefield of Jamal where the enemy was already camping. First of all, Amīr al-Mu'minīn ﷺ announced to his army that no one should attack another nor take the initiative. Having said so, he came in front of the opposite army and said to Talhah and az-Zubayr, "You ask `Ā'isha by swearing in the Name of Allāh and His Prophet ﷺ whether or not I am free of the blame of `Othmān's blood, whether I used the same words for him which you used to say (to people), whether I pressured you to swear the oath of allegiance (to me) or whether you swore it of your own free will." Talhah got exasperated at these words, but az-Zubayr relented. Amīr al-Mu'minīn ﷺ turned back after that. Giving a copy of the Holy Qur'ān to Muslim, a young man from the tribe of Abd Qays, he sent the latter to them to pronounce the verdict of the Holy Qur'ān. But people took the young messenger within aim and showere him with their arrows. Then `Ammār ibn Yāsir went to canvass to convince them and to caution them aboutthe consequences of their war, but his words were also replied with arrow shots.

Until now, Amīr al-Mu'minīn ﷺ had not allowed an attack as a result of which the enemy continued to feel encouraged and went on to rain arrows continuously. At last, due to the death of a few valiant combatants, consternation was created within Amīr al-Mu'minīn's ranks, and some people came with a few killed bodies before him

and said, "O Commander of the Faithful! You are not allowing us to fight while they are covering us with arrows. For how long can we let them make our bosoms the target of their arrows and keep our hands folded for their excesses?" At this, Amīr al-Mu'minīn عليه السلام did show anger but, acting with restraint and endurance, he went back to the enemy in the very form without wearing armor or any weapons. He shouted, "Where is az-Zubayr?!" At first, az-Zubayr hesitated to come forward, but he noticed that Amīr al-Mu'minīn عليه السلام was unarmed, so he came out. Amīr al-Mu'minīn عليه السلام said to him "O az-Zubayr! You must remember how one day the Prophet ﷺ told you that you will fight me, how wrongs and excesses will be on your side." Az-Zubayr replied that the Prophet ﷺ had said so. Then Amīr al-Mu'minīn عليه السلام inquired, "Why, then, have you come out like that?" He replied that his memory had missed it and if he had recollected it earlier, he would not have come out that way. Amīr al-Mu'minīn عليه السلام said, "Well now you have recollected it." "Yes," he said. Having said this, he went straight to `Ā'isha and told her that he was leaving the camp. She asked him about the reason. He replied, "Ali has reminded me of a forgotten matter. I had gone astray, but now I have come back to the right path and will not fight Ali ibn Abū Tālib at any cost." `Ā'isha said, "You have caught the fear of the swords of the sons of `Abdul-Muttalib." He said, "No." Saying this, he turned thereins of his horse away. However, it is gratifying that some consideration was accorded to the Prophet's saying, for at Haw'ab, even after recollecting the Prophet's words, no more than a transient effect was taken of it. On returning after this conversation, Amīr al-Mu'minīn عليه السلام observed that they had attacked the right and the left flanks of his army." Noticing this, Amīr al-Mu'minīn عليه السلام said, "Now the plea has been exhausted. Call my son Muhammed."

Muhammed ibn al-Hanafiyya came. Amīr al-Mu'minīn عليه السلام said to him, "My son, attack them now." Muhammed bowed his head and, taking the standard, he proceeded to the battlefield. But arrows were falling in such force that he had to stop. When Amīr al-Mu'minīn عليه السلام saw this, he called out at him, "Muhammed! Why do you not advance?" He said, "Father, in this shower of arrows, there is no way to proceed. I will wait till the violence of arrows subsides." The

Imām ﷺ said, "No, thrust yourself in the arrows and spears and attack." Muhammed ibn al-Hanafiyya advanced a little, but the archers surrounded him, so much so that he had to hold his steps. On seeing this, a frown appeared on Amīr al-Mu'minīn's face and he said, "This is the effect of your mother's veins." The Imām ﷺ took the standard, folded up his sleeves and made such an attack that a tumult was created in the enemy' ranks from one end to the other. To whichever row he turned, it became clear, and to whatever side he directed himself, that bodies were seen falling and heads rolling under the hoofs of combatants' horses. After confusing the ranks, he returned to his station and said to his son, Muhammed ibn al-Hanafiyya, "Look, my son! Battles are fought like this." Saying this, he gave the standard to him and ordered him to proceed. Muhammed advanced towards the enemy with an Ansār contingent. The enemy troops also came out moving and balancing their spears. But the brave son of the valiant father convulsed rows over rows while the other warriors left behind heaps of dead bodies.

From the other side, there was a full demonstration of the spirit of sacrifice. Dead bodies were falling one over the other, yet they continued sacrificing their lives devotedly around the camel. Particularly, the condition of Banū Dabbah was that although their hands were being severed from the elbows for holding thereins of the camel and their bosoms were being pierced with spears, they had the following battle song on their tongues:

To us, death is sweeter than honey.
We are Banū Dabbah, camel breeders.
We are sons of death when death comes.
We announce `Othmān's death spear edges.
Give us back our chief, and there will be an end to it.

The low character and ignorance of the faith of these Banū Dabbah can be well understood by one particular incident which al-Madā'ini narrates. He writes that in Basra there was a man with a mutilated ear. He was asked about the reason behind it. He said, "I was watching the sight of dead bodies on the battlefield of the Jamal when I saw a wounded man who sometimes raised his head and

sometimes dashed it back on the ground. I approached him. The following verses of poetry were on his lips:

Our mother (`Ā'isha) pushed us into the deep waters of death;
She did not get us back before we had thoroughly drunk of it.
By misfortune did we obey Banū Taym
Who are none but many a slave man and a slave dame.

"I told him that it was not the time to recite poetry, that he should rather remember Allāh and recite the *kalmia*, the *shahāda* (the testimony of the Islamic creed). On my saying this, he gave me an angry look and uttered a severely abusing language. He said, 'Are you asking me to recite the *kalima*, get frightened at the last moment and show impatience?' I was astonished to hear this and decided to return without saying anything further. When he saw me returning, he said, 'Wait, for your sake I am prepared to recite it, *but teach me how.*' I approached him in order to teach him how to pronounce the *kalima* when he asked me to get even closer. When I got closer, he caught my ear with his teeth and did not leave it till he tore it from the root. I did not think that it was appropriate to assault a dying man, and I was about to reciprocate abusing and cursing him when he asked me to listen to one more thing. I agreed to listen to his last wish. He said that when I got to my mother, and she would inquire who had bitten my ear, I should say that it was done by `Umayr ibn al-Ahlab ad-Dabbi who had been deceived by a woman aspiring to become the commander of the faithful (head of state)."

However, when the dazzling lightning of swords finished the lives of thousands of persons, hundreds of Banū Azd and Banū Dabbah were killed for holding therein of that camel. Amīr al-Mu'minīn عليه السلام ordered: "Kill the camel, for it is Satan." Saying this, he made such a severe attack that the pleading cries of "Peace!" and "Protection!" rose all around. When the Imām عليه السلام reached near the camel, he ordered Bujayr ibn Buljah to kill the camel at once. Consequently, Bujayr hit it with such force that the camel fell agonizing on its chest. No sooner than the camel fell, the opposite army took to heels and the carrier in which `Ā'isha was borne was abandoned, unguarded. The companions of Amīr al-Mu'minīn took control of

the carrier and, under orders of Amīr al-Mu'minīn ﷺ, Muhammed ibn Abū Bakr escorted `Ā'isha to the house where Safiyya daughter of al-Hārith was staying.

This encounter commenced on the 10th of Jumāda II, 36 A.H. (which coincided at the time with Sunday, December 4, 656 A.D.) in the afternoon and came to and end the same evening. From the camp of Amīr al-Mu'minīn's army of twenty-two thousand strong, seventy or, according to another version, five hundred persons were martyred. From the army of thirty thousand led by `Ā'isha, seventeen thousand persons were killed. That was the very first time when Muslims killed Muslims, and it has been going on ever since... The Prophet's statement: "The people who assign their affairs (of state) to a woman will never prosper" was fully corroborated. For more details, refer to these and other references: Ibn Qutaybah, *Al-Imāma wal-Siyāsa*; al-Mas`ūdi, *Murūj al-Dhahab*; Ibn Abd Rabbih, *Al-`Iqd al-Farīd*; al-Tabari's *Tārīkh*.

Ibn Abul-Hadīd has written saying that as prophesied by Amīr al-Mu'minīn ﷺ, Basra got under the floods twice: once during the days of al-Qādir Billāh, and once during the reign of al-Qā'im bi Amrillāh. The condition of flooding was such that the whole city was submerged, but the top ends of its grand mosque were seen about the level of water and looked like a bird encroaching on its bosom's side.



من كلام له عليه السلام في مثل ذلك في البصرة وأهلها بعد الجمل

أَرْضُكُمْ قَرِيبَةٌ مِنَ المَاءِ، بَعِيدَةٌ مِنَ السَّمَاءِ، خَفَّتْ عُقُولُكُمْ، وَسَفِهَتْ حُلُومُكُمْ، فَأَنْتُمْ غَرَضٌ لِنَابِلٍ، وَأُكْلَةٌ لآكِلٍ، وَفَرِيسَةٌ لِصَائِدٍ.

Sermon 14
Also condemning the people of Basra following the Battle of the Camel

"Your grounds are close to the water and away from the sky. Your wits have become light and your minds are full of folly. You are the target of the archer, a morsel for the eater and an easy prey for the hunter."



من كلام له عليه السلام فيما ردّه على المسلمين من قطائع عثمان

وَاللهِ لَوْ وَجَدْتُهُ قَدْ تُزُوِّجَ بِهِ النِّسَاءُ، وَمُلِكَ بِهِ الاِمَاءُ، لَرَدَدْتُهُ؛ فَإِنَّ فِي العَدْلِ سَعَةً، وَمَنْ ضَاقَ عَلَيْهِ العَدْلُ، فَالجَوْرُ عَلَيْهِ أَضيَقُ!

Sermon 15
After repossessing and returning to the the Muslims' state treasury the land plots which `Othmān ibn `Affān had doled out, he ﷺ made this statement:

"By Allāh! Had I found out that with such wealth women were married or bondmaids purchased, I would have recovered it, because there is a wide scope in dispensing justice. One who finds it hard to act justly should find it harder to deal with injustice."



من كلام له عليه السلام لما بويع في المدينة، و فيها يخبر الناس بعلمه بما تئول إليه أحوالهم، و فيها يقسمهم إلى أقسام

ذِمَّتِي بِمَا أَقُولُ رَهِينَةٌ وَأَنَا بِهِ زَعِيمٌ إِنَّ مَنْ صَرَّحَتْ لَهُ العِبَرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ المَثُلاتِ حَجَزَتْهُ التَّقْوَى عَنْ تَقَحُّمِ الشُّبُهَاتِ أَلا وَإِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ (صلى الله عليه وآله) وَالَّذِي بَعَثَهُ بِالحَقِّ لَتُبَلْبَلُنَّ بَلْبَلَةً وَلَتُغَرْبَلُنَّ غَرْبَلَةً وَلَتُسَاطُنَّ سَوْطَ

الْقِدْرِ حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ وَأَعْلَاكُمْ أَسْفَلَكُمْ وَلَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصَّرُوا وَلَيُقَصِّرَنَّ سَبَّاقُونَ كَانُوا سَبَقُوا وَاللَّهِ مَا كَتَمْتُ وَشْمَةً وَلَا كَذَبْتُ كِذْبَةً وَلَقَدْ نُبِّئْتُ بِهَذَا الْمَقَامِ وَهَذَا الْيَوْمِ أَلَا وَإِنَّ الْخَطَايَا خَيْلٌ شُمُسٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَخُلِعَتْ لُجُمُهَا فَتَقَحَّمَتْ بِهِمْ فِي النَّارِ أَلَا وَإِنَّ التَّقْوَى مَطَايَا ذُلُلٌ حُمِلَ عَلَيْهَا أَهْلُهَا وَأُعْطُوا أَزِمَّتَهَا فَأَوْرَدَتْهُمُ الْجَنَّةَ حَقٌّ وَبَاطِلٌ وَلِكُلٍّ أَهْلٌ فَلَئِنْ أَمِرَ الْبَاطِلُ لَقَدِيماً فَعَلَ وَلَئِنْ قَلَّ الْحَقُّ فَلَرُبَّمَا وَلَعَلَّ وَلَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ.

قال السيد الشريف: وأقول إن في هذا الكلام الأدنى من مواقع الإحسان ما لا تبلغه مواقع الاستحسان وإن حظ العجب منه أكثر من حظ العجب به و فيه مع الحال التي وصفنا زوائد من الفصاحة لا يقوم بها لسان ولا يطلع فجها إنسان ولا يعرف ما أقول إلا من ضرب في هذه الصناعة بحق وجرى فيها على عرق وَما يَعْقِلُها إِلَّا الْعالِمُونَ.

و من هذه الخطبة و فيها يقسم الناس إلى ثلاثة أصناف

شُغِلَ مَنِ الْجَنَّةُ وَالنَّارُ أَمَامَهُ سَاعٍ سَرِيعٌ نَجَا وَطَالِبٌ بَطِيءٌ رَجَا وَمُقَصِّرٌ فِي النَّارِ هَوَى الْيَمِينُ وَالشِّمَالُ مَضَلَّةٌ وَالطَّرِيقُ الْوُسْطَى هِيَ الْجَادَّةُ عَلَيْهَا بَاقِي الْكِتَابِ وَآثَارُ النُّبُوَّةِ وَمِنْهَا مَنْفَذُ السُّنَّةِ وَإِلَيْهَا مَصِيرُ الْعَاقِبَةِ هَلَكَ مَنِ ادَّعَى وَخَابَ مَنِ افْتَرَى مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ لَا يَهْلِكُ عَلَى التَّقْوَى سِنْخُ أَصْلٍ وَلَا يَظْمَأُ عَلَيْهَا زَرْعُ قَوْمٍ فَاسْتَتِرُوا فِي بُيُوتِكُمْ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَالتَّوْبَةُ مِنْ وَرَائِكُمْ وَلَا يَحْمَدْ حَامِدٌ إِلَّا رَبَّهُ وَلَا يَلُمْ لَائِمٌ إِلَّا نَفْسَهُ.

Sermon 16

An excerpt from of one of his statements عليه السلام when the oath of allegiance was sworn to him in Medina. In it, he tells people about his knowledge of the ultimate end of their conditions, sorting them out into groups.

"I am responsible for what I am telling you, and I am to answer for it. He to whom experiences have clearly shown the past exemplary punishments (given by Allāh to people) is prevented by piety from falling into doubts. You should know that the same troubles have returned to you which existed when the Prophet ﷺ was first sent.

"By Allāh Who sent the Prophet ﷺ with faith and truth! You will be severely subverted, bitterly shaken as in a sieve and fully mixed as by a spoon in a cooking pot till your low persons become high and high ones become low, those who were behind will attain forward positions and those who were forward will be left behind. By Allāh, I have not concealed a single word or spoken any lie, and I had been informed of this event and of this time.

"Beware of sins that are like unruly horses on whom their riders have been placed and their reins have been let loose so they jump with them into Hell. Beware that piety is like trained horses on whom the riders have been placed with thereins in the hands, so they will take the riders into Paradise. There is right and wrong, and there are followers of each. If wrong dominates, it has (always) in the past been so, and if truth goes down, that, too, has often taken place. It seldom happens that a thing that lags behind comes ahead."

Commenting on the above, Ash-Sharīf ar-Radi says the following: "In the short speech, there is more beauty than can be appreciated, and the amazement aroused by it is more than can be expressed. Despite what we have stated, it has so many aspects of eloquence that cannot be expressed, nor can anyone reach its depth. And no one can understand what I am saying unless he attains this and knows its details."

﴿ وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ، وَمَا يَعْقِلُهَا إِلاَّ الْعَالِمُونَ ﴾

... Such are the parables We set for mankind, but only those who have knowledge understand them. (Qur'ān, 29: 43)

From the Same Sermon:

"He who has heaven and hell on his mind has no other aim. He who attempts and acts quickly succeeds, while a slow seeker may also entertain hope. And he who falls short of deeds faces destruction in Hell. On the right and left there are misleading paths. Only the middle way is the (right) path which is the Everlasting book and the traditions of the Prophet ﷺ. From them both, the Sunnah spreads out, and toward them is the eventual return.

"He who claims (otherwise) is ruined, and he who concocts falsehood is disappointed. He who opposes the right with his face is ruined. It is enough ignorance for one not to know himself. He who is deeply rooted in piety is not ruined, and the plantation of the people which is based on piety never remains without water. Hide yourselves in your houses and be reformed. Repentance is at your back. One should praise only Allāh and condemn only his own self."

In some versions of this same sermon, after the words *man abda safhatahu lilhaqqi halaka*, the words *inda jahalatu'n-nas* also occur. In that case, the meaning of this sentence will be that he who stands in the face of what is right dies in the estimation of the ignorant.

Piety is the connotation of the heart and the mind being both affected and impressed by the Divine Greatness and Gory. As an effect of it, man's spirit becomes full of the fear of Allāh and its inevitable result is that engrossment in worship and prayers intensifiees. It is impossible for the heart to be full of the Divine fear, and there is no actual manifestation of it on deeds. Since worship and submission reform the heart and nurture the spirit, the purity of the heart increases as worship increases. That is why in the Qur'ān, *taqwa* (piety) is sometimes applied to fear as in this verse: *Ittaqullāha haqqa tuqātih*: Fear [the wrath of] Allāh as He ought to be feared يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ (3:102). *Taqwa* implies worship and devotion. In the verse that says وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ *Those who obey Allāh and His Messenger, who fear Allāh and do right, are the ones that shall (in the end) win* (24:52), *taqwa* تقوى implies purity of the spirit and cleanliness of the heart.

According to traditions, *taqwa* has been assigned three degrees: The first degree is that a man should follow the creed's injunctions and stay away from prohibitions. The second degree is that recommended matters should also be followed and disliked things should be avoided. The third degree is that for fear of falling into doubts, one may abstain even from what is permissible as well. The first degree is for the common men, the second for the noble ones and the third for the high dignitaries. Allāh has referred to these three degrees in the following verse:

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوا وَّآمَنُوا وَعَمِلُوا الصَّالِحَاتِ، ثُمَّ اتَّقَوا وَّآمَنُوا، ثُمَّ اتَّقَوا وَّأَحْسَنُوا؛ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

On those who believe and do good there is no blame for what they ate (before) when they guarded themselves and believed, doing good (deeds), still (furthermore) they (should continue to) guard

themselves and to do good deeds, and surely Allāh loves the doers of goodness. (Qur'ān, 5: 93)

Amīr al-Mu'minīn ﷺ says that only deed based on piety lasts and only that deed will blossom and bear fruit which is watered by piety because worship exists only in the feeling of submission (to the Almighty). Thus, Allāh says the following:

﴿ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ؟ ﴾

Is he, therefore, who has laid his foundation on fear of Allāh and (His) goodwill better, or is it he who laid his foundation on the brink of a crumbling bank, so it broke down with him into the fire of hell? (Holy Qur'ān 9: 109).

Consequently, every belief which is not based on knowledge and conviction is like an edifice erected without a foundation. In it, there is no stability or firmness. Every deed without piety is like the plantation which withers because it receives no water.



من كلام له عليه السلام في صفة من يتصدى للحكم بين الأمة و ليس لذلك بأهل، و فيها أبغض الخلائق إلى الله صنفان:

الصنف الأول

إنَّ أبغضَ الخلائِقِ إلى اللهِ رَجُلان رَجُلٌ وَكَلَهُ اللهُ إلى نفسِهِ فهُوَ جَائِرٌ عَنْ قصدِ السَّبيل مَشْغُوفٌ بكَلام بدْعَةٍ وَدُعَاءِ ضَلالةٍ فهُوَ فِتْنَةٌ لِمَن افتَتَنَ بِهِ ضَالٌّ عَنْ هَدْي مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنْ اقتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفاتِهِ حَمَّالٌ خَطايَا غَيْرِهِ رَهْنٌ بخَطِيئتِهِ.

الصنف الثاني

وَرَجُلٌ قَمَشَ جَهْلا مُوضِعٌ فِي جُهَّال الأمَّةِ عَادٍ فِي أغبَاش الفِتْنَةِ عَمٍ بمَا فِي عَقْدِ الهُدْنَةِ قَدْ سَمَّاهُ أشبَاهُ النَّاس عَالِما وَلَيسَ بِهِ بَكَّرَ فَاستَكثَرَ مِنْ جَمْعٍ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ وَاكتَنَزَ مِنْ غَيْر طائِلٍ جَلَسَ بَيْنَ النَّاس قَاضِيا ضَامِنا لِتَخْلِيص مَا

الْتَبَسَ عَلَى غَيْرِهِ فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّأَ لَهَا حَشْواً رَثّاً مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ فَإِنْ أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ وَإِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ جَاهِلٌ خَبَّاطُ جَهَالَاتٍ عَاشٍ رَكَّابُ عَشَوَاتٍ لَمْ يَعَضَّ عَلَى الْعِلْمِ بِضِرْسٍ قَاطِعٍ يَذْرُو الرِّوَايَاتِ ذَرْوَ الرِّيحِ الْهَشِيمَ لَا مَلِيٌّ وَاللَّهِ بِإِصْدَارِ مَا وَرَدَ عَلَيْهِ وَلَا أَهْلٌ لِمَا قُرِّظَ بِهِ لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ وَلَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَباً لِغَيْرِهِ وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَتَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ تَصْرُخُ مِنْ جَوْرِ قَضَائِهِ الدِّمَاءُ وَتَعَجُّ مِنْهُ الْمَوَارِيثُ إِلَى اللَّهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جُهَّالاً وَيَمُوتُونَ ضُلَّالاً لَيْسَ فِيهِمْ سِلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ وَلَا سِلْعَةٌ أَنْفَقُ بَيْعاً وَلَا أَغْلَى ثَمَناً مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَلَا عِنْدَهُمْ أَنْكَرُ

Sermon 17

An excerpt from of one of his statements ﷺ describing the individual who judges the members of the nation while he is not qualified to do so, classifying those whom Allāh despises the most into two categories.

"Among all the people, the most detested by Allāh are two. One who is devoted to his own self (i.e. does not care about others and their needs). So he is deviated from the true path and loves speaking about (foul) innovations, inviting others towards the wrong path. He is, therefore, a nuisance for those who are enamored of him, is himself misled from guiding those who are enamored of him, is himself misled from the guiding those who precede him. He misleads those who follow him in his life or after his death, carries the weight of others' sins while still being entangled in his own misdeeds.

"The other type of man picks up ignorance. He moves among the ignorant, is senseless in the thick of mischief and blind to the advantages of peace (of mind). Those who resemble men (but are not quite so) call him a scholar, but he is not. He goes out in the early morning to collect things the deficiency of which is better than the plenitude till he quenches his thirst for polluted waters and acquires meaningless things.

"He sits among the people as a judge responsible for solving whatever confuses others. If an ambiguous problem is presented before him, he manages a shabby argument about it of his own accord and passes judgment on its basis. This way, he is entangled in

the confusion of doubts as in a spider's web, not knowing whether he is right or wrong. If he is right, he fears lest he errs, while if he is wrong, he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving about in the dark. He does not try to find the reality of knowledge. He scatters the traditions as the wind scatters dry leaves.

"By Allāh! He is neither capable of solving problems that come to him, nor is he fit for the status assigned to him. Whatever he does not know he doses not regard it worth knowing. He does not realize that what is beyond his reach is within the reach of others. If anything is not clear to him, he keeps quiet about it because he knows his own ignorance. Lost lives are crying against his unjust verdicts and properties (that have been wrongly disposed of) are grumbling against him.

"I complain to Allāh about persons who live in ignorance and die in misguidance. For them, nothing is more worthless than the Holy Qur'ān when it is recited as it should be, nor is there anything more valuable than the Holy Qur'ān when its verses are removed from their places, nor is there anything more vicious than virtue, nor more virtuous than vice..."

Amīr al-Mu'minīn عليه السلام has held two categories of individuals as the most detested by Allāh and the worst among people. Firstly, those who are misguided even when it comes to basic tenets and are busy in the spreading of evil. Secondly, those who abandon the Holy Qur'ān and the Sunnah and pronounce injunctions according only to their own whims create a circle of their devotees and popularize the religious code which is concocted by themselves. The misguidance and wrongfulness of such persons does not remain confined to their own selves: The seed of misguidance sown by them bears fruit and, growing into the form of a big tree, provides an asylum to the misguided. This misguidance continues to thus multiply. And since these very people are the real originators, the weight of others' sins is also on their shoulders as the Holy Qur'ān says:

﴿ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ، وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴾

Certainly they shall bear their burdens and (others') burdens with their own burdens, and they shall be questioned on the Judgment Day about what they used to fabricate. (Qur'ān, 29:13)



من كلام له عليه السلام في ذم اختلاف العلماء في الفتيا، و فيه يذم أهل الرأي و يكل أمر الحكم في أمور الدين للقرآن

ذم أهل الرأي

تَرِدُ عَلَى أَحَدِهِمُ الْقَضِيَّةُ فِي حُكْمٍ مِنَ الْأَحْكَامِ، فَيَحْكُمُ فِيهَا بِرَأْيِهِ؛ ثُمَّ تَرِدُ تِلْكَ الْقَضِيَّةُ بِعَيْنِهَا عَلَى غَيْرِهِ، فَيَحْكُمُ فِيهَا بِخِلَافِ قَوْلِهِ، ثُمَّ يَجْتَمِعُ الْقُضَاةُ بِذَلِكَ عِنْدَ الْإِمَامِ الَّذِي اسْتَقْضَاهُمْ، فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً، وَإِلَهُهُمْ وَاحِدٌ وَنَبِيُّهُمْ وَاحِدٌ وَكِتَابُهُمْ وَاحِدٌ: أَفَأَمَرَهُمُ اللَّهُ سُبْحَانَهُ بِالِاخْتِلَافِ فَأَطَاعُوهُ أَمْ نَهَاهُمْ عَنْهُ فَعَصَوْهُ؟!

الحكم للقرآن

أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً نَاقِصاً فَاسْتَعَانَ بِهِمْ عَلَى إِتْمَامِهِ؟ أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَى؟ أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً تَامّاً فَقَصَّرَ الرَّسُولُ (صلى الله عليه وآله) عَنْ تَبْلِيغِهِ وَأَدَائِهِ، وَاللَّهُ سُبْحَانَهُ يَقُولُ: ﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾ وَفِيهِ تِبْيَانٌ لِكُلِّ شَيْءٍ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً وَأَنَّهُ لَا اخْتِلَافَ فِيهِ، فَقَالَ سُبْحَانَهُ: ﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافاً كَثِيراً﴾، وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أَنِيقٌ وَبَاطِنُهُ عَمِيقٌ، لَا تَفْنَى عَجَائِبُهُ وَلَا تَنْقَضِي غَرَائِبُهُ وَلَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِهِ.

Sermon 18

Amīr al-Mu'minīn ﷺ delivered this sermon in disparagement of the differences of views among theologians, referring the judgment in every matter to the Holy Qur'ān:

"When a problem is put before any of them, he passes judgment on it from his own imagination. When exactly the same problem is placed before another, he passes an opposite verdict. Then these judges go to the chief who had appointed them, so he confirms all verdicts, although their God is One (and the same), their Prophet ﷺ is one (and the same), their Book (the Holy Qur'ān), is one (and the same).

"Did Allāh order them to differ, so they obeyed Him? Or did He prohibit them from it, but hey disobeyed Him? Or (is it that) Allāh sent them an incomplete faith and sought their help to complete it?! Or are they His partners in the affairs, so it is their share of duty to pronounce while He has only to agree?! Or did Allāh, the most Glorified One, send a perfect faith but the Prophet ﷺ fell short of conveying it, handing it over (to the people instead)? The fact is that Allāh, the most Glorified One, says the following:

﴿ مَا فَرَّطْنَا فِي الْكِتَابِ مِن شَيْءٍ ﴾

We have not neglected anything in the Book (Qur'ān). (Qur'ān, 6: 38)

"Allāh says that each part of the Holy Qur'ān confirms the other, that there is no divergence in it; He says the following:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ؟ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

Had it been from anyone other than Allāh, they will surely have found in it a great deal of discrepancy. (Qur'ān, 4:82)

"Certainly, the outside of the Holy Qur'ān is wonderful, while its inside is deep (in meaning). Its wonders will never disappear, its amazing things will never expire, its intricacies cannot be explained except through itself."

It is a disputed problem about whether there is no clear argument regarding a matter in the religious law, whether or not there is in reality an order about it. The view adopted by Abul-Hassan al-Ash`ari and his master, Abū Ali al-Jubā'i, is that in such a case, Allāh has not ordained any particular course of deed, but He assigned the task of finding it out. He passed a verdict to the jurists so that whatever they held as being prohibitive would be deemed prohibitive, and whatever they regarded as being permissible would be deemed permissible. And if one has one view and the other has another, then as many verdicts will exist as there are views, and each

of them will represent the final order. For example, if one scholar holds that barley malt is prohibited, while another jurist's view is that it is permissible, then it will really be both prohibited and permissible! That is, for one who holds it as being prohibited, its use will be prohibited, while for the other, its use will be permissible. About this (theory of) "correctness," Muhammed ibn Abdul-Karīm al-Shahristāni writes the following:

"A group of theorists hold that in matters where *ijtihād* is applied, there is no settled view about permissibility or otherwise, about the lawfulness and prohibition of it; but whatever the *mujtahid* (the researcher/scholar) holds is the order of Allāh because the ascertaining of the view of Allāh depends on the verdict of the *mujtahid*. If it is not so, there will be no verdict at all. And, according to this view, **every** *mujtahid* will be correct in his opinion. Refer to p. 98 of his book titled *Al-Milal wal Nihal*.

In this case, the *mujtahid* is viewed as being above committing mistakes because a mistake can be deemed to occur where a step is taken against reality, yet where there is no reality of a verdict, making a mistake makes no sense. Besides, the *mujtahid* can be considered to be above committing mistakes if it is held that Allāh, being aware of all the views that were likely to be adopted, has ordained many final orders as a result of which every view corresponds to some such order. Or that Allāh has assured that the views adopted by the *mujtahids* should not go beyond what He has ordained, or that by chance, the view of everyone of them would, after all, correspond to some ordained order or another.

The Imāmiyya sect, however, has a different theory, namely that Allāh has neither assigned to anyone the right to legislate, nor has He subjected any matter to the *mujtahid's* view, nor in case of a difference of views has He ordained numerous real orders. Of course, if the *mujtahid* cannot arrive at a real order than whatever view he takes, after researching and probing, this is enough for him and for his followers to act upon. Such an order is the apparent one which is a substitute for the real order. In this case, he is excused for missing the real order because he did his best to dive in the deep ocean and explore its depth. But, it is a pity that instead of pearls, he

goes only for seashells. He does not say that observers should accept it as a pearl, or it should be seen as such. It is a different matter that Allāh, who watches over the endeavors, may value it at half so that the endeavor does not go to waste nor his enthusiasm discouraged.

If the theory of correctness is adopted, then every verdict on the law, and every opinion, shall have to be accepted as being correct. This is what Maybudhi has written in his *fatwa*: "In this matter, the view adopted by al-`Ash`ari is right. It follows that differing opinions should *all* be right. Beware, do not entertain a bad impression about jurists, and do not open your tongue to abuse them."

When contrary theories and divergent views are accepted as being correct, it is strange why the deed of some conspicuous individuals are seen as mistakes of decision since mistakes of decision by the *mujtahid* cannot be expected at all. If the theory of correctness is right, the deeds of Mu`āwiyah and `Ā'isha should be deemed as right. But if their deeds can be deemed as being wrong, then we should agree that *ijtihād* can also go wrong, and that the theory of correctness is itself wrong. It will then remain to be decided in its own context whether feminism did not impede the decision of `Ā'isha, or whether it was a (wrong) conclusion of Mu`āwiyah, or something else. However, this theory of correctness was propounded in order to cover mistakes and to give them the garb of Allāh's orders so that there should be no obstacle in the way of achieving goals, nor should anyone be able to speak against any such misdeeds.

In this sermon, Amīr al-Mu'minīn عليه السلام has referred to those people who deviate from the path of Allāh, those who close their eyes to light, grope in the darkness of imagination, make faith the victim of their views and opinions, pronounce new findings, pass orders by their own imagination and produce divergent results. Then, on the basis of this theory of correctness, they regard all these divergent and contrary orders as having come from Allāh Almighty, as though each of their orders represents a Divine revelation, so that no order of theirs can be wrong, nor can they stumble on any occasion. Thus, Amīr al-Mu'minīn عليه السلام says in disproving this view that:

1) When Allāh is One, the Book (Holy Qur'ān) is one and the Prophet ﷺ is one, then the religion (that is followed) should also be one. And when the religion is one, how can there be divergent orders about any matter? There can be divergence in an order only in case he who passed the order has forgotten it or is oblivious about it, or senselessness may overtake him, or he may fully desire entanglement in these labyrinths while Allāh and the Prophet ﷺ are above. These divergences cannot, therefore, be attributed to the Book of Allāh and to His Prophet ﷺ. These divergences are rather the outcome of the thinking and opinions, of likes and dislikes, of people who are bent on twisting the delineations of religion by their own imagination or to serve some interest.

2) Allāh must have either forbidden these divergences or ordered their creation, and He is far above the latter. If He has issued orders in their favor, where is that order and at what place, on what occasion? As for forbidding them, the Holy Qur'ān says the following:

﴿ قُلْ آللَّهُ أَذِنَ لَكُمْ، أَمْ عَلَى اللَّهِ تَفْتَرُونَ؟ ﴾

Say: "Has Allāh permitted you, or do you forge a lie against Allāh?!" (Holy Qur'ān 10:59)

That is, everything that is not in accordance with the Divine orders is a concoction, and concoction is forbidden and prohibitive. For those who concoct things, there will be neither success, nor achievement, nor prosperity and anything good in the next world. Thus Allāh says the following:

﴿ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ؛ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴾

And utter you not whatever lie describes your tongues (saying): This is lawful and this is forbidden, in order to forge a lie against Allāh; verily, those who forge a lie against Allāh do not succeed. (Qur'ān, 16:116)

If Allāh has left religion incomplete, and the reason for leaving it halfway was that He desired that people should *assist* Him in completing the religious code and *share* with Him in the task of legislating…, then this belief is obviously nothing but polytheism. If He sent down the religion in a perfect order and form, the Prophet ﷺ must have failed in conveying it, so that there is room still left for others to apply their imagination and opinion to it. This suggestion, God forbid, means attributing weakness to the Prophet ﷺ, actually a slur slung at the very best creation of Allāh ﷺ.

4) Allāh has said in the Holy Qur'ān that He has not left out anything in the Book and has clarified each and every matter. Now, if an order is carved out which conflicts with the Holy Qur'ān, it will be outside the religious code. Its basis will not be on knowledge and perception, nor is it on the Holy Qur'ān and authentic Sunnah, but it will rather be a personal opinion, one's own personal judgment which cannot be deemed to be in agreement with religion and faith.

5) The Holy Qur'ān is the basis and source of religion, the fountainhead of the Sharī'a laws. If the Sharī'a laws were divergent, there should have been divergence in the Qur'ān, too. And, if there were divergences in it, it could not be regarded as the Divinely revealed word of the Almighty. When it is the Divine word, the laws of Sharī'a cannot be divergent so as to accept all divergent and contrary views as being correct, so imaginative verdicts can be viewed as being Qur'ānic dictates, which is not the case.



من كلام له عليه السلام قاله للأشعث بن قيس و هو على منبر الكوفة يخطب، فمضى في بعض كلامه شيء اعترضه الأشعث فيه، فقال: يا أمير المؤمنين، هذه عليك لا لك، فخفض عليه السلام إليه بصره ثم قال:

مَا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي، عَلَيْكَ لَعْنَةُ اللَّهِ وَلَعْنَةُ اللَّاعِنِينَ، حَائِكٌ ابْنُ حَائِكٍ، مُنَافِقٌ ابْنُ كَافِرٍ؛ وَاللَّهِ لَقَدْ أَسَرَكَ الْكُفْرُ مَرَّةً وَالْإِسْلَامُ أُخْرَى، فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَلَا

حَسْبُكَ، وَإِنَّ امْرَأً دَلَّ عَلى قَوْمِهِ السَّيْفَ وَسَاقَ إِلَيْهِمُ الْحَتْفَ لَحَرِيٌّ أَنْ يَمْقُتَهُ الْأَقْرَبُ وَلَا يَأْمَنَهُ الْأَبْعَدُ.

قال السيد الشريف: يريد (عليه السلام) أنه أسر في الكفر مرة و في الإسلام مرة. و أما قوله (عليه السلام) دل على قومه السيف فأراد به حديثا كان للأشعث مع خالد بن الوليد باليمامة غر فيه قومه و مكر بهم حتى أوقع بهم خالد وكان قومه بعد ذلك يسمونه عرف النار وهو اسم للغادر عندهم.

Sermon 19

From a statement which the Commander of the Faithful ﷺ said to al-Ash`ath ibn Qays[1] as he ﷺ was preaching from the

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[1]Who is this al-Ash`ath ibn Qays al-Kindi, anyway? His original name was Ma`di Karb and surname "Abū Muhammed" but, because of his disheveled hair, he is better known as "Al-Ash`ath", one having disheveled hair. After the proclamation of Prophetc mission, he came to Mecca along with his tribe. The Prophet ﷺ invited him and his tribe to accept Islam. After the Hijra (migration of the Holy Prophet ﷺ from Mecca to Medīna), Islam became established and in full swing. Deputations began to come to Medīna in large numbers. He, too, went to the Prophet's audience with Banū Kindah tribesmen and accepted Islam. The author of *Al-Istī`āb* writes that after the Prophet ﷺ, this man again turned unbeliever. During the caliphate of Abū Bakr, he was brought to Medīna as a prisoner. He again accepted (or pretented to have accepted) Islam. This time, too, his Islam was proven to be a pretense. Thus, Shaikh Muhammed `Abdoh writes the following in his annotations on Nahjul-Balāgha:

"Just as Abdullāh ibn Ubayy ibn Sallūl was a companion (*sahābi*) of the Prophet ﷺ, al-Ash`ath was a companion of Ali. Both men (Abdullāh ibn Ubayy and al-Ash`ath ibn Qays) were high-ranking hypocrites. Al-Ash`ath lost one of his eyes in the Battle of Yarmūk (which took place in the month of Rajab of the year 15 A.H./August of 636 A.D.). Ibn Qutaybah has included him in the list of famous one-eyed personalities. Abū Bakr's sister, Umm Farwah daughter of Ibn Abū Quhāfah, who was once the wife of a tribesman from the Azdi tribe, then wife of Tamīm ad-Darmi, was on her third marriage married to this same al-Ash`ath... Three sons were born for her: Muhammed, Ismā`īl and Ishaq. Biography books indicate that she was blind. Ibn Abul-Hadīd has quoted the following statement of Abul-Faraj al-Isbahani from which it appears that this man was equally involved in the assassination plot of Ali ﷺ:

Kūfa pulpit. Al-Ash`ath objected to something which the Imām ﷺ said, saying, "This statement is not in your favor but is against you," whereupon he, peace with him, lowered his gaze and said:

"How do you know what is for me and what is against me? The curse of Allāh and all others be on you. You are a weaver and son of a weaver. You are the son of an unbeliever and you yourrself is a hypocrite. You were arrested once by the unbelievers and once by the Muslim believers, but your wealth and birth could not save you

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"On the night of the assassination [of Imām Ali ﷺ], Ibn Muljim came to al-Ash`ath ibn Qays and both retired to a corner of the [Grand Kūfa] mosque and sat there when Hijr ibn `Adiy passed by. The latter overheard al-Ash`ath saying to Ibn Muljim, 'Be quick now or else dawn's light will disgrace you.' On hearing this, Hijr said to al-Ash`ath, 'O one-eyed man! You are getting ready to kill Ali ﷺ." Having said so, he hastened to Ali ibn Abū Tālib ﷺ. But Ibn Muljim was swifter than him and had already struck Ali with a poisoned sword. When Hijr turned back, people were crying that Ali ﷺ had been killed."

It was the daughter of this same al-Ash`ath ibn Qays who poisoned Imām Hassan ﷺ. Al-Mas`ūdi has written the following:

"His (Imām al-Hassan's) wife, Ja`da daughter of al-Ash`ath (ibn Qays), poisoned him (poisoned Imām al-Hassan ﷺ) after Mu`āwiyah had plotted it with her, promising her that if she would administer poison to al-Hassan ﷺ, he would pay her one hundred thousand dirhams and marry her off to [his corrupt and faithless son] Yazīd." Refer to p. 650, Vol. 2, of *Murūj al-Dhahab.*

This man's son, Muhammed ibn al-Ash`ath ibn Qays, was active in defrauding Muslim bin Aqīl in Kūfa and in shedding Imām Hussain's blood in Kerbala'. Despite all these shameful stigmas, he is counted among those men from whom al-Bukhāri, Muslim, Abū Dāwūd, al-Tirmidhi, al-Nisā'i and Ibn Mājah have quoted *ahādīth*, traditions...! Hadīth is one of two major sources of the *Sharī`a*, Islam's legislative system, the other being the Qur'ān.

from either. The man who contrives for his own people to be put to the sword and invites death and destruction for them does deserve to be hated by the near ones as well as by the remote ones and should not be trusted."

As-Sayyid ar-Radi says the following: "This man was arrested once when he was an unbeliever and once during the days of Islam." As for Amīr alMu'minīn's words that the man contrived for his own people to be put to the sword, the reference herein is to the incident which took place to al-Ash`ath ibn Qays[1] when he confronted Khālid ibn al-Walīd at Yamāma. There, he deceived his people and contrived a trick until Khālid attacked them. After this incident, his people nicknamed him, "`Urf an-Nar," which in the parlance stood for "traitor".

After the Battle of Nahrawān (between Imām Ali عليه السلام and the Khārijites which took place on the 13th of Safar of 37 A.H./July 31, 657 A.D.), Amīr al-Mu'minīn عليه السلام was delivering a sermon in the Grand Kūfa Mosque about the ill effects of the "arbitration" when a man stood up and said, "O Amīr al-Mu'minīn عليه السلام! First you discouraged us from this arbitration, but thereafter you allowed it. We cannot understand which of these two was more correct and proper." On hearing this, Amīr al-Mu'minīn عليه السلام clapped his one hand over the other [as a sign of sorrow and grief as well as helplessness] and said, "This is the reward of one who gives up a firm view; that is, this is the outcome of your own deeds as you had abandoned firmness and caution and insisted on "arbitration". But al-Ash`ath mistook it to mean as though Amīr al-Mu'minīn عليه السلام implied that the army's concern was bout having accepted arbitration, so he spoke out thus: "O Amīr al-Mu'minīn عليه السلام! This brings blame on your own self," whereupon Amīr al-Mu'minīn عليه السلام said the following with firmness: "What do you know about what I am saying? And what do you understand what is for me or against

[1]This man is discussed on pp. 137-38, Vol. 1 of Ibn al-Athīr's *Usd al-Ghāba fī Ma`rifat al-Sahāba* (Beirut, Lebanon: Dār al-Fikr, 1419 A.H./1998 A.D.), telling us that `Othmān ibn `Affān appointed him as provincial ruler of Azerbaijan and that he died in 42 A.H./662 A.D.

me?! You are a weaver and the son of a weaver brought up by unbelievers, and a hypocrite are you. The curse of Allāh and that of all the world be on you."

Commentators have written several reasons for Amīr al-Mu'minīn ﷺ calling al-Ash'ath a weaver and a hypocrite. The first reason is because he and his father, like most of the people of his native land, pursued weaving as a handicraft. So, in order to refer to the lowliness of his occupation, he has been called a "weaver". The people of Yemen had other occupations also, but mostly this profession was common among them. Describing their occupations, Khālid ibn Safwān has mentioned this one first of all:

"What can I say about a people among whom there are only weavers, leather dyers, monkey keepers and donkey riders?! The hoopoe found them out, the mouse flooded them[1] and a woman ruled over them," as we read on p. 130, Vol. 1 of *Al-Bayān wal-Tabyīn*.

The second reason is that *hiyaka* means walking by bending on either side. Since this is due to pride and conceit, this man used to shrug his shoulders and bend his body as he walked, so he was called *hayik*.

The third reason is this: It is more conspicuous and clear that he is called a weaver in order to denote his foolishness and lowliness because every low person is proverbially known as a "weaver". Their wisdom and sagacity can be well-gauged by the fact that their follies had become proverbial, while nothing attains proverbial status without peculiar characteristics. Amīr al-Mu'minīn ﷺ has also confirmed it.

The fourth reason is that by this, it is meant a person who has conspired against Allāh and the Holy Prophet ﷺ and prepared webs

[1]This is a reference to the collapse of the famous Ma'rab Dam which was once considered one of the engineering marvels of ancient times. Its collapse, which is believed to have taken place between B.C. 650 - 115, caused the Arabs to migrate from Yemen and populate other parts of the Arabian Peninsula.

that are those of hypocrites in particular. By the *weaver*, it is implied a person who concocts schemes against Allāh and the Prophet ﷺ."

After the word "weaver," Amīr al-Mu'minīn ﵇ has used the word hypocrite and there is no conjunction between them in order to emphasize the nearness of meaning thereof. Then, on the basis of this hypocrisy and concealment of the truth, the Imām ﵇ declared him as being worthy of the curse of Allāh and of all others, as Allāh, the most Glorified One, says the following:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴾

Verily, those who conceal what We have sent of (Our) manifest evidences and guidance, after what We have (so) clearly shown for mankind in the Book, (they are) those whom Allāh curses and (also) are cursed by all those who curse. (Qur'ān, 2:159)

After this, Amīr al-Mu'minīn ﵇ said, "You could not avoid the degradation of being a prisoner when you were unbeliever, nor did these ignominies spare you after your acceptance of Islam and you were taken prisoner." When he was an unbeliever, the event of his being taken prisoner occurred in this way: When the tribe of Banū Murād killed his father, Qays, he (al-Ash`ath) gathered the warriors of Banū Kindah and divided them into three groups. He himself took command over one group. On the others, he placed Ka`b ibn Hāni' and al-Qash`am ibn Yazīd al-Arqam as commanders. They set off to battle Banū Murad. But as misfortune would have it, instead of Banū Murad, they attacked Banū al-Hārith ibn Ka`b. The result was that Ka`b ibn Hāni' and al-Qash'am ibn Yazīd al-Arqam were killed, while this man, Qays, was taken prisoner. Eventually, he was released via the payment of three thousand camels for his ransom. In Amīr al-Mu'minīn's words, "Your wealth or birth could not save you from either" is a reference not to the real ransom, because he was actually released on payment of those camels, but the idea is that neither plenty of wealth nor high status and prestige in the tribe could save him from this ignominy; moreover, he could not protect himself from being taken captive.

The event of his second imprisonment is that when the Holy Prophet of Islam ﷺ passed away from this world, a rebellion took place in the area of Hadramaut. In order to put the rebellion down, Abū Bakr, then the caliph, wrote the area's governor, namely Ziyād ibn Labīd al-Bayādi al-Ansāri, to secure allegiance and collect *zakāt* and charities from those people. When Ziyād ibn Labid went to the tribe of Banū `Amr ibn Mu`āwiyah for collecting the *zakāt*, he took a keen fancy for a she-camel of Shaytan ibn Hijr which was very beautiful and had a huge body. He jumped over it and took possession of it. Shaytan ibn Hijr did not agree to spare it and suggested to him to take some other she-camel in its place, but Ziyād did not agree. Shaytan sent for his brother al-Adda' ibn Hijr to support him. On coming, he, too, had a talk with the man, but Ziyād insisted on his point and did not, by any means, consent to keep his hand off that she-camel. At last, both of these brothers appealed to Masrūq ibn Ma'di Karib for help. Consequently, Masrūq also used his influence so that Ziyād might leave the she-camel, but he refused categorically, whereupon Masruq became angry. Untying the she-camel, he handed it over to Shaytan. On this, Ziyād was infuriated and, collecting his men, was ready to fight. On the other side, Banū Wā'ilah also assembled for the confrontation, but they could not defeat Ziyād and were badly beaten at his hands. Their women were taken away and their property was looted. Eventually, those who had survived were obliged to take refuge under the protection of al-Ash`ath. Al-'Ash`ath promised assistance on the condition that he should be acknowledged as the ruler of the area. Those people agreed to this condition, and his coronation was also formally performed. After having his authority acknowledged, he arranged an army and set out to fight Ziyād. On the other side, Abū Bakr had written to the chief of Yemen, al-Muhājir ibn Abū Umayyah, to go to help Ziyād with a contingent. Al-Muhājir was coming with his contingent when they came face-to-face. Seeing each other, they drew swords and commenced fighting at az-Zurqān. In the end, al-Ash`ath fled from the battlefield. Taking his remaining men, he closed himself in the fortress of an-Najjār. The enemy would not leave them alone, laying siege around the fort. Al-'Ash`ath thought about how long he could remain shut up in the fort while having no equipment or men, and he should think out some way to escape.

So one night, he stealthily came out of the fort, met Ziyād and al-Muhājir and conspired with them that if they gave asylum to nine members of his family, he would get the fort gate opened. They accepted this term and asked him to write down the names of those nine persons for them. He wrote down the nine names, but acting on his "traditional wisdom", he forgot to include his own name in that list. After settling this, he told his people that he had secured protection for them and the gate of the fort should be opened. When the gate was opened, Ziyād's forces pounced on them. They said they had been promised protection, whereupon Ziyād's army said that this was wrong and that al-Ash`ath had asked protection for only nine members of his household whose names were preserved with them. In short, eight hundred persons were put to the sword and the hands of several women were chopped off. According to the settlement, nine men were left alone, but the case of al-Ash`ath became complicated. Eventually, it was decided that he should be sent to Abū Bakr who would decide about him.

At last, Qays ibn al-'Ash`ath was sent to Medīna in chains along with a thousand female prisoners. On the way, relatives and others, men and women, all cursed him and the women were calling him traitor and the one who got his own people put to the sword. Who else can be a greater traitor?! However, when he reached Medīna, Abū Bakr released him and, on that occasion, he was married to Umm Farwah, sister of Abū Bakr...



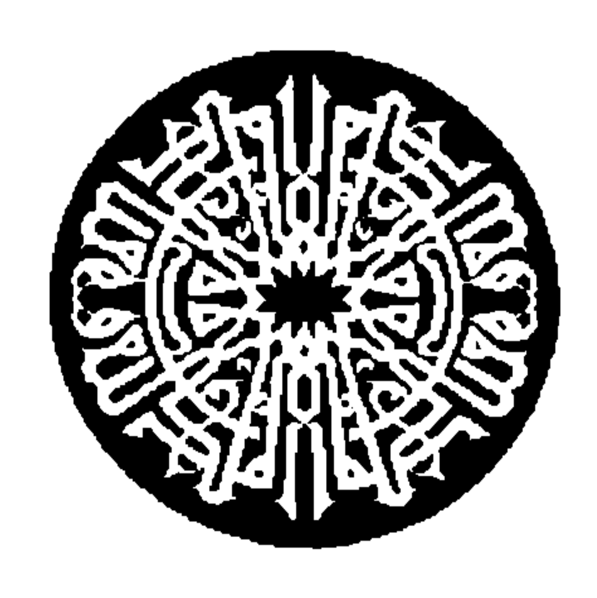
من كلام له عليه السلام، وفيه ينفر من الغفلة وينبه إلى الفرار لله

فَإِنَّكُمْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزِعْتُمْ وَوَهِلْتُمْ وَسَمِعْتُمْ وَأَطَعْتُمْ وَلَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا وَقَرِيبٌ مَا يُطْرَحُ الْحِجَابُ وَلَقَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ وَأُسْمِعْتُمْ إِنْ سَمِعْتُمْ وَهُدِيتُمْ إِنِ اهْتَدَيْتُمْ وَبِحَقٍّ أَقُولُ لَكُمْ لَقَدْ جَاهَرَتْكُمُ الْعِبَرُ وَزُجِرْتُمْ بِمَا فِيهِ مُزْدَجَرٌ وَمَا يُبَلِّغُ عَنِ اللَّهِ بَعْدَ رُسُلِ السَّمَاءِ إِلَّا الْبَشَرُ.

Sermon 20

From a statement which the Commander of the Faithful عليه السلام said in which he عليه السلام warns about inattention, attracting attention to fleeing towards Allāh

"If you could see what has been seen by those of you who have died, you would be baffled and troubled. Then you will have listened and obeyed; but what they have seen is yet veiled from you. Shortly, the curtain will be removed. You will be shown, provided you see, you will be made to listen, provided you can hear, listen and you have been guided, only if you accept guidance. I spoke to you the truth. You have been called loudly by (instructive) examples and fully warned. After the heavenly messengers (angels), only man can convey the message from Allāh. (So what I am conveying is from Allāh)."



فَإِنَّ الْغَايَةَ أَمَامَكُمْ وَإِنَّ وَرَاءَكُمُ السَّاعَةَ تَحْدُوكُمْ تَخَفَّفُوا تَلْحَقُوا فَإِنَّمَا يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ.

قال السيد الشريف: أقول إن هذا الكلام لو وزن بعد كلام الله سبحانه و بعد كلام رسول الله (صلى الله عليه وآله) بكل كلام لمال به راجحا و برز عليه سابقا. فأما قوله (عليه السلام) تخففوا تلحقوا فما سمع كلام أقل منه مسموعا و لا أكثر منه محصولا و ما أبعد غورها من كلمة و أنقع نطفتها من حكمة وقد نبهنا في كتاب الخصائص على عظم قدرها وشرف جوهرها.

Sermon 21

Excerpted from one of the sermons of the Imām ﷺ. It is a statement that combines admonishment with wisdom.

"Your aim (reward or punishment) is before you. Behind your back is the Hour (of resurrection) which is driving you on to it. Keep (yourselves) light and overtake (those ahead of you). Your last ones are being awaited by the first ones (who have preceded you)."

Sayyid ar-Radi says the following: "If this utterance of Ali ﷺ is weighed with any utterance except the words of Allāh or those of the Holy Prophet ﷺ, his will prove to be heavier and superior in every respect. For example, Ali's saying "keep light" and "overtake" is the shortest expression anyone has ever heard in the greatest meaning which it conveys. How broad its meaning is and how clear its spring of wisdom! I have pointed out the greatness and meaningfulness of this phrase in my book *Al-Khasā'is*.



من خطبة له عليه السلام حين بلغه خبر الناكثين ببيعته، وفيها يذم عملهم، و يلزمهم دم عثمان، ويتهددهم بالحرب

ذم الناكثين

أَلَا وَإِنَّ الشَّيْطَانَ قَدْ ذَمَّرَ حِزْبَهُ وَاسْتَجْلَبَ جَلَبَهُ لِيَعُودَ الْجَوْرُ إِلَى أَوْطَانِهِ وَيَرْجِعَ الْبَاطِلُ إِلَى نِصَابِهِ وَاللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَراً وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصِفاً.

دم عثمان

وَإِنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكُوهُ وَدَماً هُمْ سَفَكُوهُ فَلَئِنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ لَنَصِيبَهُمْ مِنْهُ وَلَئِنْ كَانُوا وَلُوهُ دُونِي فَمَا التَّبِعَةُ إِلَّا عِنْدَهُمْ وَإِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ يَرْتَضِعُونَ أُمًّا قَدْ فَطَمَتْ وَيُحْيُونَ بِدْعَةً قَدْ أُمِيتَتْ يَا خَيْبَةَ الدَّاعِي مَنْ دَعَا وَإِلَامَ أُجِيبَ وَإِنِّي لَرَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَعِلْمِهِ فِيهِمْ.

التهديد بالحرب

فَإِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَكَفَى بِهِ شَافِياً مِنَ الْبَاطِلِ وَنَاصِراً لِلْحَقِّ وَمِنَ الْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَبْرُزَ لِلطِّعَانِ وَأَنْ أَصْبِرَ لِلْجِلَادِ هَبِلَتْهُمُ الْهَبُولُ لَقَدْ كُنْتُ وَمَا أُهَدَّدُ بِالْحَرْبِ وَلَا أُرْهَبُ بِالضَّرْبِ وَإِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي وَغَيْرِ شُبْهَةٍ مِنْ دِينِي.

Sermon 22

From a sermon of the Imām ﷺ which he delivered when reports reached him about those who reneged on their oath of allegiance to him. In it, he condemns what they do, holds them accountable for killing Othmān and threatens to wage a war against them.

"Beware! Satan has certainly started mobilising his forces and has collected his hosts so that oppression may reach its extreme ends and what is wrong may come back to where it belongs. By Allāh, they have not put a correct blame on me, nor have they done justice between me and themselves.

"They are demanding of me a right which they themselves have abandoned and a blood which they have themselves shed. If I were a partner with them in it, then they, too, have their share of it. But if they did it without me, they alone have to face the consequences. Their biggest argument (against me) is really against their own selves. They are suckling from a mother who is already dry and bringing into life innovation that is already dead. How disappointing is this challenger to battle? Who is this challenger and for what is he responding to? I am happy that the reasoning of Allāh has been exhausted before them and He knows (all) about them. If they refuse (to obey), I will offer them the edge of the sword which suffices for a cure for wrongdoing and for supporting what is right.

"It is strange that they send me word to proceed to them for spear-fighting and to be ready to fight with the sword. May the mourning

women mourn over them. I have never been frightened of a fight, nor of being threatened with a confrontation. I enjoy full certainty of belief from my Lord and have no doubt in my faith."

When Amīr al-Mu'minīn ﷺ was accused of `Othmān's assassination, he delivered this sermon to refute that allegation. In it, he says this about those who blamed him of it: "These seekers of vengeance cannot say that I alone am the assassin and that no one else took part in it. Nor can they falsify witnessed events by saying that they were unconcerned about it. Why, then, have they put me foremost for this avenging? With me, they should include themselves, too. If I am free of this blame, they cannot establish their freedom from it. How can they detach themselves from this punishment? The truth of the matter is that by accusing me of this charge, their aim is that I should behave with them in the same manner to which they are accustomed. But they should not expect from me to revive the innovations of the past regimes. As for fighting, neither was I ever afraid of it, nor am I so now. Allāh knows my intention and He also knows that those who stand to make this an excuse for seeking revenge [for having killed some of their *kāfir* ancestors] are themselves his assassins. Thus, history corroborates that the people who managed his (`Othmān's) assassination by agitation and had even prevented his burial in Muslims' graveyard by hurling stones at his coffin were the same who rose for avenging his blood. In this connection, the names of Talhah ibn Ubaydullāh, az-Zubayr ibn al-`Awwām and `Ā'isha are at the top of the list. On both occasions, their efforts come to sigh with conspicuity. Thus, Ibn Abul-Hadīd writes that: "Those who have recorded events relevant to the assassination of `Othmān state that on the day when he was killed, Talhah's condition was this: In order to obscure himself form the eyes of the people, he was covering his face as he was shooting arrows at `Othmān's mansion (mansion)."

In this regard, i.e. about az-Zubayr, he writes the following: "Historians have also stated that az-Zubayr used to say: 'Kill `Othmān. He has altered your faith.'[1] People said, 'Your son is

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[1]Az-Zubayr here is echoing his cousin, Mother of the Faithful `Ā'isha,

standing at his door guarding him!" He replied saying, "Even may my son be lost, but `Othmān must be killed. `Othmān will be lying like a carcass on the road tomorrow'" (*Sharh Nahjul-Balāgha,* Vol. 9, pp. 35-36). About `Ā'isha, Ibn Abd Rabbih writes the following: "Al-Mughīrah ibn Shu`bah came to `Ā'isha once who said to him, 'O Abū Abdullāh, I wish you have been with me on the Day of Jamal, how arrows were piercing through my *hawdaj* (camel litter) till some of them hit my body.' Al-Mughīrah said, 'I wish one of them had killed you.' She said, 'May Allāh have pity on you! Why so?!' He replied, 'So it would have been an atonement for what you

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saying, "*Uqtulu Na`thalan faqad kafar* اقتلوا نعثلا فقد كفر" ("Kill Na`thal, for he has committed apostasy"). Who was this Na`thal? Some renown authors, including Ibn Manzour, tell us that he was a man in Egypt famous for his very long beard. Other authors say that he was a Jew from Yemen who had a long and coarse beard. I carefully looked for this word in Ibn Manzour's famous lexicon, *Lisān al-`Arab*, which is one of the treasures of my library, and I found it explained in detail on p. 214 of its 6th Volume, that is, the 1997 first edition printed by Dār Sādir of Beirut, Lebanon. According to this lexicon, the word means, among others, "the foolish old man." The question that may jump to the heads of some readers, especially those who have recently embraced the Islamic faith and who may count caliph `Othmān as one of Islam's saints, is this: How can the Mother of the Faithful `Ā'isha call the third "righteous caliph" *kāfir*, apostate, a very serious charge? Did she really say that? In order to answer this question, one can refer to one or more of these very famous and highly respected classic Sunni references for verification: First of all, this statement by `Ā'isha is recorded by al-Tabari in his *Tārīkh al-Umam wal Mulūk* (famous as *Tārīkh*), Vol. 4, p. 407, where the author details this man, Na`thal, on p. 477 of Vol. 3 of the same reference which is also available in my library. The following references also quote it: Ibn al-Athīr, *Al-Kāmil fil Tārīkh* (famous as *Al-Kāmil*), Vol. 3, p. 206; Ibn al-Jawzi, *Tadhkirat Khawāss al-Umma fi Khasā'is al-A'imma* (famous as *Tadhkirat al-Khawāss*), pp. 61, 64; Ibn Qutaybah, *Al-Imāma wal Siyāsa*, Vol. 1, p. 49; Ibn Manzour al-Misri, *Lisān al-`Arab* (lexicon), Vol. 14, p. 193 (old edition); al-Fayrooz Abādi, *Taj al-`Arūs min Jawāhir al-Qāmūs* (famous as *Taj al-`Arūs*), Vol. 8, p. 141 and Ibn Abd Rabbih al-Andalusi, *Al-`Iqd al-Farīd*, Vol. 4, p. 290. Remember that the numbers of volumes and pages apply to these sources' original Arabic texts. I have done my part, Brother, now it is your turn to do yours!

had done against `Othmān,'" according to *Al-`Iqd al-Farīd*, Vol. 4, p. 294, a highly respected Sunni classic work of Ibn Abd Rabbih.



على تهذيب الفقراء بالزهد و تأديب الأغنياء بالشفقة

تهذيب الفقراء

أَمَّا بَعْدُ، فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطَرَاتِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قُسِمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ؛ فَإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً فِي أَهْلٍ أَوْ مَالٍ أَوْ نَفْسٍ، فَلَا تَكُونَنَّ لَهُ فِتْنَةً، فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ دَنَاءَةً تَظْهَرُ، فَيَخْشَعُ لَهَا إِذَا ذُكِرَتْ وَيُغْرَى بِهَا لِئَامُ النَّاسِ، كَانَ كَالْفَالِجِ الْيَاسِرِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ تُوجِبُ لَهُ الْمَغْنَمَ وَيُرْفَعُ بِهَا عَنْهُ الْمَغْرَمُ، وَكَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ: يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسْنَيَيْنِ، إِمَّا دَاعِيَ اللَّهِ، فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ، وَإِمَّا رِزْقَ اللَّهِ، فَإِذَا هُوَ ذُو أَهْلٍ وَمَالٍ وَمَعَهُ دِينُهُ وَحَسَبُهُ. وَإِنَّ الْمَالَ وَالْبَنِينَ حَرْثُ الدُّنْيَا، وَالْعَمَلَ الصَّالِحَ حَرْثُ الْآخِرَةِ، وَقَدْ يَجْمَعُهُمَا اللَّهُ تَعَالَى لِأَقْوَامٍ؛ فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ، وَاخْشَوْهُ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ، وَاعْمَلُوا فِي غَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ، فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ لِمَنْ عَمِلَ لَهُ. نَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَمُعَايَشَةَ السُّعَدَاءِ وَمُرَافَقَةَ الْأَنْبِيَاءِ.

تأديب الأغنياء

أَيُّهَا النَّاسُ إِنَّهُ لَا يَسْتَغْنِي الرَّجُلُ وَإِنْ كَانَ ذَا مَالٍ عَنْ عِتْرَتِهِ وَدِفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ وَهُمْ أَعْظَمُ النَّاسِ حَيْطَةً مِنْ وَرَائِهِ وَأَلَمُّهُمْ لِشَعَثِهِ وَأَعْطَفُهُمْ عَلَيْهِ عِنْدَ نَازِلَةٍ إِذَا نَزَلَتْ بِهِ وَلِسَانُ الصِّدْقِ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرٌ لَهُ مِنَ الْمَالِ يَرِثُهُ غَيْرُهُ.

ومنها: أَلَا لَا يَعْدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْخَصَاصَةَ أَنْ يَسُدَّهَا بِالَّذِي لَا يَزِيدُهُ إِنْ أَمْسَكَهُ وَلَا يَنْقُصُهُ إِنْ أَهْلَكَهُ وَمَنْ يَقْبِضْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا تُقْبَضُ مِنْهُ عَنْهُمْ يَدٌ وَاحِدَةٌ وَتُقْبَضُ مِنْهُمْ عَنْهُ أَيْدٍ كَثِيرَةٌ وَمَنْ تَلِنْ حَاشِيَتُهُ يَسْتَدِمْ مِنْ قَوْمِهِ الْمَوَدَّةَ.

قال السيد الشريف: أقول الغفيرة هاهنا الزيادة و الكثرة من قولهم للجمع الكثير الجم الغفير و الجماء الغفير و يروى عفوة من أهل أو مال و العفوة الخيار من الشيء يقال أكلت عفوة الطعام أي خياره. و ما أحسن المعنى الذي أراده (عليه السلام) بقوله و من يقبض يده عن عشيرته... إلى تمام الكلام فإن الممسك خيره عن عشيرته إنما يمسك نفع يد واحدة فإذا احتاج إلى نصرتهم و اضطر إلى مرافدتهم قعدوا عن نصره و تثاقلوا عن صوته فمنع ترافد الأيدي الكثيرة و تناهض الأقدام الجمة.

Sermon 23
Enjoining the culturing of the poor with asceticism and the disciplining of the rich with compassion:

"Verily the Divine commandments descend form the heavens to earth like drops of rain, bringing everyone what is destined for him, be it prosperity or paucity. So, if any one of you observes for his brother plenty of progeny or wealth or numbers, it should not worry him. So long as a Muslim does not commit such an act that if it is disclosed, he has to lower his gaze (in shame) and by which low people are emboldened, he is like the gambler who expects the first draw of his arrow to secure him gain and also cover up his past loss.

"Likewise, a Muslim who is free of dishonesty expects one of two good things: either a call from Allāh (death), and in that case whatever is with Allāh is the best for him, or livelihood from Allāh. He has already children and property while his faith and respect are with him. Certainly, wealth and children are the plantations of this world, while virtuous deeds are the plantations of the next world. Sometimes, Allāh joins all these in some groups.

"Beware of Allāh against what He has cautioned you, and keep your fear of Him to the extent that no excuse is needed for it. Act without show or intention of being recognised, for if a man acts for someone else, Allāh turns him over to him. We ask Allāh to grant us the positions of the martyrs, the company of the virtuous, and the friendship of the prophets.

"O people! Surely no one (even though he may be rich) can do without his kinsmen and their support by hands or tongues. They alone are his support from behind him and can ward off from him troubles. They are the most kind to him when tribulations befall him. The good memory of a man that Allāh retains among people is better than the property which others inherit from him."

In the same sermon, he says the following:
"Behold! If any one of you finds your near ones in want or starving, he should not desist from helping them with that which will not increase, if this help is not extended, nor does it decrease by thus

spending it. Whoever holds up his hand from (helping) his kinsmen, he holds only one hand, but at the time of his need, many hands will remain held up form helping him. One who is sweet-tempered can retain the love of his people for good."

As-Sayyid ar-Radi says the following: "In this sermon, *al-ghāfira* means plenitude or abundance, and this is derived from the Arab term 'al-jam` al-ghafir', the thick crowd. In some versions for *al-ghāfira*, the word *afwatān* appears. *Afwa* means the good and selected part of anything. It is said: *akaltu afwatat-ta`ām*, that is, 'I ate a choice meal.'" About "Awa man yaqbid yadahu `an `ashīratihi" which appears near the end of the sermon, the Imām ﵇ points out how beautiful the meaning of this sentence is. Amīr al-Mu'minīn ﵇ implies that he who does not help his own tribesmen withholds only his hand, but when he is in need of their assistance and will be looking for their sympathy and support, he will remain deprived of the sympathies and succor of so many of their extending hands and marching feet.



من خطبة له عليه السلام وهي كلمة جامعة له، فيها تسويغ قتال المخالف، والدعوة إلى طاعة الله، والترقي فيها لضمان الفوز

وَلعَمْرِي مَا عَلَيَّ مِنْ قِتَالِ مَنْ خَالَفَ الحَقَّ وَخَابَطَ الغَيَّ مِنْ إدْهَانٍ وَلَا إِيهَانٍ فَاتَّقُوا اللّهَ عِبَادَ اللّهِ وَفِرُّوا إلى اللّهِ مِنَ اللّهِ وَامْضُوا فِي الّذِي نَهَجَهُ لكُمْ وَقُومُوا بِمَا عَصَبَهُ بِكُمْ فَعَلِيٌّ ضَامِنٌ لِفَلجِكُمْ آجِلًا إِنْ لمْ تُمْنَحُوهُ عَاجِلًا.

Sermon 24

Excerpted from one of his sermons, and it is a comprehensive statement in which there is a justification for eliminating a dissident, a call to obey Allāh and the ascending in order to ensure victory:

"By my life (do I swear), there will be no regard for anyone, nor will be slackening from me, in fighting against who opposes right or

gropes in misguidance! O creatures of Allāh, fear Allāh and flee to Allāh from His wrath (seek protection from His mercy)! Tread on the path which He has laid down for you. Stand by what He has enjoined you. In that case (if you do so), Ali will ensure your success (salvation) eventually, even though you may not get it immediately (i.e. in the life in this world)."



من خطبة له عليه السلام

وقد تواترت عليه الأخبار باستيلاء أصحاب معاوية على البلاد، و قدم عليه عاملاه على اليمن، وهما عبيد الله بن عباس وسعيد بن نمران، لما غلب عليهما بسر بن أبي أرطاة، فقام عليه السلام على المنبر ضجرا بتثاقل أصحابه عن الجهاد و مخالفتهم له في الرأي فقال:

مَا هِيَ إِلَّا الْكُوفَةُ أَقْبِضُهَا وَأَبْسُطُهَا إِنْ لَمْ تَكُونِي إِلَّا أَنْتِ تَهُبُّ أَعَاصِيرُكِ فَقَبَّحَكِ اللَّهُ وَتَمَثَّلَ بِقَوْلِ الشَّاعِرِ:

لَعَمْرُ أَبِيكَ الْخَيْرِ يَا عَمْرُو إِنَّنِي * عَلَى وَضَرٍ مِنْ ذَا الْإِنَاءِ قَلِيلِ

ثُمَّ قَالَ (عليه السلام):

أُنْبِئْتُ بُسْراً قَدِ اطَّلَعَ الْيَمَنَ وَإِنِّي وَاللَّهِ لَأَظُنُّ أَنَّ هَؤُلَاءِ الْقَوْمَ سَيُدَالُونَ مِنْكُمْ بِاجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ وَبِمَعْصِيَتِكُمْ إِمَامَكُمْ فِي الْحَقِّ وَطَاعَتِهِمْ إِمَامَهُمْ فِي الْبَاطِلِ وَبِأَدَائِهِمُ الْأَمَانَةَ إِلَى صَاحِبِهِمْ وَخِيَانَتِكُمْ وَبِصَلَاحِهِمْ فِي بِلَادِهِمْ وَفَسَادِكُمْ فَلَوِ ائْتَمَنْتُ أَحَدَكُمْ عَلَى قَعْبٍ لَخَشِيتُ أَنْ يَذْهَبَ بِعِلَاقَتِهِ اللَّهُمَّ إِنِّي قَدْ مَلِلْتُهُمْ وَمَلُّونِي وَسَئِمْتُهُمْ وَسَئِمُونِي فَأَبْدِلْنِي بِهِمْ خَيْراً مِنْهُمْ وَأَبْدِلْهُمْ بِي شَرّاً مِنِّي اللَّهُمَّ مِثْ قُلُوبَهُمْ كَمَا يُمَاثُ الْمِلْحُ فِي الْمَاءِ أَمَا وَاللَّهِ لَوَدِدْتُ أَنَّ لِي بِكُمْ أَلْفَ فَارِسٍ مِنْ بَنِي فِرَاسِ بْنِ غَنْمٍ.

هُنَالِكَ لَوْ دَعَوْتَ أَتَاكَ مِنْهُمْ * فَوَارِسُ مِثْلُ أَرْمِيَةِ الْحَمِيمِ

ثُمَّ نَزَلَ (عليه السلام) مِنَ الْمِنْبَرِ.

قال السيد الشريف: أقول الأرمية جمع رميّ و هو السحاب و الحميم هاهنا وقت الصيف و إنما خص الشاعر سحاب الصيف بالذكر لأنه أشد جفولا و أسرع خفوفا لأنه لا ماء فيه

و إنما يكون السحاب ثقيل السير لامتلائه بالماء و ذلك لا يكون في الأكثر إلا زمان الشتاء و إنما أراد الشاعر وصفهم بالسرعة إذا دعوا و الإغاثة إذا استغيثوا و الدليل على ذلك قوله: "هنالك لو دعوت أتاك منهم..."

Sermon 25

From a statement which the Commander of the Faithful ﷺ made when reports reached him about Mu`āwiyah taking control of some lands. Both his provincial governors on Yemen, namely Abaidullāh ibn Abbās and Sa`id ibn Namrān, came to him following their defeat at the hands of Bisr ibn Arta'ah. The Imām ﷺ mounted the pulpit feeling fed-up with his companions' reluctance to perform *jihād* and with their views which opposed his and said the following:

"Nothing (is left to me) but Kūfa which I can hold and extend. (O Kūfa!) If it is your condition that whirlwinds continue blowing through you, then may Allāh destroy you."

Then he ﷺ cited a verse of a poetry the gist of which is:
"O `Amr! By your good father's life, I have received only a small bit of fat from this pot (fat that remains sticking to it even after it has been emptied)."

Then he went on to say:
"I have been informed that Bisr has overpowered Yemen. By Allāh, I have begun thinking about these people that they will shortly snatch away the whole country while being united in doing what is wrong versus your disunity (from your own right) and separation, your disobedience of your Imām in matters of right versus their obedience of their leader in matters of wrongdoing, their fulfillment of the trust in favor of their master versus your betrayal, their god work in their cities versus your mischief. Even if I give you charge of a wooden bowl, I fear you will run away with its handle.

"O Lord! They are disgusted with me and I am with them. They are weary of me and I am weary of them. Replace them, Lord, for me with better ones, and replace me for them with a worse one. O my God! Melt their hearts as salt melts in water. By Allāh, I wish I had

only a thousand horsemen of Banū Firas ibn Ghanm (as the poet says):

If you call them, the horsemen will come to you like summer clouds."

Thereafter, Amīr al-Mu'minīn ﷺ stepped down the pulpit.
Sayyid ar-Radi says the following: "In this verse of poetry, the word *armiyah* is the plural of *ramiyy* which means cloud, and *hamin* here means summer. The poet has particularized the cloud of summer because it moves swiftly. This is so because it is devoid of water, while a cloud moves slowly when it is laden with rain water. Such clouds generally appear (in Arabia) in winter. By this verse, the poet intends to convey that when they are called on and requested for help, they approach speedily, and this is obvious from the first line "If you call them, they will reach you."



من خطبة له عليه السلام وفيها يصف العرب قبل البعثة ثم يصف حاله قبل البيعة له

العرب قبل البعثة

إنَّ اللَّهَ بَعَثَ مُحَمَّداً (صلى الله عليه وآله) نَذِيراً لِلْعَالَمِينَ وَ أَمِيناً عَلَى التَّنْزِيلِ وَ أَنْتُمْ مَعْشَرَ الْعَرَبِ عَلَى شَرِّ دِينٍ وَ فِي شَرِّ دَارٍ مُنِيخُونَ بَيْنَ حِجَارَةٍ خُشْنٍ وَ حَيَّاتٍ صُمٍّ تَشْرَبُونَ الْكَدِرَ وَ تَأْكُلُونَ الْجَشِبَ وَ تَسْفِكُونَ دِمَاءَكُمْ وَ تَقْطَعُونَ أَرْحَامَكُمْ الْأَصْنَامُ فِيكُمْ مَنْصُوبَةٌ وَ الْآثَامُ بِكُمْ مَعْصُوبَةٌ.

و منها صفته قبل البيعة له

فَنَظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي فَضَنِنْتُ بِهِمْ عَنِ الْمَوْتِ وَ أَغْضَيْتُ عَلَى الْقَذَى وَ شَرِبْتُ عَلَى الشَّجَا وَ صَبَرْتُ عَلَى أَخْذِ الْكَظَمِ وَ عَلَى أَمَرَّ مِنْ طَعْمِ الْعَلْقَمِ.

و منها: وَ لَمْ يُبَايِعْ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ عَلَى الْبَيْعَةِ ثَمَناً فَلَا ظَفِرَتْ يَدُ الْبَائِعِ وَ خَزِيَتْ أَمَانَةُ الْمُبْتَاعِ فَخُذُوا لِلْحَرْبِ أُهْبَتَهَا وَ أَعِدُّوا لَهَا عُدَّتَهَا فَقَدْ شَبَّ لَظَاهَا وَ عَلَا سَنَاهَا وَ اسْتَشْعِرُوا الصَّبْرَ فَإِنَّهُ أَدْعَى إِلَى النَّصْرِ.

Sermon 26
Describing Arabia before the proclamation of Prophetic mission, then he describes his condition before the oath of allegiance was sworn to him:

"Allāh sent Muhammed ﷺ to warn (about vice) for all the worlds and as the trustee of His revelation, while you, people of Arabia, were following the worst religion: You resided among rough stones and venomous serpents. You drank dirty water and ate filthy food. You shed the blood of each other and cared not for relationships. Idols were fixed among you and sins were clinging to you."

A portion of the same sermon on the "attentiveness" of people after the death of the Holy Prophet ﷺ:
"I looked and found that there was no supporter for me except my family, so I refrained from thrusting them into death. I kept my eyes closed despite motes in them. I drank despite a choking of the throat. I exercised patience despite trouble in breathing and despite having to take bitter colocynth as food."

Part of the same sermon on the settlement between Mu`āwiyah and `Amr ibn al-`Ās:
"He did not swear the oath of allegiance till he got him to agree that he would pay him its price. The hand of this buyer (of allegiance) may not be successful, and the seller's contract may face disgrace. Now you should take up arms for war and arrange equipment for it. Its flames have grown high and its brightness has increased. Clothe yourself with patience for it is the best for victory."[1]

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[1]Amīr al-Mu'minīn ؑ had delivered a sermon before setting off for Nahrawān (then twelve miles south of today's Baghdad). These are three excerpts from it. In the first, he describes Arabia's condition before the Proclamation (of Prophetc mission). In the second, he refers to circumstances which forced him to keep quiet, while in the third, he has described the conversation and agreement between Mu`āwiyah and `Amr ibn as. The status of this mutual agreement was that when Amīr al-Mu'minīn ؑ sent Jarīr ibn Abdullāh al-Bajali to Mu`āwiyah to secure his oath of allegiance, the latter detained Jarīr under the pretext of giving him



من خطبة له عليه السلام، و قد قالها يستنهض بها الناس حين ورد خبر غزو الأنبار بجيش معاوية فلم ينهضوا. و فيها يذكر فضل الجهاد، ويستنهض الناس، و يذكر علمه بالحرب، ويلقي عليهم التبعة لعدم طاعته

فضل الجهاد

أَمَّا بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ وَهُوَ لِبَاسُ التَّقْوَى وَدِرْعُ اللَّهِ الْحَصِينَةُ وَجُنَّتُهُ الْوَثِيقَةُ فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ وَشَمِلَهُ الْبَلَاءُ وَدُيِّثَ بِالصَّغَارِ وَالْقَمَاءَةِ وَضُرِبَ عَلَى قَلْبِهِ بِالْإِسْهَابِ وَأُدِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ وَسِيمَ الْخَسْفَ وَمُنِعَ النَّصَفَ.

استنهاض الناس

أَلَا وَإِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَنَهَاراً وَسِرّاً وَإِعْلَاناً وَقُلْتُ لَكُمُ اغْزُوهُمْ قَبْلَ أَنْ يَغْزُوكُمْ فَوَاللَّهِ مَا غُزِيَ قَوْمٌ قَطُّ فِي عُقْرِ دَارِهِمْ إِلَّا ذَلُّوا فَتَوَاكَلْتُمْ وَتَخَاذَلْتُمْ حَتَّى شُنَّتْ عَلَيْكُمُ الْغَارَاتُ وَمُلِكَتْ عَلَيْكُمُ الْأَوْطَانُ وَهَذَا أَخُو غَامِدٍ [وَ] قَدْ وَرَدَتْ خَيْلُهُ الْأَنْبَارَ وَقَدْ قَتَلَ حَسَّانَ بْنَ حَسَّانَ الْبَكْرِيَّ وَأَزَالَ خَيْلَكُمْ عَنْ مَسَالِحِهَا وَلَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَالْأُخْرَى الْمُعَاهِدَةِ فَيَنْتَزِعُ حِجْلَهَا وَقُلُبَهَا وَقَلَائِدَهَا وَرُعُثَهَا مَا تَمْتَنِعُ مِنْهُ إِلَّا بِالِاسْتِرْجَاعِ وَالِاسْتِرْحَامِ ثُمَّ انْصَرَفُوا وَافِرِينَ مَا نَالَ رَجُلًا مِنْهُمْ كَلْمٌ وَلَا أُرِيقَ لَهُمْ دَمٌ فَلَوْ أَنَّ امْرَأً مُسْلِماً مَاتَ مِنْ بَعْدِ هَذَا أَسَفاً مَا كَانَ بِهِ مَلُوماً بَلْ كَانَ بِهِ عِنْدِي جَدِيراً فَيَا عَجَباً عَجَباً وَاللَّهِ يُمِيتُ الْقَلْبَ وَيَجْلِبُ الْهَمَّ مِنَ اجْتِمَاعِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ فَقُبْحاً لَكُمْ وَتَرَحاً حِينَ صِرْتُمْ غَرَضاً يُرْمَى يُغَارُ عَلَيْكُمْ وَلَا تُغِيرُونَ وَتُغْزَوْنَ وَلَا

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his reply. In the meantime, he began exploring how far the people of Syria would support him. When he succeeded in making them his supporters by instigating them to avenge `Othmān's blood, he consulted with his brother `Utbah ibn Abū Sufyān. The lattered suggested thus: "If in this matter `Amr ibn as is associated, he will solve most of the difficulties through his sagacity, but he will not be easily prepared to stabilize your authority unless he gets the price which he desires for it. If you are ready for this, he will prove to be the best counselor and helper." Mu`āwiyah liked this suggestion, sent for `Amr ibn `Ās, discussed it with him and eventually it was settled that he would "avenge `Othmān's blood" by holding Amīr al-Mu'minīn عليه السلام liable for it. What was the price? Mu`āwiyah was to appoint him provincial governor of Egypt. By whatever means possible, he would not let Mu`āwiyah's authority in Syria endure. Consequently, both of them fulfilled the agreement and kept their words.

تُغْزَوْنَ وَيُعْصَى اللَّهُ وَتَرْضَوْنَ فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ قُلْتُمْ هَذِهِ حَمَارَّةُ
الْقَيْظِ أَمْهِلْنَا يُسَبَّخْ عَنَّا الْحَرُّ وَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ قُلْتُمْ هَذِهِ صَبَارَّةُ الْقُرِّ
أَمْهِلْنَا يَنْسَلِخْ عَنَّا الْبَرْدُ كُلُّ هَذَا فِرَاراً مِنَ الْحَرِّ وَالْقُرِّ فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَالْقُرِّ تَفِرُّونَ فَأَنْتُمْ
وَاللَّهِ مِنَ السَّيْفِ أَفَرُّ.

Sermon 27

From a sermon which the Commander of the Faithful ﵇ delivered in which he urged people to perform *jihād*. He did so when a report reached him about the Anbar being invaded by an army of Mu`āwiyah, but the Anbar people did not resist. He mentions the merits of *jihād*, calling on people to rise, stating his knowledge of wars and holding people responsible for disobeying him.

"Surely Jihād is one of the gates of Paradise which Allāh has opened for His main friends. It is the outfit of piety and the protective armor of Allāh, His trustworthy shield. One who abandons it is covered by Allāh with the outfit of disgrace and is clothed with distress. He is kicked out (of the mercy of Allāh) with contempt and scorn. His heart is covered with screens (of neglect). Truth is taken away from him because of missing Jihād. He has to suffer ignominy and justice is denied to him.

"Beware! I have called you (insistently) to fight these people night and day, secretly and openly, exhorting you to attack them before they attack you because, by Allāh, no people have been attacked in the hearts of their houses except that they suffered disgrace. But you put it off for others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banū Ghamid have reached al-Anbār and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from their garrison.

"I have come to know that everyone of them forced himself on Muslim women and other women under the protection of Islam, taking away their jewelry from their legs, arms, necks and ears. No woman could tolerate it except by remembering and pronouncing this verse: ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ 'We belong to Allāh, and to Him shall we return' (Qur'ān, 2: 156). Then they returned, laden with

wealth, without any wound or loss of life. If any Muslim individual dies of grief after all this, he is not blamed, but rather I justify it.

"How strange! How strange! By Allāh! My heart sinks to see the unity of these people in their wrongdoings and your dispersion from doing what is right. May woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allāh is being disobeyed and you remain satisfied with it. When I ask you to move against them in the summer, you say that it is too hot, spare us until the heat subsides from us. When I order you to march in the winter, you say that it is severely cold, give us time until the cold clears away. These are just excuses of evading heat or cold because if you run away from heat and cold, you will be, by Allāh, running away (in a greater degree) from the sword (war).

"O you semblance of men, not men: Your intelligence is that of children, your wits are those of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had neither seen you nor come to know you. By Allāh, this acquaintance has brought about shame and resulted in repentance. May Allāh fight you! You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful after mouthful of grief. You shattered my counsel by disobeying and leaving me, so much so that Quraish started saying that the son of Abū Tālib is brave but does not know the (tactics of) war. Allāh bless them! Is there anyone among them who is fiercer in the war and more experienced in it than I am?! I rose for it although still in my twenties, and here I am, having passed sixty, but one who is not obeyed can have no opinion."

After the battle of Siffin, Mu`āwiyah had spread killing and bloodshed all around. He started encroachments on cities within Amīr al-Mu'minīn's domain. In this regard, he tricked Sufyān ibn `Awf al-Ghamidi, supplying him with a force of six thousand, to attack Hīt, al-Anbār and al-Madā'in (all located in western and northern Iraq). First, he reached al-Madā'in (ancient Ctesiphon, now located south of Baghdad). Finding it deserted, he proceeded to the al-Anbār area. There, a contingent of five hundred soldiers was

posted as guards from Amīr al-Mu'minīn's side, but it could not resist Mu`āwiyah's fierce army. Only a hundred men held their positions, facing the invaders as stoutly as they could. But, collecting together, the enemy's force made such a severe attack that these men, too, could no more resist. The chief of the contingent, Hassan ibn Hassan al-Bakri, was killed along with thirty others. When the battlefield was clear, the enemy ransacked al-Anbār at will and left the city completely destroyed.

When Amīr al-Mu'minīn ﷺ received the reports of this attack, he ascended the pulpit and exhorted the people to crush the enemy, calling them to wage Jihād. Yet, from no quarter was there any voice or response. He descended from the pulpit utterly disgusted and worried. While still in the same mood, he set off for the enemy on foot. When people observed this, they awakened their sense of self-respect and shame, following their leader and caliph. Amīr al-Mu'minīn ﷺ stopped at an-Nukhayla (presently part of the Kifl city, Hilla, Babylon governorate, south of Baghdad)[1]. People then surrounded him and insisted that he should return as they had enough troops to face the enemy. When their insistence increased beyond reckoning, Amīr al-Mu'minīn ﷺ consented to return and Sa`īd ibn Qays al-Hamdani proceeded forward with a force of eight thousand strong. But Sufyān ibn `Awf al-Ghamidi had by then gone; so, Sa`īd returned without any encounter. When Sa`īd reached Kūfa, according to the version of the incident narrated by Ibn Abūl Hadīd, Amīr al-Mu'minīn ﷺ was very deeply grieved and indisposed during those days to the extent that he had no desire to enter the (Grand Kūfa) Mosque (which was used as the caliph's office). He instead sat in the corridor of his residence (which was then connected to the entrance of the mosque). He wrote down this sermon to the people and gave it to his slave, Sa`d, to read to them. But al-Mubarrad, on pp. 104 - 107, Vol. 1, quotes `Ubaydullāh ibn Hafs al-Taymi, Ibn `Ā'isha, saying that Amīr al-Mu'minīn ﷺ

[1]This Nukhayla (which literally means "small palm tree") should not be confused with another area in Egypt bearing the same name. Iraqi Nukhayla area is near Dhul-Kifl town, Hilla (Babylon governorate), where the prophet Dhul-Kifl ﷺis buried, and a mosque stands where Imām Ali ibn Abū Tālib ﷺ once performed his prayers.

delivered this sermon on a high place in an-Nukhayla. Ibn Maytham supports this statement, accepting it as a more preferable view.



من خطبة له عليه السلام، و هو فصل من الخطبة التي أولها "الحمد لله غير مقنوط من رحمته"، و فيه أحد عشر تنبيها

أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا أَدْبَرَتْ وَآذَنَتْ بِوَدَاعٍ وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ أَلَا وَإِنَّ الْيَوْمَ الْمِضْمَارَ وَغَداً السِّبَاقَ وَالسَّبَقَةُ الْجَنَّةُ وَالْغَايَةُ النَّارُ أَ فَلَا تَائِبٌ مِنْ خَطِيئَتِهِ قَبْلَ مَنِيَّتِهِ أَ لَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ أَلَا وَإِنَّكُمْ فِي أَيَّامِ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ فَمَنْ عَمِلَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ نَفَعَهُ عَمَلُهُ وَلَمْ يَضْرُرْهُ أَجَلُهُ وَمَنْ قَصَّرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ خَسِرَ عَمَلُهُ وَضَرَّهُ أَجَلُهُ أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ كَمَا تَعْمَلُونَ فِي الرَّهْبَةِ أَلَا وَإِنِّي لَمْ أَرَ كَالْجَنَّةِ نَامَ طَالِبُهَا وَلَا كَالنَّارِ نَامَ هَارِبُهَا أَلَا وَإِنَّهُ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ وَمَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّدَى أَلَا وَإِنَّكُمْ قَدْ أُمِرْتُمْ بِالظَّعْنِ وَدُلِلْتُمْ عَلَى الزَّادِ وَإِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ اثْنَتَانِ اتِّبَاعُ الْهَوَى وَطُولُ الْأَمَلِ فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا مَا تَحْرُزُونَ بِهِ أَنْفُسَكُمْ غَداً.

قال السيد الشريف رضي الله عنه: و أقول إنه لو كان كلام يأخذ بالأعناق إلى الزهد في الدنيا و يضطر إلى عمل الآخرة لكان هذا الكلام و كفى به قاطعا لعلائق الآمال و قادحا زناد الاتعاظ و الازدجار و من أعجبه قوله (عليه السلام) ألا و إن اليوم المضمار و غدا السباق و السبقة الجنة و الغاية النار فإن فيه مع فخامة اللفظ و عظم قدر المعنى و صادق التمثيل و واقع التشبيه سرا عجيبا و معنى لطيفا و هو قوله (عليه السلام) و السبقة الجنة و الغاية النار فخالف بين اللفظين لاختلاف المعنيين و لم يقل السبقة النار كما قال السبقة الجنة لأن الاستباق إنما يكون إلى أمر محبوب و غرض مطلوب و هذه صفة الجنة و ليس هذا المعنى موجودا في النار نعوذ بالله منها فلم يجز أن يقول و السبقة النار بل قال و الغاية النار لأن الغاية قد ينتهي إليها من لا يسره الانتهاء إليها و من يسره ذلك فصلح أن يعبر بها عن الأمرين معا فهي في هذا الموضع كالمصير و المآل قال الله تعالى قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ و لا يجوز في هذا الموضع أن يقال سبقتكم بسكون الباء إلى النار فتأمل ذلك فباطنه عجيب و غوره بعيد لطيف و كذلك أكثر كلامه (عليه السلام) و في بعض النسخ و قد جاء في رواية أخرى و السُّبقة الجنة بضم السين و السبقة عندهم اسم لما يجعل للسابق إذا سبق من مال أو عرض و المعنيان متقاربان لأن ذلك لا يكون جزاء على فعل الأمر المذموم و إنما يكون جزاء على فعل الأمر المحمود.

Sermon 28

From a sermon which the Commander of the Faithful ﷺ delivered which is part of a sermon that starts with "Praise is due to Allāh from Whose mercy there is no despair," and it contains eleven warnings:

"Surely this world has turned its back, announcing its departure, while the hereafter has approached and announced its arrival. Today is the day of preparation, while tomorrow is the day of racing. The anticipated destination is Paradise, while the place of doom is Hell. Is there anyone to offer repentance over his faults before his death? Or is there anyone to perform virtuous acts before the day of trial?

"Beware, surely you are in the days of hopes behind which stands death. Whoever acts during the days of his hope before the approach of his death, his good deed will benefit him and his death will not harm him. But he who fails to act during the period of hope before the approach of death, his deed is a loss and his death will harm him. Beware and act during a period of attraction just as you act during a period of dread. Beware, surely I have not seen one who covets Paradise sleeps, nor does one who dreads Hell fall asleep. Beware, he whom right does not benefit must suffer the harm of the wrong, and he whom guidance does not keep firm will be led away by misguidance towards destruction.

"Beware, you have been ordered insistently to march and have been guided as how to provide for the journey. Surely the most frightening thing, which I am afraid of in your regard, is to follow desires and to widen the hopes. Provide for yourself from this world what will save you tomorrow (on the Day of Judgment)."

Sayyid ar-Radi says the following: "If there could be an utterance which will drag the neck towards renunciation of this world and force deed for the next, it is this sermon. It is enough to cut one off the entanglements of hopes, ignite the flames of preaching (for virtue) and warning (against vice). His most wonderful words in this sermon are: 'Today is the day of preparation, while tomorrow is the day of racing.' The anticipated destination is Paradise, while the

place of doom is Hell.' Besides the sublimity of these words, the greatness of their meaning, the true similes and factual illustrations, there are wonderful secrets and delicate implications therein."

It is his saying that the anticipated place of destination is Paradise, whereas the place of doom is Hell. Here, he has used two different words to convey two different meanings. For Paradise, he has used the expression "destination", but for Hell this word has not been used. One proceeds to a place which he likes and desires, and this can be true for Paradise only. Hell does not have the attractiveness that it may be liked or proceeded to. We seek Allāh's protection from it. Since for Hell it was not proper to say "to be proceeded to," Amīr al-Mu'minīn عليه السلام employed the word doom, implying the last place of stay where one reaches even though it may mean grief and worry, or it may be happiness and pleasure.

This word is capable of conveying both meanings. However, it should be taken in the sense of *al-masīr* or *al-ma'āl*, that is, the last resort. The Qur'ānic verse is: قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ "Say: Enjoy (your pleasures for a while), for your last resort is (hell) fire" (Qur'ān, 14: 30). Here, to say *sabqatakum*, that is, "the place for you to proceed to," instead of the word "maSīrakum," that is, your doom or last resort, will not be proper in any way. Think and ponder over it and see how wondrous its inner implication is and how far its depth of beauty. Amīr al-Mu'minīn's utterance is generally on these lines. In some versions, the word *sabqah* is shown as *subqah*, which is applied to a reward fixed for the winner in a race. However, both meanings are close to each other because a reward is not for an undesirable deed but for a good and commendable performance.



من خطبة له عليه السلام

بعد غارة الضحاك بن قيس صاحب معاوية على الحاجّ بعد قصة الحكمين و فيها يستنهض أصحابه لما حدث في الأطراف:

أَيُّهَا النَّاسُ الْمُجْتَمِعَةُ أَبْدَانُهُمْ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ كَلَامُكُمْ يُوهِي الصُّمَّ الصِّلَابَ وَفِعْلُكُمْ يُطْمِعُ فِيكُمُ الْأَعْدَاءَ تَقُولُونَ فِي الْمَجَالِسِ كَيْتَ وَكَيْتَ فَإِذَا جَاءَ الْقِتَالُ قُلْتُمْ حِيدِي حَيَادِ مَا عَزَّتْ دَعْوَةُ مَنْ دَعَاكُمْ وَلَا اسْتَرَاحَ قَلْبُ مَنْ قَاسَاكُمْ أَعَالِيلُ بِأَضَالِيلَ وَسَأَلْتُمُونِي التَّطْوِيلَ دِفَاعَ ذِي الدَّيْنِ الْمَطُولِ لَا يَمْنَعُ الضَّيْمَ الذَّلِيلُ وَلَا يُدْرَكُ الْحَقُّ إِلَّا بِالْجِدِّ أَيَّ دَارٍ بَعْدَ دَارِكُمْ تَمْنَعُونَ وَمَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ الْمَغْرُورُ وَاللَّهِ مَنْ غَرَرْتُمُوهُ وَمَنْ فَازَ بِكُمْ فَقَدْ فَازَ وَاللَّهِ بِالسَّهْمِ الْأَخْيَبِ وَمَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقَ نَاصِلٍ أَصْبَحْتُ وَاللَّهِ لَا أُصَدِّقُ قَوْلَكُمْ وَلَا أَطْمَعُ فِي نَصْرِكُمْ وَلَا أُوعِدُ الْعَدُوَّ بِكُمْ مَا بَالُكُمْ مَا دَوَاؤُكُمْ مَا طِبُّكُمْ الْقَوْمُ رِجَالٌ أَمْثَالُكُمْ أَ قَوْلًا بِغَيْرِ عِلْمٍ وَغَفْلَةً مِنْ غَيْرِ وَرَعٍ وَطَمَعاً فِي غَيْرِ حَقٍّ.

Sermon 29

From a sermon which the Commander of the Faithful ﷺ delivered following a raid by al-Dahhāk ibn Qays, a governor of Mu`āwiyah, on pilgrims after the story of two arbitrators. In it, he ﷺ mobilizes his companions in response to what happened in the outskirts of the domains under his control:

"O people! Your bodies are together, but your desires are divergent. Your talk softens the hard stones, while your deeds attract your enemy towards you. You claim in your meetings that you will do this and that, but when fighting approaches, you say (to war), "turn away" (i.e. you flee). If one calls on you (for help), the call receives no heed. And he who deals harshly with you, his heart has no solace. The excuses are amiss like those of a debtor unwill ing to pay. The ignoble cannot ward off oppression. Right cannot be achieved without effort. What is the house besides this one to protect? And with which leader (Imām) will you go for fighting after me? By Allāh! Deceived is one whom you have deceived while, by Allāh, he who is successful with you receives only useless arrows! You are like broken arrows thrown over the enemy. By Allāh! I am now in the status that I neither confirm your views nor hope for your support, nor challenge the enemy through you. What is the matter with you? What is your ailment? What is your cure? The other party is also comprised of men of your shape (but they are so different).

Will there be talk without deed, carelessness without piety and greed for things that are not right?"[1]



من كلام له عليه السلام

في معنى قتل عثمان، و هو حكم له على عثمان و عليه و على الناس بما فعلوا و براءة له من دمه

لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِراً غَيْرَ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ وَمَنْ خَذَلَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي وَأَنَا جَامِعٌ لَكُمْ أَمْرَهُ اسْتَأْثَرَ فَأَسَاءَ الْأَثَرَةَ وَجَزِعْتُمْ فَأَسَأْتُمُ الْجَزَعَ وَلِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْثِرِ وَالْجَازِعِ.

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[1]After the Battle of Nahrawān, Mu`āwiyah sent ad-Dahhāk ibn Qays al-Fihri with a force of four thousand towards Kūfa with the purpose that he should create disorder in the area, killing whomever he found and keeping them busy with bloodshed and destruction so that Amīr al-Mu'minan ﷺ should find no rest or peace of mind. He set off for the achievement of this aim and shedding innocent blood and spreading destruction all around reached the way up to the place of athTha`labiyya. He attacked a caravan of pilgrims (to Mecca) and looted all their wealth and belongings. Then at al-Qutqutana, he killed the nephew of Abdullāh ibn Mas`ūd, the Holy Prophet's companion, namely `Amr ibn Uways ibn Mas`ūd together with his followers. In this manner he created havoc and bloodshed all around. When Amīr al-Mu'minīn ﷺ came to know of this wreck and ruin he called his men to battle in order to put a stop to this vandalism, but people seemed to avoid war. Being disgusted with their lethargy and lack of enthusiasm he ascended the pulpit and delivered this sermon. He roused the men to feel shame and not to try and avoid war but to rise for the protection of their country like brave men without employing wrong and lame excuses. At last, Hijr ibn `Adiy al-Kindi rose with a force of four thousand for crushing the enemy and overtook them at Tadmur. Only a small encounter has taken place between the parties when night came on and they fled with only nineteen killed on their side. In Amīr al-Mu'minīn's army, two persons fell as martyrs.

Sermon 30

From a statement which the Commander of the Faithful ﷺ made explaining the gist of the assassination of Othmān in which he passes his judgment on Othmān, on himself and on people because of what the latter had done, clearing himself of the accusation of being responsible for the said assassination:

"Had I ordered his assassination (as you claim), I should have been his killer, but if I had restrained others from killing him, I would have been his helper.

"The status is that he who helped him cannot now say that he is better than the one who deserted him, while he who deserted him cannot say that he is better than the one who helped him. I am putting before you his case. He appropriated (wealth) and did it badly (distributing it to his family and relatives). You protested against it and committed excesses. With Allāh lies the real verdict between the one who appropriates and that who protests."

`Othmān (574 - 656 A.D., although many other dates are suggested) is the first Umayyad caliph in Islam's history. He ascended to the caliphate on the first of Muharram, 24 A.H. (Sunday, November 10, 644 A.D. according to the Gregorian calendar or the 7th of the same month and year according to the Julian calendar) at the age of seventy. After having wielded full control and authority over the affairs of the Muslims for twelve years, he was killed at their own hands on the 18th of Dhul-Hijja, 35 A.H. (Friday, June 20 according to the Gregorian calendar or the 17th according to the Julian calendar of the year 656 A.D.) and was buried in Medīna at night at Hashsh Kawkab, then a Jewish cemetery, without funeral prayers performed for him or the ceremonial bathing…

One fact cannot be denied: The tragedy of `Othmān's killing was the result of his own weaknesses and the vices of the officials whom he appointed; otherwise, there is no reason that Muslims, some of whom went to Medīna from as far as North Africa, should unanimously agree on killing their caliph, while no one, except a few of his own relatives, stood to support and defend. Muslims will have certainly given consideration to his age, seniority, prestige and

the distinction of being a companion (*sahābi*) of the Prophet ﷺ. But his ways and deeds had so much marred the atmosphere that no one seemed prepared to sympathize and side with him. The oppression and excesses perpetrated by some high-ranking companions of the Prophet ﷺ had stirred a wave of grief and anger among various Arab tribes throughout the Islamic world at the time. Everyone was infuriated. Muslims looked at his haughtiness and wrongdoings with disdain and anger. Thus, due to `Othmān disgracing the great *sahābi* Abū Dharr al-Ghifāri ؓ, whom he dishonored and banished to the arid Rabadha Desert where he died, to the resentment this created among the tribesmen of populous Banū Ghifār, Abū Dharr's tribe, as well as among their associatiates and allies from other tribes, to the merciless beating of Banū Hudhayl at the hands of Abdullāh ibn Mas`ūd, the breaking of the ribs of the great *sahābi* `Ammār ibn Yāsir, the mistreatment of Banū Makhzūm and their associates, Banū Zuhrah, the plot to kill Muhammed ibn Abū Bakr..., and the list goes on and on, Banū Taym and all these other tribes were hurled into a storm of outrage which they felt in their hearts against `Othmān and his government. The Muslims of other Islamic cities also had many complaints and grievances against him and his officers. Some of those officers were under the intoxication of wealth and the effects of luxury, doing whatever they wanted without restrictions, crushing whoever stood in their way. They had fear of neither the punishment from the government's center nor the apprehension of any enquiry into their wrongdoings. People were fluttering to get out of their talons of oppression, but no one was ready to listen to their cries of pain and restlessness. Feelings of hatred were rising, but nobody cared to put them down. The companions of the Prophet ﷺ were also sick of him as they saw that peace was destroyed, the administration was topsy-turvy and Islam's features were being metamorphosed. The poor and the starving were craving for dried bread crumbs, while Banū Umayyah were rolling in wealth. The caliphate had become a means for bellyfilling and for amassing wealth. Consequently, they, too, did not lag behind in preparing the grounds for getting rid of him. Rather, their letters and messages to each other and to the government indicated the resentment of people from Kūfa, Basra and Egypt, that these people would pour into Medīna to force some

change. Observing this behavior of the people of Medīna, `Othmān wrote Mu`āwiyah saying, "So now, certainly the people of Medīna have turned *heretics*, have replaced allegiance with obedience, thus breaking their oath. Send me the warriors of Syria mounted on brisk and sturdy horses."

On receipt of this letter, Mu`āwiyah adopted a policy of focusing the light on the conditions of the Prophet's companions in particular. Al-Tabari, the renown historian, writes the following after this: "When this letter reached Mu`āwiyah, he pondered over it. He regarded it as a bad judgment to openly oppose the companions of the Prophet ﷺ since he was aware of their unanimity (against `Othmān)."

In view of these circumstances regarding killing `Othmān as a consequence of timely enthusiasm and temporary feelings, and in order to hurl it at some insurgents was, in his view, an attempt to veil the fact: All factors of `Othmān's opposition existed within Medīna itself, while those coming from outside it had assembled seeking redress of their grievances. Their aim was only to improve the status, not to kill or shed anyone's blood. Had their complaints been heard, an occasion avoiding all this bloodshed would have risen. What exactly happened? Having been disgusted with the oppression and excesses of Abdullāh ibn Sa`d ibn Abū Sahr, foster brother of `Othmān, the people of Egypt proceeded towards Medīna and camped in the valley of Dhakhushub near the city. They sent a man with a letter to `Othmān demanding the caliph to stop the oppression, that the existing ways should be changed and that repentance should be offered for future policies. But instead of giving a reply, `Othmān turned these men out of his mansion, considering their demands unworthy of any attention.

People entered the city to raise their voice against this arrogance and haughtiness. They complained to the Medīna people about this behavior as well as about many other excesses. On the other side, many people from Kūfa and Basra had also arrived with their complaints. After joining ranks, they together proceeded with additional backing of the people of Medīna. They confined `Othmān within the walls of his mansion, although there was no restriction on his going out and coming from the Mosque. But in his sermon on

that Friday, he severely and with a total lack of sensitivity rebuked all those people and even cursed them, whereupon people became infuriated. They pelted him with pebbles even without letting him finish his sermon. As a result, he lost control and fell from the pulpit. Few days later, he was banned by the angry corwds that surrounded his residence from going anywhere.

When `Othmān saw matters deteriorating to this extent, he implored Amīr al-Mu'minīn عليه السلام very submissively to find some way out for him, to rescue him from the siege and to disperse the crowds in whatever way he could. Amīr al-Mu'minīn عليه السلام said to him, "On what terms can I ask them to leave since their demands are justified?" `Othmān said, "I authorize you to take care of this matter. Whatever terms you will settle with them, I will be bound by them." So, Amīr al-Mu'minīn عليه السلام went and met the Egyptians and talked to them. They consented to return on the condition that all the tyrannies should come to an end, and that Muhammed ibn Abū Bakr should be made their governor after the removal of the present governor, Ibn Abū Sahr. Amīr al-Mu'minīn عليه السلام came back and put their demands before `Othmān who accepted them without any hesitation. He said that in order to eliminate existing excesses and unfair policies, time was needed. Amīr al-Mu'minīn عليه السلام pointed out that for matters concerning Medīna, delay did not make any sense. However, for other Islamic lands, time could be allowed so that the caliph's message could reach them. `Othmān insisted that three days were also needed for Medīna itself. After holding discussions with the Egyptians, Amīr al-Mu'minīn عليه السلام agreed to it and took all the responsibility thereof. Then they dispersed at his suggestion. Some of them returned to Egypt in the company of Muhammed ibn Abū Bakr, while some others went to the Valley of Dhakhushub and stayed there until this whole matter would come to an end.

The next day of this event, Marwān ibn al-Hakam (cousin of `Othmān and bearer of his seal) said to `Othmān, "It is good that these people have gone. But in order to stop people from coming from other cities, you should issue an order that they should not come but should sit quietly at home." That is, a statement should be issued stating that some people gathered in Medīna after hearing

some irresponsible rumors. But when they came to know that whatever they had heard was wrong, they were satisfied and have now gone back. `Othmān did not want to make such an obvious lie, but Marwān pressured him, so he relented. Speaking at the Holy Prophet's Mosque, `Othmān said, "These Egyptians had received some reports about their caliph, and when they became satisfied that what they had heard was baseless and wrong, they went back to their cities."

No sooner had he said this when there a great deal of mourning at the mosque was heard, and people began to shout at `Othmān saying: "Repent! Fear Allāh! What is this lie you are uttering?!" `Othmān was confused in the midst of this new commotion and had to express his repentance. Consequently, he turned to the Ka`ba, moaned then returned home.

Ater this very event, Amīr al-Mu'minīn ﷺ advised `Othmān saying, "You should openly offer repentance about your past misdeeds so that these uprisings should subside for good. Otherwise, if tomorrow the people of some other places come here, you will again cling to my neck to rid you of them." Consequently, `Othmān delivered a speech at the Prophet's Mosque wherein he admitted his mistakes, offering repentance and swearing to remain careful in future. He told the people, as he was stepping down the pulpit, that their representatives should meet him, and that he would remove their grievances and meet their demands. On this, people acclaimed his deed and washed their ill-feelings away with abundant tears.

When `Othmān reached his mansion, Marwān sought permission to say something, but `Othmān's wife Nā'ila daughter of Qarafisah intervened. Turning to Marwān, she said, "For Allāh's sake, you should keep quiet. You will surely say only such a thing as will bring nothing but death to him." Marwān felt offended and retorted, "You have no right to interfere in these matters. You are the daughter of that very person who did not know till his death how to perform his ablution." Nā'ila replied with fury, "You are wrong and are laying a false blame. Before uttering anything about my father, you should have cast a glance at the features of your own father. Had it not been for my consideration for that old man, I would have

spoken things at which people will have shuddered. And I will prove every word." When `Othmān saw how the conversation between his cousin and wife was getting prolonged and becoming nastier, he stopped them and asked Marwān to tell him what he wanted. Marwān said, "What is it with you saying at the mosque what you said, and what repentance have you offered?! In my view, sticking to the sin was a thousand times better than such repentance because no matter how great the sins might have been, they may multiply there, and there is always room for repentance still, but repentance by force is no repentance at all. You have said what you have, but now see the consequences of this open announcement: The crowds of people are now at your door. Now go forward and fulfill their demands." `Othmān then said, "Well, I have said what I have said. Now you must deal with these people. It is not in my power to deal with them." Consequently, finding out his implied consent, Marwān came out. Addressing the angry people, he spoke out thus: "Why have you assembled here? Do you intend to attack or to ransack? Remember, you cannot easily snatch away power from our hands, take that idea out of your minds that you will subdue us. We are not to be subdued by anyone. Take away your black faces from here. May Allāh disgrace and dishonor all of you."

When people noticed this changed attitude and altered government stance, they rose from there angrily and went straight to Amīr al-Mu'minīn ﷺ to whom they related their complaints. On hearing them, Amīr al-Mu'minīn ﷺ was infuriated and immediately went to `Othmān to whom he said, "Good Heavens! How badly you have behaved with the Muslims! You have forsaken faith for the sake of a faithless and characterless man (referring, of course, to Marwān ibn al-Hakam) and have lost all wisdom. At least you should have some regard and consideration for your own word. What is this that at Marwān's beckoning you set off with your eyes folded? Remember this: He will throw you in such a dark well from which you will never be able to come out. You have become like a beast of burden for Marwān, so he can now ride on you as he pleases and put you on whatever wrong way he wishes. In the future, I shall never intervene, nor shall I tell people anything. Now you should manage your affairs on your own."

Saying all this, Amīr al-Mu'minīn went home. When Nā'ila had her opportunity, she said to `Othmān, "Did I not tell you to get rid of Marwān or else he would put such a stain on you that it will not be removed despite all your efforts? Well, what is the good in following the words of one for whom people have no respect at all and is held as being lowly in their eyes? Come to agreeable terms with Ali; otherwise, remember that restoring the disturbed state of affairs is neither within your power nor in that of Marwān." `Othmān was impressed by this statement, so he sent a man after Amīr al-Mu'minīn, but the Imām refused to meet with `Othmān. There was now a siege around `Othmān, but those who laid it were deterred from staging an assault. With what face could `Othmān come out? There was no way out even if he wanted to. Consequently, he managed to come out quietly in the darkness of the night. Reaching Amīr al-Mu'minīn's residence, he moaned his helplessness and loneliness, offered excuses and assured him of keeping promises now, but Amīr al-Mu'minīn said, "You make a promise in the Prophet's Mosque standing before all the people, yet you fulfill it this way. When people go to you, they are rebuked, and even abūses are hurled at them. When this is the state of your undertakings which the world has seen, then how and on what grounds can I trust any word of yours in the future? Do not have any expectation from me now. I am not prepared to accept any responsibility on your behalf. The tracks are open before you. Adopt whichever way you like and tread whatever track you choose." After this talk, `Othmān came back and began blaming Amīr al-Mu'minīn, saying that all the disturbances were rising at his instance and that he was not doing anything despite being able to do everything.

Now let us see the other side. Having crossed into Hijāz, Muhammed ibn Abū Bakr reached a place called Aylah on the coast of the Red Sea. People caught sight of a camel rider who was making his camel run so fast as though the enemy was chasing him. Those people had some misgivings about him; therefore, they called him and inquired as to who he was. He said that he was the slave of `Othmān. They inquired as to where he was bound. He said, "Egypt." They inquired to whom he was going. He replied, "To the

Governor of Egypt." People said that the Governor of Egypt was with them. To whom was he going then? He said that he was to go to Ibn Abū Sarh. People asked him if any letter was with him. He denied. They asked for what purpose he was going. He said that he did not know that. One of those people thought that his clothes should be searched. The search was made, but nothing was found on him. Kinanah ibn Bishr at-Tujibi said, "See his water-skin." People said, "Leave him, how can there be a letter in the water?!" Kinanah said, "You do not know what tricks these people play." Consequently, the water-skin was opened and seen. There was a lead pipe in it in which a letter was hidden. When it was opened and read, the caliph's order in it was the following: "When Muhammed ibn Abū Bakr and his party reach you, then from among them kill so-and-so, arrest so-andso, and put-so-and so in jail. But you must remain at your post." On reading this, all were stunned and began to look at one another in astonishment. As a Persian axiom says, "Mind was just burst in astonishment as to what wonder it was!"

Those who were proceeding forward were riding into the mouth of death, consequently they returned to Medīna, taking the slave with them. Arriving there, they placed that letter before a number of the companions of the Prophet ﷺ. Whoever heard this incident remained stunned with astonishment, and everyone was verbally abusing `Othmān. Afterwards, a few companions went to `Othmān along with these people and asked whose seal was there on the letter. He replied that it was his own. They inquired whose writing it was. He said it was his secretary's (a reference, again, to Marwān ibn al-Hakam). They inquired whose slave that man was. `Othmān replied that he was his. They inquired whose riding beast it was. He replied that it was that of the government. They inquired who had sent it. He said he had no knowledge of it. People then said, "Good Heavens! Everything is yours, but you do not know who had sent it?! If you are so helpless, you must leave this caliphate and get away from it so that such a man would come to administer the affairs of the Muslims." He replied, "It is not possible that I should put off the outfit of caliphate which Allāh has put on me. Of course, I will offer repentance." People said, "Why should you speak of repentance which has already been flouted on the day when Marwān was representing you on your door, and whatever was missing has been

compensated by this letter. Now we are not going to be fooled into these bluffs. Leave the caliphate, and if our brethren stand in our way, we will hold them up; but if they prepare for fighting, we, too, will fight. Neither our hands are stiff, nor are our swords blunt. If you regard all Muslims as being equal, if you uphold justice, hand over Marwān to us and let us inquire from him on whose strength and support he wanted to play with the precious lives of Muslims by writing this letter." But `Othmān rejected this demand, refusing to hand over Marwān to them, whereupon people said that the letter had been written at his own behest.

Improving conditions, however, again deteriorated, and they ought to have deteriorated because despite the lapse of the required time, everything was just as it had been, and there was not a jot of difference that had occurred. Consequently, the people who had stayed behind in the valley of Dhakhushub waiting for the result of the "repentance" again advanced like a flood and spread over the streets of Medīna, closing the borders from every side and surrounding his mansion.

During those days when a companion of the Prophet ﷺ was besieged by the Muslims, Niyar ibn Iyad wanted to talk to `Othmān. He went to his mansion. When he peeped through an a door opening, he said, "O `Othmān! For the sake of Allāh give up this caliphate and save the Muslims from this bloodshed." While he was thus conversing, one of `Othmān's men killed him with an, whereupon people were infuriated and shouted that Niyar's killer should be handed over to them. `Othmān said it was not possible that he should hand over his own supporters to them. This stubbornness worked like a fan on fire. In the height of fury, people set fire to his mansion's gate and started advancing. When Marwān ibn al-Hakam, Sa`īd ibn al-`Ās and al-Mughīrah ibn al-Akhnas together with their contingents pounced on the besiegers, killing and bloodshed started at that gate. People wanted to enter, but they were kept at bay. In the meantime, `Amr ibn Hazm al-Ansāri, whose house was adjacent to `Othmān's mansion, opened his door and shouted for the assailants to advance from that side. Thus, through his house, the besiegers climbed on the roof of `Othmān's mansion and descended down from there, drawing their swords. Only a few scuffles had taken

place when all except the people of `Othmān's mansion, his well-wishers and Banū Umayyah, ran away in the streets of Medīna. A few men hid in the house of Umm Habība daughter of Abū Sufyān, sister of Mu`āwiyah. The rest were killed with `Othmān as the latter kept defending himself to the last. In order to verify the accuracy and authenticity of this account, the reader is referred to these well-known sources: Ibn Sa`d, *Al-Tabaqāt*, Vol. 3, Part 1, pp. 50-58; Tabari, *Tārīkh*, Vol. 1, pp. 2998-3025; Ibn al-Athīr, *Al-Kāmil*, Vol. 3, pp. 167-180; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 2, pp. 144-161.

At his killing, several poets wrote eulogies. One of them, a beneficiary of the Umayyads, was Abū Hurayra. A couplet from the elegy composed by Abū Hurayra is summed up thus:

*Today people have only one grief, but I have two: the loss of my **bag of money** and the killing of `Othmān **(in that order!)**.*

After observing these events, the status of Amīr al-Mu'minīn ﷺ became clear, that is, he was neither supporting the group that was instigating `Othmān's killing nor could he be included among those who stood to support and defend him[1]. Rather, when he saw that what was said was not acted on, he kept himself aloof.

From among the people who had raised their hands from supporting `Othmān, `Ā'isha was one. And according to the popular versions (which are not right), the then living persons out of the "al-`ashra al-mubashara," the ten persons who allegedly were pre-informed by the Prophet ﷺ that they would be admitted into Paradise, those who took part in the *shūra* "consultative committee" (formed for the

[1]Actually, this statement may not be entirely true. Some sources, such as Taha Hussain's famous book *Al-Fitna Al-Kubra* (the greater sedition), indicate that Commander of the Faithful Ali ﷺ sent both of his sons, al-Hassan and al-Hussain ﷺ, to defend `Othmān as he was under siege, and that in the melee, al-Hassan ﷺ received a wound on his forehead inflicted by a sword's blow. Also, Ali ﷺ instructed his Banū Hāshim relatives to smuggle water and food to `Othmān because none of these rations was permitted from entering `Othmān's opulent mansion.

purpose of getting `Othmān selected for the office of caliph), there were the Ansār, original Muhājirūn, people who took part in the battle of Badr and other conspicuous and dignified individuals. On the side (that supports `Othmān), there were only a few slaves of the caliph and some individuals from Banū Umayyah. If people like Marwān and Sa`īd ibn al-`Ās cannot be given precedence over the original Muhājirūn, their deeds, too, cannot be given precedence over the deeds of the latter. Again, if *ijma`* (consensus) is not meant for particular occasions..., it is only then that it will be difficult to question this overwhelming unanimity of the companions' opinion (against `Othmān and his policies).



من كلام له عليه السلام لما أنفذ عبد الله بن عباس إلى الزبير يستفيئه إلى طاعته قبل حرب الجمل

لا تلقيَنَّ طلحةَ فإنَّكَ إنْ تلقَهُ تجِدْهُ كالثَّورِ عاقِصاً قرْنَهُ يركَبُ الصَّعْبَ ويقولُ هُوَ الذَّلولُ، ولكِنِ الْقَ الزُّبَيْرَ فإنَّهُ ألْيَنُ عَرِيكَةً، فقُلْ لهُ يقولُ لكَ ابنُ خالِكَ عرَفْتَني بالحِجازِ وأنكَرْتَني بالعِراقِ، فمَا عَدَا مِمَّا بَدَا ؟

قال السيد الشريف: و هو (عليه السلام) أول من سُمعت منه هذه الكلمة، أعني "فما عدا مما بدا".

Sermon 31

From a statement which the Commander of the Faithful ﷺ made prior to the Battle of the Camel when he dispatched Abdullāh ibn Abbās to az-Zubayr ibn al-`Awwām to invite the latter to obey the Imām and caliph ﷺ:

"Do not meet Talhah (ibn Ubaydullāh). If you meet him, you will find him like an unruly bull whose horns are turned towards its ears. He rides a ferocious beast and says it has been tamed. Instead, meet with az-Zubayr because he is soft-tempered. Tell him that your maternal cousin [Ali ﷺ] says, '(It looks as if) in the Hijāz, you

knew me (accepted me), but (on coming here to) Iraq, you do not know me (do not accept my authority). So, what has dissuaded (you) from what was shown (by you previously)?'"

Sayyid ar-Radi says the following: "The last sentence of this sermon, i.e. *fama `ada minna bada*, has been heard articulated only by Amīr al-Mu'minīn ﷺ."



من خطبة له عليه السلام و فيها يصف زمانه بالجور، و يقسم الناس فيه خمسة أصناف، ثم يزهد في الدنيا

معنى جور الزمان

أَيُّهَا النَّاسُ إِنَّا قَدْ أَصْبَحْنَا فِي دَهْرٍ عَنُودٍ وَزَمَنٍ كَنُودٍ يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئاً وَيَزْدَادُ الظَّالِمُ فِيهِ عُتُوّاً لَا نَنْتَفِعُ بِمَا عَلِمْنَا وَلَا نَسْأَلُ عَمَّا جَهِلْنَا وَلَا نَتَخَوَّفُ قَارِعَةً حَتَّى تَحُلَّ بِنَا.

أصناف المسيئين

وَالنَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ مِنْهُمْ مَنْ لَا يَمْنَعُهُ الْفَسَادَ فِي الْأَرْضِ إِلَّا مَهَانَةُ نَفْسِهِ وَكَلَالَةُ حَدِّهِ وَنَضِيضُ وَفْرِهِ وَمِنْهُمُ الْمُصْلِتُ لِسَيْفِهِ وَالْمُعْلِنُ بِشَرِّهِ وَالْمُجْلِبُ بِخَيْلِهِ وَرَجِلِهِ قَدْ أَشْرَطَ نَفْسَهُ وَأَوْبَقَ دِينَهُ لِحُطَامٍ يَنْتَهِزُهُ أَوْ مِقْنَبٍ يَقُودُهُ أَوْ مِنْبَرٍ يَفْرَعُهُ وَلَبِئْسَ الْمَتْجَرُ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثَمَناً وَمِمَّا لَكَ عِنْدَ اللَّهِ عِوَضاً وَمِنْهُمْ مَنْ يَطْلُبُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ وَلَا يَطْلُبُ الْآخِرَةَ بِعَمَلِ الدُّنْيَا قَدْ طَامَنَ مِنْ شَخْصِهِ وَقَارَبَ مِنْ خَطْوِهِ وَشَمَّرَ مِنْ ثَوْبِهِ وَزَخْرَفَ مِنْ نَفْسِهِ لِلْأَمَانَةِ وَاتَّخَذَ سِتْرَ اللَّهِ ذَرِيعَةً إِلَى الْمَعْصِيَةِ وَمِنْهُمْ مَنْ أَبْعَدَهُ عَنْ طَلَبِ الْمُلْكِ ضُئُولَةُ نَفْسِهِ وَانْقِطَاعُ سَبَبِهِ فَقَصَرَتْهُ الْحَالُ عَلَى حَالِهِ فَتَحَلَّى بِاسْمِ الْقَنَاعَةِ وَتَزَيَّنَ بِلِبَاسِ أَهْلِ الزَّهَادَةِ وَلَيْسَ مِنْ ذَلِكَ فِي مَرَاحٍ وَلَا مَغْدًى.

الراغبون في الله

وَبَقِيَ رِجَالٌ غَضَّ أَبْصَارَهُمْ ذِكْرُ الْمَرْجِعِ وَأَرَاقَ دُمُوعَهُمْ خَوْفُ الْمَحْشَرِ فَهُمْ بَيْنَ شَرِيدٍ نَادٍّ وَخَائِفٍ مَقْمُوعٍ وَسَاكِتٍ مَكْعُومٍ وَدَاعٍ مُخْلِصٍ وَثَكْلَانَ مُوجَعٍ قَدْ أَخْمَلَتْهُمُ التَّقِيَّةُ وَشَمِلَتْهُمُ الذِّلَّةُ فَهُمْ فِي بَحْرٍ أُجَاجٍ أَفْوَاهُهُمْ ضَامِزَةٌ وَقُلُوبُهُمْ قَرِحَةٌ قَدْ وَعَظُوا حَتَّى مَلُّوا وَقُهِرُوا حَتَّى ذَلُّوا وَقُتِلُوا حَتَّى قَلُّوا.

التزهيد في الدنيا

فَلْتَكُنِ الدُّنْيَا فِي أَعْيُنِكُمْ أَصْغَرَ مِنْ حُثَالَةِ الْقَرَظِ وَقُرَاضَةِ الْجَلَمِ وَاتَّعِظُوا بِمَنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ وَارْفُضُوهَا ذَمِيمَةً فَإِنَّهَا قَدْ رَفَضَتْ مَنْ كَانَ أَشْغَفَ بِهَا مِنْكُمْ.

قال الشريف رضي الله عنه: أقول و هذه الخطبة ربما نسبها من لا علم له إلى معاوية و هي من كلام أمير المؤمنين (عليه السلام) الذي لا يشك فيه، و أين الذهب من الرغام، و أين العذب من الأجاج، و قد دل على ذلك الدليل الخريت، و نقده الناقد البصير عمرو بن بحر الجاحظ، فإنه ذكر هذه الخطبة في كتاب البيان و التبيين، و ذكر من نسبها إلى معاوية، ثم تكلم من بعدها بكلام في معناها جملته أنه قال، و هذا الكلام بكلام علي (عليه السلام) أشبه، و بمذهبه في تصنيف الناس و في الإخبار عما هم عليه من القهر و الإذلال و من التقية و الخوف أليق، قال: و متى وجدنا معاوية في حال من الأحوال يسلك في كلامه مسلك الزهاد و مذاهب العباد.

Sermon 32

An excerpt from one of the sermons of the Commander of the Faithful ﷺ in which he ﷺ describes his time as being unjust, dividing people into five categories, then he expresses his asceticism:

"O people! We have been born in such a wrongful and thankless period wherein a virtuous person is deemed vicious and the oppressor continues his excesses. We do not make use of what we know and do not discover what we do not know. We do not fear calamity till it afflicts us.

"People are of four categories: Among them is one who is prevented from mischief only by his low status, lack of means and paucity of wealth.

"Then there is one who has drawn his sword and openly commits mischief, collecting his horsemen and foot-men and devoting himself to securing wealth, leading troops, rising on the pulpit and allowing his faith to perish. How bad is the transaction that you allow, (the enjoyment of) this world as the price for yourself, the alternative for what there is with Allāh for you?!

"And among them is he who seeks (benefits of) this world through deeds meant for the next world, but does not seek (the goodness of) the next world through deeds in this world. He keeps his body calm (dignified), makes small steps, holds up his clothes, embellishes his body for a show of trust-worthiness, using the status of Allāh's connivance as means for committing sins.

"Then there is one whose weakness and lack of means have held him back from conquering lands. This keeps his status down, and he calls it contentment. He clothes himself with the robe of renunciation although he has never had any connection with these qualities.

"Then there remain a few people in whose case the remembrance of their return (to Allāh on the Last Day) keeps their eyes bent and the fear of resurrection brings about their tears. Some of them are scared away (from this world), so they disperse. Some are frightened and subdued; some are quiet as if they are muzzled; some pray sincerely. Some are grief-stricken and pain-ridden whom fear has confined to namelessness and disgrace has shrouded them, so they are in (the sea of) bitter water. Their mouths are closed and hearts bruised. They preached till they became tired, they were oppressed till they were disgraced, and they were killed till they remained few in number.

"The world in your eyes should be smaller than the acacia bark and wool clippings. Seek instruction from those who preceded you before those who follow you take instruction from you, and keep aloof from it realizing its evil, because it cuts off even from those who were more attached to it than you."

Sayyid ar-Radi says the following: "Some ignorant persons attributed this sermon to Mu`āwiyah, but it is the speech of Amīr al-Mu'minīn ﷺ; there should be no doubt about it. What comparison is there between gold and clay, or sweet and bitter water?" This has been pointed out by the skillful guide and the expert critic, namely `Amr ibn Bahr al-Jāhiz, as he has cited this sermon on pp. 59-61, Vol. 2, of his book *Al-Bayān wal-Tibyān*. He has also mentioned some of those who attributed it to Mu`āwiyah then stated that it is most akin to the speech of Ali ﷺ and in most accord with his way of categorizing people and information about their oppression, disgrace, apprehension and fear. (On the other hand) we never found Mu`āwiyah speaking on the lives of those who renounce this world or who worship...



من خطبة له عليه السلام عند خروجه لقتال أهل البصرة و فيها حكمة مبعث الرسل، ثم يذكر فضله و يذم الخارجين

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاس: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عليه السلام بِذِي قَارٍ وَهُوَ يَخْصِفُ نَعْلَهُ، فَقَالَ لِي: مَا قِيمَةُ هَذَا النَّعْلِ؟ فَقُلْتُ: لَا قِيمَةَ لَهَا، فَقَالَ عليه السلام: وَاللَّهِ لَهِيَ أَحَبُّ إِلَيَّ مِنْ إِمْرَتِكُمْ إِلَّا أَنْ أُقِيمَ حَقّاً أَوْ أَدْفَعَ بَاطِلاً؛ ثُمَّ خَرَجَ فَخَطَبَ النَّاسَ فَقَالَ:

حكمة بعثة النبي

إِنَّ اللَّهَ بَعَثَ مُحَمَّداً صلى الله عليه وآله وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَاباً وَلَا يَدَّعِي نُبُوَّةً فَسَاقَ النَّاسَ حَتَّى بَوَّأَهُمْ مَحَلَّتَهُمْ وَبَلَّغَهُمْ مَنْجَاتَهُمْ فَاسْتَقَامَتْ قَنَاتُهُمْ وَاطْمَأَنَّتْ صَفَاتُهُمْ.

فضل علي

أَمَا وَاللَّهِ إِنْ كُنْتُ لَفِي سَاقَتِهَا حَتَّى تَوَلَّتْ بِحَذَافِيرِهَا مَا عَجَزْتُ وَلَا جَبُنْتُ وَإِنَّ مَسِيرِي هَذَا لِمِثْلِهَا فَلَأَنْقُبَنَّ الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنْبِهِ.

توبيخ الخارجين عليه

مَا لِي وَلِقُرَيْشٍ وَاللَّهِ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ وَلَأُقَاتِلَنَّهُمْ مَفْتُونِينَ وَإِنِّي لَصَاحِبُهُمْ بِالْأَمْسِ كَمَا أَنَا صَاحِبُهُمُ الْيَوْمَ وَاللَّهِ مَا تَنْقِمُ مِنَّا قُرَيْشٌ إِلَّا أَنَّ اللَّهَ اخْتَارَنَا عَلَيْهِمْ فَأَدْخَلْنَاهُمْ فِي حَيِّزِنَا فَكَانُوا كَمَا قَالَ الْأَوَّلُ:

أَدَمْتَ لَعَمْرِي شُرْبَكَ الْمَحْضَ صَابِحاً * وَأَكْلَكَ بِالزُّبْدِ الْمُقَشَّرَةَ الْبُجْرَا
وَنَحْنُ وَهَبْنَاكَ الْعَلَاءَ وَلَمْ تَكُنْ * عَلِيّاً وَحُطْنَا حَوْلَكَ الْجُرْدَ وَالسُّمْرَا

Sermon 33

An excerpt from one of the sermons of the Commander of the Faithful ﷺ when he marched out to fight the people of Basra. In it, he explains the wisdom of the deputation of messengers ﷺ, then he mentions his distinction and denounces renegades:

"By Allāh! It would have been more dear to me than ruling over you except for the fact that I have established right and warded off wrong." Then the Imām ﷺ came out and spoke thus:

"Verily, Allāh sent Muhammed ﷺ when none among the Arabs

read a book or claimed Prophetic mission. He guided the people till he took them to their (correct) status and salvation. Their spears (ie. officers) became straight, and their conditions settled down.

"By Allāh, surely I was in their lead till it took shape with its walls. I did not show weakness or cowardice. My existing march is also like that. I shall certainly pierce the wrong till right comes out of its side.

"What (cause of conflict) is there between the tribesmen of Quraish and me? By Allāh, I fought them when they were unbelievers, and I shall fight them when they are misled. I shall be the same for them today as I was for them yesterday.

"By Allāh, the tribesmen of Quraish only seek revenge against us because Allāh has given us (i.e. the Holy Prophet ﷺ and his progeny) preference over them. So, we have allowed them into our domain, whereupon they have become as the former poet says:

By my life, you continued to drink fresh milk every morning, and (continued to) eat fine stoned dates with butter. We have given you the nobility which you did not possess before and surrounded (protected) you with thoroughbred horses and tawny colored (strong) spears."

The fact is that the poet's aim here is to say that the condition of the addressee's life, from the moral and material point of view, had been worse in the past and that the poet and his tribe had given him the best means of leading their lives. But as a result of this improved condition, the addressee has completely lost himself and forgotten his past condition, thinking that he had led this kind of life before.

Now, Amīr al-Mu'minīn ؑ wants to convey the same idea here to the tribesmen of Quraish as Fātima ؑ, the holy daughter of the Holy Prophet ﷺ, said in her speech about Fadak:

"وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ (O People!) *You were on the brink of the pit of Hell Fire* (Qur'ān, 3: 103). You were as worthless as the mouth of a waterskin. You were of a minority like a greedy handful,

a spark of the hasty. You were as downtrodden as the dust under your feet. You drank dirty water. You ate untanned skin. You were abased and condemned. But Allāh has rescued you through my father Muhammed ﷺ."



من خطبة له عليه السلام في استنفار الناس إلى أهل الشام بعد فراغه من أمر الخوارج، وفيها يتأفف بالناس وينصح لهم بطريق السداد

أُفٍّ لَكُمْ، لَقَدْ سَئِمْتُ عِتَابَكُمْ؛ أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ عِوَضاً وَبِالذُّلِّ مِنَ الْعِزِّ خَلَفاً؟ إِذَا دَعَوْتُكُمْ إِلَى جِهَادِ عَدُوِّكُمْ دَارَتْ أَعْيُنُكُمْ كَأَنَّكُمْ مِنَ الْمَوْتِ فِي غَمْرَةٍ وَمِنَ الذُّهُولِ فِي سَكْرَةٍ، يُرْتَجُ عَلَيْكُمْ حَوَارِي فَتَعْمَهُونَ، وَكَأَنَّ قُلُوبَكُمْ مَأْلُوسَةٌ فَأَنْتُمْ لَا تَعْقِلُونَ. مَا أَنْتُمْ لِي بِثِقَةٍ سَجِيسَ اللَّيَالِي، وَمَا أَنْتُمْ بِرُكْنٍ يُمَالُ بِكُمْ وَلَا زَوَافِرُ عِزٍّ يُفْتَقَرُ إِلَيْكُمْ. مَا أَنْتُمْ إِلَّا كَإِبِلٍ ضَلَّ رُعَاتُهَا؛ فَكُلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرَ، لَبِئْسَ لَعَمْرُ اللَّهِ سُعْرُ نَارِ الْحَرْبِ أَنْتُمْ. تُكَادُونَ وَلَا تَكِيدُونَ، وَتُنْتَقَصُ أَطْرَافُكُمْ فَلَا تَمْتَعِضُونَ، لَا يُنَامُ عَنْكُمْ وَأَنْتُمْ فِي غَفْلَةٍ سَاهُونَ. غُلِبَ وَاللَّهِ الْمُتَخَاذِلُونَ، وَايْمُ اللَّهِ إِنِّي لَأَظُنُّ بِكُمْ أَنْ لَوْ حَمِسَ الْوَغَى وَاسْتَحَرَّ الْمَوْتُ قَدِ انْفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الرَّأْسِ، وَاللَّهِ إِنَّ امْرَأً يُمَكِّنُ عَدُوَّهُ مِنْ نَفْسِهِ يَعْرُقُ لَحْمَهُ وَيَهْشِمُ عَظْمَهُ وَيَفْرِي جِلْدَهُ لَعَظِيمٌ عَجْزُهُ ضَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ، أَنْتَ فَكُنْ ذَاكَ إِنْ شِئْتَ، فَأَمَّا أَنَا، فَوَاللَّهِ دُونَ أَنْ أُعْطِيَ ذَلِكَ ضَرْبٌ بِالْمَشْرَفِيَّةِ تَطِيرُ مِنْهُ فَرَاشُ الْهَامِ وَتَطِيحُ السَّوَاعِدُ وَالْأَقْدَامُ، وَيَفْعَلُ اللَّهُ بَعْدَ ذَلِكَ مَا يَشَاءُ.

طريق السداد

أَيُّهَا النَّاسُ إِنَّ لِي عَلَيْكُمْ حَقّاً وَلَكُمْ عَلَيَّ حَقٌّ فَأَمَّا حَقُّكُمْ عَلَيَّ فَالنَّصِيحَةُ لَكُمْ وَتَوْفِيرُ فَيْئِكُمْ عَلَيْكُمْ وَتَعْلِيمُكُمْ كَيْلَا تَجْهَلُوا وَتَأْدِيبُكُمْ كَيْمَا تَعْلَمُوا وَأَمَّا حَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالْبَيْعَةِ وَالنَّصِيحَةُ فِي الْمَشْهَدِ وَالْمَغِيبِ وَالْإِجَابَةُ حِينَ أَدْعُوكُمْ وَالطَّاعَةُ حِينَ آمُرُكُمْ.

Sermon 34

An excerpt from one of the sermons of the Commander of the Faithful ؑ in which he ؑ mobilizes people to fight the Syrians after he had finished dealing with the Khārijites. In it, he complains about some people, advising them with regard to the right path.

"Woe unto you! I am tired of rebuking you... Do you accept this worldly life in preference over the next? Or do you accept disgrace

in place of dignity? When I invite you to fight your enemy, your eyes revolve as though you are in the clutches of death, in the stupor of the last moments. My pleadings are not understood by you, so you remain stunned. It is as though your hearts are affected with madness, so you do not understand. I have lost confidence in you for good. Neither are you a support for me to lean on, nor are you means to achieve honor and victory. Your example is that of the camels whose protector has disappeared, so when they are collected from one side, they disperse from the other.

By Allāh, how bad you are for igniting the flames of war! You are intrigued against but do not intrigue (your enemy). Your boundaries are shrinking, yet you do not feel outraged about it. Those who are against you do not sleep, while you remain unmindful. By Allāh, those who leave matters one for the other are subdued. By Allāh, I believed about you that if battle rages and death hovers around you, you will cut away from the son of Abū Tālib like the severing of head from the trunk.[1]

By Allāh, he who makes it possible for his adversary to thus overpower him, as to remove the flesh (from the bones), crush the bones and cut the skin into pieces, then it means that his helplessness is quite serious, and that his heart which is within the sides of his chest is weak. You may become like this if you wish. But for me, before I allow it, I shall use my sharp-edged swords of al-Mushrafiyyah which will cut under the bones of the head and cause arms and feet to fly. Thereafter, Allāh will do whatever He will s.

O people! I have an obligation over you and you have one over me. As for your obligation over me, it is to advise you, to pay your dues fully, to teach you so that you may not remain ignorant and instruct you in acceptable behavior so that you may act on it. As for my obligation over you, it is fulfillment of (the entitlement of)

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[1]*Ash-Sh ĵm* الشام was a name used for a vast geographical area inhabited by mostly Muslims in those days. This area included present day Syria, Lebanon, Jordan and Palestine. Its capital was Damascus. Wherever the word "Syria" is mentioned (in this book), it should be understood as referring to its larger geographical context.

allegiance, well-wishing in my presence or absence, response when I call on you and obedience when I order you.[1]



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[1]This sentence is employed for such severance after which there is no occasion or possibility of rejoining. The author of الدرة النجفية *Al-Durra al-Najafiyya* has quoted several views in its explanation:

i. Ibn Durayd's view is that it means "Just as the head is severed, its rejoining is impossible. Likewise, you, folks, will not rejoin me once you have deserted me."

ii. Al-Mufaddal says that *ar-ra's* (head) was the name of a man and a village in Syria, *Bayt ar-ra's* is named after him. This man left his house and went away somewhere never to return to his village after which the proverb sprang up: "You went like Ar-ra's had gone."

iii. One meaning of it is that "Just as the joints of the bones of the head are separated, they cannot be rejoined; likewise, you will not rejoin me after cutting yourselves away from me."

iv. It has also been said that this sentence is in the sense of separating completely. After copying this meaning from the *Sharh* of Shaikh Qutbud-Dīn ar-Rawandi, the commentator Ibn Abul-Hadīd has written that this meaning is not correct because when the word *ar-ra's* is used in this sense of a whole, it is not preceded by *alif* and *lam*.

v. It is also taken to mean that "You will so run away from me like one (fleeing for life) to save his head. Besides, one or two other meanings have also been stated, but being remote (from the meaning), they are disregarded."

First of all, it was used by the philosopher of Arabia, al-Aktham ibn Sayfi, while teaching unity and concord to his children. He says the following: "O my children! Do not cut away (from each other) at the time of calamities like the cutting of the head because after that, you will never get together."

من خطبة له عليه السلام بعد التحكيم و ما بلغه من أمر الحكمين و فيها حمد الله على بلائه، ثم بيان سبب البلوى

الحمد على البلاء

الْحَمْدُ لِلَّهِ وَإِنْ أَتَى الدَّهْرُ بِالْخَطْبِ الْفَادِحِ وَالْحَدَثِ الْجَلِيلِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ لَيْسَ مَعَهُ إِلَهٌ غَيْرُهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صلى الله عليه وآله.

سبب البلوى

أَمَّا بَعْدُ، فَإِنَّ مَعْصِيَةَ النَّاصِحِ الشَّفِيقِ الْعَالِمِ الْمُجَرِّبِ تُورِثُ الْحَسْرَةَ وَتُعْقِبُ النَّدَامَةَ وَقَدْ كُنْتُ أَمَرْتُكُمْ فِي هَذِهِ الْحُكُومَةِ أَمْرِي وَنَخَلْتُ لَكُمْ مَخْزُونَ رَأْيِي لَوْ كَانَ يُطَاعُ لِقَصِيرٍ أَمْرٌ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ الْمُخَالِفِينَ الْجُفَاةِ وَالْمُنَابِذِينَ الْعُصَاةِ حَتَّى ارْتَابَ النَّاصِحُ بِنُصْحِهِ وَضَنَّ الزَّنْدُ بِقَدْحِهِ فَكُنْتُ أَنَا وَإِيَّاكُمْ كَمَا قَالَ أَخُو هَوَازِنَ:

أَمَرْتُكُمْ أَمْرِي بِمُنْعَرَجِ اللِّوَى * فَلَمْ تَسْتَبِينُوا النُّصْحَ إِلَّا ضُحَى الْغَدِ

Sermon 35

Amīr al-Mu'minīn ﷷ delivered this sermon after the "arbitration", what he came to know about the arbitrators, praising Allāh for His affliction then explaining the reasons behind affliction

"All praise is due to Allāh, even though time has brought (to us) crushing calamity and great occurrence. And I testify that there is no god but Allāh the One One and only, there is no partner with Him, nor is there with Him any god other than He, and that Muhammed ﷺ is His slave and Prophet. So now, certainly the disobedience of a sympathetic counselor who has knowledge as well as experience brings about disappointment, and this results in repentance. I had given you my orders about this arbitration and put forth before you my view, only if such orders were fulfilled, but you rejected (my orders) like rough opponents and disobedient insurgents till the counselor himself fell in doubt about his counsel, and the flint (of his wit) ceased to give flame. Consequently, my status and yours became as the poet of Hawazin says:

I gave you my orders at Mun'arajil-Liwa' but you did not
See the good of my counsel till next day's noon (when it was too late)."

When the Syrians' spirit was broken by the bloody swords of the Iraqis, and when the continuous night attacks of the *harir* lowered their morale, ending their aspirations, `Amr ibn al-`Ās suggested to Mu`āwiyah the trick that the Holy Qur'ān should be raised on spears, and that there should be calls to treat the matter (of the ongoing war) through arbitration. Its effect would be that some people would try to stop the war while others would like to continue it. "We (Mu`āwiyah and his hosts) will thus divide them and be able to postpone the war till another occasion," `Amr suggested. Consequently, copies of the Holy Qur'ān were raised on spears. The result was that some brainless persons raised their cries and created division and disturbance in the army. The efforts of some simple-minded Muslims were discouraged although victory was quite near. Without giving it much thought, they began to shout that they preferred the verdict of the Holy Qur'ān over fighting.

When Amīr al-Mu'minīn ﷺ saw the Holy Qur'ān being the instrument of their scheming activities, he said:

"O people! Do not fall in this trap of deceit and trickery. They are putting up this device only to escape the ignominy of defeat. I know the character of each one of them. They neither adhere to the Holy Qur'ān, nor do they have any connection with the faith or creed. The very purpose of our fighting has been that they should follow the Holy Qur'ān and act on its injunctions. For the sake of Allāh, do not fall in their deceitful trap. Go ahead with determination and courage, and stop only after defeating the dying foe." But this deceitful instrument of wrongdoing had already worked on them.

People disobeyed and rebelled against their leader, the Imām ﷺ. Mis`ar ibn Fadaki at-Tamīmi and Zaid ibn Hussain at-Tā'i, each with twenty thousand men, came forward and said to Amīr al-Mu'minīn ﷺ, "O Ali! If you do not respond to the call of the Qur'ān, we will deal with you in the same manner as we did with `Othmān. Put an end to the battle at once and bow before the verdict of the Holy Qur'ān." Amīr al-Mu'minīn ﷺ tried his best to make them understand the trick, but Satan was standing before them

dressed in the garbs of the Holy Qur'ān. He did not allow them to do so. They compelled Amīr al-Mu'minīn عليه السلام to send someone to recall Mālik ibn al-Hārith al-Ashtar (the commander of the troops) from the battlefield. Being thus coerced, Amīr al-Mu'minīn عليه السلام sent Yazīd ibn Hāni to call Mālik back. When Mālik heard this order, he was bewildered. Mālik said to Hāni, "Please tell him that this is not the occasion to leave the status as is. He may wait for a short while, then I will come to his audience with the tidings of victory." Hāni conveyed this message on his return, but people shouted that Amīr al-Mu'minīn عليه السلام must have sent word to him secretly to continue. Amīr al-Mu'minīn عليه السلام said that he never had any opportunity to send any secret message to Mālik. Whatever he said was the same that was said before them. People said that he should be sent the message again, and that if Mālik delayed his return, Amīr al-Mu'minīn عليه السلام should put him to death. Amīr al-Mu'minīn عليه السلام again sent Yazīd ibn Hāni with word that mutiny had taken place, that he should return in whatever condition he was. So Hāni went and said to Mālik, "Do you hold victory dear or the life of Amīr al-Mu'minīn عليه السلام? If his life is dearer to you, raise your hands from the battle and go to him." Leaving the chances for victory, Mālik stood and went to meet with Amīr al-Mu'minīn عليه السلام with grief and disappointment. The Aws tribesmen were outraged. The Imām عليه السلام rebuked the people very much, but matters had taken such a turn that they could no longer be corrected.

It was then settled that either party should nominate an arbitrator in order to settle the matter according to the Holy Qur'ān. From the side of Mu`āwiyah, `Amr ibn al-`Ās was chosen, and from Amīr al-Mu'minīn's side, people proposed the name of Abū Mūsa al-Ash`ari. Seeing this wrong selection being made, Amīr al-Mu'minīn عليه السلام said, "Since you have not accepted my order about arbitration, at least you should now agree not to make Abū Mūsa the arbitrator. He is not a man to be trusted. Here is Abdullāh ibn Abbās (the Islamic nation's scribe and narrator of hadīth), and here is Mālik al-Ashtar. Choose one of them." But they did not listen to him and stuck to the name of (Abū Mūsa al-Ash`ari). Amīr al-Mu'minīn عليه السلام said, "Alright, do whatever you want. The day is not far when you will cut your own hands with your misdeeds."

After the nomination of arbitrators, once the agreement was written, the name of Ali ibn Abū Tālib عليه السلام was also written down in it. `Amr ibn al-`Ās said, "This name should be erased. If we regard him (Ali) as being the *Amīr alMu'minīn*, why should this battle have been fought in the first place?" At first, Amīr al-Mu'minīn عليه السلام refused to erase it, but when they did not in any way agree to his suggestions, he rubbed erased it himself and said, "This incident is just similar to the one at al-Hudaybiya when the unbelievers stuck to the point that the words 'the Prophet of Allāh' next to the name of the Prophet ﷺ should be removed, so the Prophet ﷺ did remove it." On this, `Amr ibn al-`Ās became angry and said, "Do you treat us as unbelievers?" Amīr al-Mu'minīn عليه السلام asked him, "On what day did you have anything to do with belief, and when have you ever been the supporter of believers?!" However, after this settlement, people dispersed. After mutual consultations, these two arbitrators decided to remove the names of both of Ali `Āsh`ari and Mu`āwiyah, indicating that people should be granted power to choose whomever they desired.

When time came to make the announcement, there was a meeting at Dawmatul-Jandal, a place between Iraq and Syria, which the two arbitrators reached to announce the agreement that determined the fate of the Muslims. Acting cunningly, `Amr ibn al-`Ās said to Abū Mūsa al-Ash`ari, "I regard it as ill manners to go ahead of you. You are older in years and age; so, you should make the announcement yourself." Abū Mūsa succumbed to his flattery and came out proudly. Standing before the gathering, he addressed them thus: "O Muslims! We have jointly settled that Ali ibn Abū Tālib and Mu`āwiyah should be removed, and the right to choose a caliph should be left to the Muslims. They should choose whomsoever they like." Saying this, he sat down. Now the turn came for `Amr ibn al-`Ās who said, "O Muslims! You have heard that Abū Mūsa al-Ash`ari has removed Ali ibn Abū Tālib; I, too, agree to it. As for Mu`āwiyah, there is no question about removing him. Therefore, I keep him in his position." Immediately after hearing these words, there was shouting everywhere in protest. Abū Mūsa cried with a hoarse voice that this was a trick, a deception. He said to `Amr ibn

al-`Ās, "You have played a trick, and your example is that of a dog which gasps if you load something on it or even if you do not." `Amr ibn al-`Ās said, "Your example is like the ass on which books are loaded." However, the trickery of `Amr ibn al-`Ās was effective, and Mu`āwiyah's shaking feet were again stabilized.

The above is a short sketch of the "arbitration" the basis of which was the Holy Qur'ān and the Sunnah..., or was it?! Was it a verdict of the Holy Qur'ān or the result of deceitful contrivances which people of this world always employ to retain power? Could these pages of history be made a guiding torch for the future, and can the Holy Qur'ān and Sunnah be thus used as means for securing power or as instruments for attaining worldly benefits?

When Amīr al-Mu'minīn ﷺ heard the news of this lamentable result of "arbitration," he ascended the pulpit and delivered this sermon every word of which savors his grief and sorrow and, at the same time, it sheds light on the soundness of his thinking, correctness of opinion and foresighted sagacity.

A proverb used in this sermon is borrowed from an occasion where the advice of a counselor is rejected and afterwards repented. The fact is that the ruler of Hira, namely Jazimah al-Abrash, killed the ruler of Jazira, `Amr ibn Zarib. Thereafter, his daughter, Zabba, was made ruler of Jazira. Soon after accession to the throne, she thought out a plan to avenge her father's blood. She sent a message to Jazimah that she could not alone carry on the affairs of the state and that if he could become her patron by accepting her as his wife, she would be grateful. Jazimah was more than puffed up at this marriage proposal, so he prepared himself to set off for Jazira escorted by a thousand horsemen. His slave, Qasir (who is mentioned in this sermon above), advised him repeatedly that this was just a sign of deceit and trickery, that he should not place himself in such danger. But the man's wits had been so blinded that he could not consider why Zabba should select the murderer of her father as her life's companion. He set off and reached the border of Jazira. Although Zabba's army was present to welcome him, she neither gave him any special reception, nor did she offer him a warm welcome. Seeing this, Qasir was again suspicious; he advised Jazimah to return, but

nearness to the goal had further fanned his passion. Jazimah paid no heed and, stepping further, entered the city. Soon after his arrival, he was killed there and then. When Qasir saw this, he said, "Had the advice of Qasir been followed..., etc. Since then, this proverb gained circulation.

The poet of Hawazin referred to in this sermon is Durayd ibn as-Simmah. He wrote the above-cited couplet after the death of his brother, Abdullāh ibn as-Simmah. Its facts are that Abdullāh, along with his brother, led an attack on two groups of Banū Jusham and Banū Nasr who were both from Hawazin, looting many camels. On their return, when they intended to rest at Mun`arajil-Liwa, Durayd said that it was not advisable to stay there lest the enemy should attack them from the rear, but Abdullāh did not agree and stayed there. As soon as dawn appeared, the enemy did, indeed, attack, killing Abdullāh on the spot. Durayd also received wounds, but he managed to slip away alive. After this, composed few couplets out of which one couplet is this wherein he refers to the destruction resulting from his advice having been rejected.



من خطبة له عليه السلام في تخويف أهل النهروان

فَانَا نَذِيرٌ لَكُمْ انْ تُصْبِحُوا صَرْعَى بِاثْنَاءِ هَذَا النَّهَرِ وَبِاهْضَامِ هَذَا الْغَائِطِ عَلَى غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ وَلَا سُلْطَانٍ مُبِينٍ مَعَكُمْ قَدْ طَوَّحَتْ بِكُمُ الدَّارُ وَاحْتَبَلَكُمُ الْمِقْدَارُ وَقَدْ كُنْتُ نَهَيْتُكُمْ عَنْ هَذِهِ الْحُكُومَةِ فَابَيْتُمْ عَلَيَّ إِبَاءَ الْمُنَابِذِينَ حَتَّى صَرَفْتُ رَايِي إِلَى هَوَاكُمْ وَانْتُمْ مَعَاشِرُ اخِفَّاءُ الْهَامِ سُفَهَاءُ الْاحْلَامِ وَلَمْ آتِ لَا ابَا لَكُمْ بُجْراً وَلَا ارَدْتُ لَكُمْ ضُرّاً.

Sermon 36
Warning the people of Nahrawān of their fate

"I am warning you that you will be killed on the bend of this canal and on the levee of this low area while having no clear excuse before Allāh or any open authority with you. You have come out of your houses, then the Divine decree involved you. I had advised you

against this arbitration but you rejected my advice like adversaries and opponents till I steered my ideas in the direction of your wishes. You are a group whose heads are devoid of wit and intelligence. May you have no father! I have not put you in any calamity, nor have I wished you any harm."

The reason behind the fighting of the Battle of Nahrawān (which took place in 37 A.H./657 A.D.) goes back to the time that followed the "arbitration". Amīr al-Mu'minīn عليه السلام was returning to Kūfa. The people who were foremost in accepting this "arbitration," yet they (namely the Khārijites) began to say that the appointment of anyone other than Allāh as arbitrator is heresy and, God forbid, that by accepting the arbitration, Amīr al-Mu'minīn عليه السلام had become a heretic. Consequently, by distorting the meaning of "There is no authority save with Allāh," they made simple-minded Muslims share their view, separating them from Amīr al-Mu'minīn عليه السلام who camped at Hanira' near Kūfa. When Amīr al-Mu'minīn عليه السلام learned of their scheme, he sent Sa`sa`ah ibn Suhān` al-`Abdi and Ziyād ibn an-Nadr al-Hārithi accompanied by (Abdullāh) Ibn Abbās. Thereafter, he went to the place of their stay and dispersed them after holding a debate with them.

When these people reached Kūfa, they began to spread reports that Amīr al-Mu'minīn عليه السلام had violated the arbitration agreement and that he was again ready to fight the Syrians. When Amīr al-Mu'minīn عليه السلام learned about this, he refuted it, whereupon these folks stood up to rebel, camping twelve miles from Baghdad in the lowlands canal area of the Nahrawān.

On the other side, after hearing the verdict of arbitration, Amīr al-Mu'minīn عليه السلام prepared to fight the army of Syria. He wrote to the Khārijites that the verdict was passed by the two arbitrators in pursuance of their heart's wishes instead of the dictates of the Holy Qur'ān and Sunnah, that it was not acceptable to him, that he, therefore, decided to fight them, and that they should support him in crushing the enemy. But the Khārijites gave him this reply: "Since you had agreed to the arbitration, in our view you had turned heretic. Now if you admit your heresy and offer repentance, we will think

over this matter and decide what we should do." Amīr al-Mu'minīn عليه السلام understood from their reply that their disobedience and misguidance had become quite serious. To rest any kind of hope on them was now futile. Consequently, ignoring them, he camped at the valley of an-Nukhaylah (in what is now Hilla, Babylon, Iraq) with the view to march to Syria. Once the army had been arrayed for battle, he came to know that the men desired to deal with the people of Nahrawān first and to move towards Syria thereafter. Amīr al-Mu'minīn عليه السلام, however, said that they should be left as they were, that they themselves should first move towards Syria while the people of Nahrawān could be dealt with later. People said that they were prepared to obey every order of his with all their might, whether he moved this way or that. The army had not moved when news about the mutiny of the Khārijites began to reach them. Then it was learned that they had butchered the governor of Nahrawān, Abdullāh ibn Khabbab ibn al-Aratt, and his pregnant bondmaid, killed three women of Banū Tay and Umm Sinan al-Saydawi as well. Amīr al-Mu'minīn عليه السلام sent al-Hārith ibn Murrah al-`Abdi to investigate, but he, too, was killed by them. When their rebellion reached this stage, it was necessary to deal with them. Consequently, the army turned in the direction of Nahrawān (instead of Syria). On reaching there, Amīr al-Mu'minīn عليه السلام sent them word that those who had killed Abdullāh ibn Khabbab ibn al-Aratt and innocent women should be handed over to him. Those people replied that they had killed all those individuals and that they considered it lawful to shed the blood of all the people on his own side. Even at this, Amīr al-Mu'minīn عليه السلام did not take the initiative for the battle but sent (the great *sahābi*) Abū Ayyūb al-Ansāri with a message of peace. The *sahābi* spoke to them loudly thus: "Whoever comes under this banner or separates himself from that party and goes to Kūfa or al-Madā'in will receive amnesty, and he will not be questioned." As a result, Farwah ibn Nawfal al-Ashja`i said that he did not know why they were at war with Amīr al-Mu'minīn عليه السلام. Saying this, he separated himself, along with five hundred men, from the rest. Similarly, one group after another began to defect, and some of them joined Amīr al-Mu'minīn عليه السلام. Those who remained numbered four thousand. According to al-Tabari's account, they numbered two thousand and eight hundred. Still, those people were not in any way

prepared to listen to the voice of the truth and were ready to kill or be killed. Amīr al-Mu'minīn ﷺ had stopped his men from taking the initiative to wage a battle, but the Khārijites put arrows in their bows and started shooting, throwing away the sheathes of their swords. Even at this juncture, Amīr al-Mu'minīn ﷺ warned them of the dire consequences of war. This sermon is about that warning and admonition. But they were filled with enthusiasm, so much so that they leaped on Amīr al-Mu'minīn's force out of a sudden. Their onslaught was so severe, the footmen lost ground but soon regrouped so firmly that the attack of arrows and spears could not dislodge them from their positions. They soon cleared away the Khārijites except for nine persons who fled away for safety. Other than that, not a single person was left alive. From Amīr al-Mu'minīn's army, only eight persons were martyred. The battle took place on the Safar 9, 38 A.H. (Tuesday, July 17, according to the Julian caleandar, or the 20th according to the Gregorian calendar, 658 A.D.).



من كلام له عليه السلام يجري مجرى الخطبة و فيه يذكر فضائله عليه السلام قاله بعد وقعة النهروان

فَقُمْتُ بِالأمْرِ حِينَ فَشِلُوا، وَتَطَلَّعْتُ حِينَ تَقَبَّعُوا. وَنَطَقْتُ حِينَ تَعْتَعُوا، وَمَضَيْتُ بِنُورِ اللَّهِ حِينَ وَقَفُوا، وَكُنْتُ أَخْفَضَهُمْ صَوْتاً، وَأَعْلاَهُمْ فَوْتاً، فَطِرْتُ بِعِنَانِهَا، وَاسْتَبْدَدْتُ بِرِهَانِهَا، كَالْجَبَلِ لا تُحَرِّكُهُ الْقَوَاصِفُ، وَلا تُزِيلُهُ الْعَوَاصِفُ، لَمْ يَكُنْ لِأحَدٍ فِيَّ مَهْمَزٌ، وَلا لِقَائِلٍ فِيَّ مَغْمَزٌ، الذَّلِيلُ عِنْدِي عَزِيزٌ حَتَّى آخُذَ الْحَقَّ لَهُ، وَالْقَوِيُّ عِنْدِي ضَعِيفٌ حَتَّى آخُذَ الْحَقَّ مِنْهُ، رَضِينَا عَنِ اللَّهِ قَضَاءَهُ، وَسَلَّمْنَا لِلَّهِ أمْرَهُ، أ تَرَانِي أكْذِبُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وآله، وَاللَّهِ لأنَا أوَّلُ مَنْ صَدَّقَهُ، فَلا أكُونُ أوَّلَ مَنْ كَذَبَ عَلَيْهِ، فَنَظَرْتُ فِي أمْرِي فَإذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي، وَإذَا الْمِيثَاقُ فِي عُنُقِي لِغَيْرِي.

Sermon 37

Amīr al-Mu'minīn's statement, which runs like a sermon, about his own virtues; he delivered it following the Nahrawān battle:

"I discharged duties when others lost courage (to do so), and I came

forward when others hid themselves. I spoke when others remained mum. I struck with the Divine light when others remained standing by. I was the quietest of them with words but the highest in going forward with deed. I cleaved to its rein and applied myself solely to its pledge, like the mountain which neither sweeping wind can move nor storms can shake. No one could find fault with me, nor could anyone speak ill of me.

"The lowly person is in my view worthy of honor till I secure (his) right for him, while the strong person is in my view weak till I take from him what does not belong to him. We are happy with the destiny ordained by Allāh and have submitted to the command of Allāh. Do you think that I will speak lies about the Prophet of Allāh ﷺ? By Allāh, I am surely the first to testify to him, so I will not be the first to falsify him. I looked at my affairs and found that my obedience should have precedence over my allegiance, while my pledge to him is a trust round my neck."



من كلام له عليه السلام، وفيها علة تسمية الشبهة "شبهة"، ثم بيان حال الناس فيها

وَإِنَّمَا سُمِّيَتِ الشُّبْهَةُ شُبْهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضِيَاؤُهُمْ فِيهَا الْيَقِينُ وَدَلِيلُهُمْ سَمْتُ الْهُدَى وَأَمَّا أَعْدَاءُ اللَّهِ فَدُعَاؤُهُمْ فِيهَا الضَّلَالُ وَدَلِيلُهُمُ الْعَمَى فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ وَلَا يُعْطَى الْبَقَاءَ مَنْ أَحَبَّهُ.

Sermon 38
About the naming "doubt," the disparagement of those who are in the state of doubt

"Doubt is named so because it looks like the truth. As for thoe who love Allāh, their conviction serves them like light, the direction of the right path (itself) serves as their guide, whereas the enemies of Allāh, in time of doubt they advocate misguidance in the darkness of doubt. Their guide is blindness. One who fears death cannot escape it, nor can one who fears for the eternal life secure it."



من خطبة له عليه السلام خطبها عند علمه بغزوة النعمان بن بشير، صاحب معاوية، لعين التمر، وفيها يبدي عذره، ويستنهض الناس لنصرته

مُنِيتُ بِمَنْ لا يُطِيعُ إِذَا أَمَرْتُ وَلا يُجِيبُ إِذَا دَعَوْتُ لا أَبَا لَكُمْ مَا تَنْتَظِرُونَ بِنَصْرِكُمْ رَبَّكُمْ أَ مَا دِينٌ يَجْمَعُكُمْ وَلا حَمِيَّةَ تُحْمِشُكُمْ أَقُومُ فِيكُمْ مُسْتَصْرِخاً وَأُنَادِيكُمْ مُتَغَوِّثاً فَلا تَسْمَعُونَ لِي قَوْلا وَلا تُطِيعُونَ لِي أَمْراً حَتَّى تَكَشَّفَ الأُمُورُ عَنْ عَوَاقِبِ الْمَسَاءَةِ فَمَا يُدْرَكُ بِكُمْ ثَارٌ وَلا يُبْلَغُ بِكُمْ مَرَامٌ دَعَوْتُكُمْ إِلَى نَصْرِ إِخْوَانِكُمْ فَجَرْجَرْتُمْ جَرْجَرَةَ الْجَمَلِ الأَسَرِّ وَتَثَاقَلْتُمْ تَثَاقُلَ النِّضْوِ الأَدْبَرِ ثُمَّ خَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتَذَائِبٌ ضَعِيفٌ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ.

قال السيد الشريف: أقول، قوله (عليه السلام) " متذائب " أي مضطرب من قولهم تذاءبت الريح أي اضطرب هبوبها و منه سمي الذئب ذئبا لاضطراب مشيته.

Sermon 39

An excerpt from one of the sermons of the Commander of the Faithful ﷺ which he ﷺ delivered when he came to know that al-Nu`mān ibn Bashīr, a supporter of Mu`āwiyah, invaded Ayt at-Tamr. In it, he explains his argument, urging people to support him:

"I am faced with men who do not obey when I order them or respond when I call on them. May you have no father! (Woe unto you!) What are you waiting for so you would rise for the cause of Allāh? Does not faith join you together? Does the sense of shame not motivate you? I stand among you shouting, calling you for help, yet you do not listen to my word and do not obey till circumstances show their bad consequences. No blood can be avenged through you, no purpose can be achieved through you. I called on you to help your brethren, but you made noises like a camel having pain in the stomach, turning loose like a camel with a thin back. Then a wavering weak contingent came to me from among you: كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ ... *as if they are being led to death as they look on* (Qur'ān, 8:6)."[1]

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[1] Mu`wiyah sent a contingent of two thousand soldiers under the command

Sayyid ar-Radi says the following: "Amīr al-Mu'minīn's word *mutadha'ib* means *mudtarib* (i.e. moved or troubled), as they say *tadha' abat ar-rih* (i.e. the winds blow in a troubled manner). Similarly the wolf is called *dhi'b* ذئب because of its unsteady movement."



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of an-Nu`mān ibn Bashīr to assault Ayn at-Tamr area. This place was a defence base of Amīr al-Mu'minīn ﷺ near Kūfa where Mālik ibn Ka`b al-Arhabi was in charge. Although there were a thousand combatants under his command, at that moment, only a hundred men were present. When Mālik noticed the advance of the enemy force, he wrote Amīr al-Mu'minīn ﷺ for reinforcements. When Amīr al-Mu'minīn ﷺ received his letter, he asked people to go to his relief, but only three hundred men responded. As a result, Amīr al-Mu'minn ﷺ was very much disgusted. He delivered this sermon to admonish them. When Amīr al-Mu'minīn ﷺ reached his house after delivering the sermon, `Adiy ibn Hatim at-Tā'i came and said, "O Amīr a-Mu'minin! A thousand men of Banū Tay' are under my command. If you wish, I shall send them off." Amīr al-Mu'minīn ﷺ said, "It does not look good that people of only one tribe should meet the enemy. Prepare your force in the Valley of an-Nukhayla." Accordingly, he went there and called people to *jihād*. Besides Banū Tay, only one thousand combatants also assembled. They were still preparing to set off when word from Mālik ibn Ka`b reached them that there was no need for help since he had repulsed the enemy. The reason for this was: Mālik had hastily sent `Abdullāh ibn Hawalah al-Azdi off to Qarzah ibn Ka`b al-Ansāri and Mikhnaf ibn Sulaym al-Azdi so that if there was delay in the arrival of reinforcemetns from Kūfa, he could get help from here in time. Abdullāh went to both, but he secured no help from Qarzah. However, Mikhnaf ibn Sulaym had mobilized fifty persons under the command of `Abd ar-Rahmān ibn Mikhnaf, and they arrived almost in the evening. Until that time, the two thousand men (of the enemy) had not been able to subdue Mālik's hundred men...! When an-Nu'mān saw these fifty men, he thought that their forces had started coming in, so he fled away from the battlefield. Even in their retreat, Mālik attacked them from the rear and killed three of their men.

من كلام له عليه السلام في الخوارج لما سمع قولهم "لا حكم إلا لله"

قَالَ عليه السلام: كَلِمَةُ حَقٍّ يُرَادُ بِهَا بَاطِلٌ. نَعَمْ إِنَّهُ لَا حُكْمَ إِلَّا لِلَّهِ، وَلَكِنْ هَؤُلَاءِ يَقُولُونَ لَا إِمْرَةَ إِلَّا لِلَّهِ، وَإِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ وَيَسْتَمْتِعُ فِيهَا الْكَافِرُ وَيُبَلِّغُ اللَّهُ فِيهَا الْأَجَلَ وَيُجْمَعُ بِهِ الْفَيْءُ وَيُقَاتَلُ بِهِ الْعَدُوُّ وَتَأْمَنُ بِهِ السُّبُلُ وَيُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِيِّ حَتَّى يَسْتَرِيحَ بَرٌّ وَيُسْتَرَاحَ مِنْ فَاجِرٍ.

وَفِي رِوَايَةٍ أُخْرَى أَنَّهُ (عليه السلام) لَمَّا سَمِعَ تَحْكِيمَهُمْ قَالَ:

حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ. وَقَالَ: أَمَّا الْإِمْرَةُ الْبَرَّةُ فَيَعْمَلُ فِيهَا التَّقِيُّ وَأَمَّا الْإِمْرَةُ الْفَاجِرَةُ فَيَتَمَتَّعُ فِيهَا الشَّقِيُّ إِلَى أَنْ تَنْقَطِعَ مُدَّتُهُ وَتُدْرِكَهُ مَنِيَّتُهُ.

Sermon 40

When Amīr al-Mu'minīn عليه السلام heard the cry of the Khārijites that the judgment belongs only to Allāh, he said:

"The statement is right, but what (they think) it means is wrong. It is true that verdict lies only with Allāh, but these people say that (the function of) governance belongs only to Allāh. The fact is that there is no escape for men from rulers, be they good or bad. The faithful persons perform (good) deeds in his rule, while the unfaithful enjoy (worldly) benefits in it. During the rule, Allāh will carry everything to its end. Through the ruler, taxes are collected, the enemy is fought, roadways are protected and the right of the weak is taken from the strong till the virtuous enjoy peace and are allowed protection from (the oppression of) the wicked."

Another version of the same sermon:

When Amīr al-Mu'minīn عليه السلام heard the cry of the Khirijites on the afore-mentioned verdict, he said:

"I expect the verdict of Allāh to be against you." Then he went on to say, "As for a good government, the pious man performs good deeds in it, while in a bad government, the wicked person enjoys till his time is over and death overtakes him."



من خطبة له عليه السلام وفيها ينهى عن الغدر ويحذر منه

أَيُّهَا النَّاسُ إِنَّ الْوَفَاءَ تَوْأَمُ الصِّدْقِ وَلَا أَعْلَمُ جُنَّةً أَوْقَى مِنْهُ وَمَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعُ وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدِ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْغَدْرَ كَيْساً وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيلَةِ مَا لَهُمْ قَاتَلَهُمُ اللَّهُ قَدْ يَرَى الْحُوَّلُ الْقُلَّبُ وَجْهَ الْحِيلَةِ وَدُونَهَا مَانِعٌ مِنْ أَمْرِ اللَّهِ وَنَهْيِهِ فَيَدَعُهَا رَأْيَ عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا وَيَنْتَهِزُ فُرْصَتَهَا مَنْ لَا حَرِيجَةَ لَهُ فِي الدِّينِ.

Sermon 41

From a sermon in which he condemns treachery, warning against it:

"O people! Surely the fulfillment of a pledge is the twin of the truth. I do not know a better shield than it. One who realizes the reality of the return (to the other life) refuses (submission to the dynamic of) betrayal. We are in a period when most people regard betrayal as wisdom. These days, the ignorant call it excellence of cunning. What is the matter with them? May Allāh destroy them. One who has been through the thick and thin of life finds the excuses to be preventing him from acquiescing to the orders and prohibitions of Allāh. Yet he disregards them despite the capability (to succumb to them and to follow the commands of Allāh), while one who has no restraints of religion seizes the opportunity (and accepts the excuses for not following the commands of Allāh)."



من كلام له عليه السلام وفيه يحذر من اتباع الهوى وطول الأمل في الدنيا

أَيُّهَا النَّاسُ إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ اثْنَانِ اتِّبَاعُ الْهَوَى وَطُولُ الْأَمَلِ فَأَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ. أَلَا وَإِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَّاءَ فَلَمْ يَبْقَ مِنْهَا

إِلَّا صُبَابَةً كَصُبَابَةِ الْإِنَاءِ، اصْطَبَّهَا صَابُّهَا. أَلَا وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ، وَلِكُلٍّ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ كُلَّ وَلَدٍ سَيُلْحَقُ بِأَبِيهِ يَوْمَ الْقِيَامَةِ، وَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَداً حِسَابٌ وَلَا عَمَلَ.

قال الشريف: أقول، " الحذاء السريعة "، و من الناس من يرويه " جذاء ".

Sermon 42
About heart's desires and extended worldly hopes

"O people! What I fear most about you are two things: acting according to desires and extending hopes too far. Acting according to (personal) desires prevents (the admission of) truth; as regarding over-extended hope, it makes one forget the next life. You should know that this world is moving rapidly and nothing has remained of it except the last particles like dregs of a vessel which has already been emptied. Beware, the Hereafter is advancing, and each of these worlds (this and the one to come) has sons (followers). You should become sons of the Hereafter and not become sons of this world because on the Day of Judgment, every son will cling to his mother. Today is the day of deed, and there is no reckoning, while tomorrow will be the day of reckoning wherein there will be no (opportunity for) deed."

Sayyid ar-Radi says the following: "*Al-hadhadha* الحذاء means rapid, but some people have read it *jadhdha* الجذاء. According to this version, the meaning could be that the cycle of worldly enjoyments will soon come to an end."



ومن كلام له عليه السلام وقد أشار عليه أصحابه بالاستعداد لحرب أهل الشام بعد إرساله جرير بن عبد الله البجلي إلى معاوية ولم ينزل معاوية على بيعته

إِنَّ اسْتِعْدَادِي لِحَرْبِ أَهْلِ الشَّامِ وَجَرِيرٌ عِنْدَهُمْ إِغْلَاقٌ لِلشَّامِ وَصَرْفٌ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ

أَرَادُوهُ وَلَكِنْ قَدْ وَقَّتُّ لِجَرِيرٍ وَقْتاً لَا يُقِيمُ بَعْدَهُ إِلَّا مَخْدُوعاً أَوْ عَاصِياً وَالرَّأْيُ عِنْدِي مَعَ الْأَنَاةِ فَأَرْوِدُوا وَلَا أَكْرَهُ لَكُمُ الْإِعْدَادَ وَلَقَدْ ضَرَبْتُ أَنْفَ هَذَا الْأَمْرِ وَعَيْنَهُ وَقَلَّبْتُ ظَهْرَهُ وَبَطْنَهُ فَلَمْ أَرَ لِي فِيهِ إِلَّا الْقِتَالَ أَوِ الْكُفْرَ بِمَا جَاءَ مُحَمَّدٌ صلى الله عليه وآله إِنَّهُ قَدْ كَانَ عَلَى الْأُمَّةِ وَالٍ أَحْدَثَ أَحْدَاثاً وَأَوْجَدَ النَّاسَ مَقَالًا فَقَالُوا ثُمَّ نَقَمُوا فَغَيَّرُوا.

Sermon 43

After Amīr al-Mu'minīn ﷺ had sent Jarīr ibn Abdullāh al-Bajali to Mu`āwiyah (for securing his oath of allegiance), some of his companions suggested preparation to fight him. He ﷺ said:

"My preparation for battling the people of Syria while Jarīr ibn Abdullāh al-Bajali is still there will be closing the door on Syria and thereby preventing its people from performing a good deed (i.e. swearing the oath of allegiance) if that, indeed, is their intention. However, I have fixed a deadline for Jarīr after which he will not stay there without either deception or disobedience.

"I am in favor of patience, so wait a while. (In the meantime) I do not dislike your preparations.

"I have observed this matter thoroughly from all sides, but I do not find any way except war or heresy. Certainly, there was a ruler over the people (before me) who brought about new (un-Islamic) things and compelled the people to speak out. So they did speak, then rose and changed the whole system."



من كلام له عليه السلام: لما هرب مصقلة بن هبيرة الشيباني إلى معاوية، وكان قد ابتاع سبي بني ناجية من عامل أمير المؤمنين عليه السلام وأعتقهم، فلما طالبه بالمال خاس به وهرب إلى الشام

قَبَّحَ اللَّهُ مَصْقَلَةَ؛ فَعَلَ فِعْلَ السَّادَةِ وَفَرَّ فِرَارَ الْعَبِيدِ، فَمَا أَنْطَقَ مَادِحَهُ حَتَّى أَسْكَتَهُ، وَلَا صَدَّقَ وَاصِفَهُ حَتَّى بَكَّتَهُ، وَلَوْ أَقَامَ لَأَخَذْنَا مَيْسُورَهُ وَانْتَظَرْنَا بِمَالِهِ وُفُورَهُ.

Sermon 44

Masqalah ibn Hubayrah ash-Shaybāni fled to Mu`āwiyah because he had purchased captives from Banū Najiyah from an official of Amīr al-Mu'minīn ﷺ whom he set free. But when the Imām ﷺ demanded the price, al-Shaybāni thwarted it and ran away to Syria. Amīr al-Mu'minīn ﷺ then said:

"May Masqalah be condemned. He acted like the noble but fled like a slave. Before his admirer could speak (about him), he silenced them. Before his eulogist could testify to his good deeds, he shut his mouth. If he had stayed behind, we would have taken from him what he could easily pay and waited for payment of the balance till his money increased."

Following the "arbitration", the Khārijites rose in defiance. A Khārijite man of Banū Najiyah named al-Khirrit ibn Rashīd an-Naji began instigating people and set off towards al-Madā'in with a group killing and marauding. Amīr al-Mu'minīn ﷺ sent Ziyād ibn Khasafah with three hundred men to check him. When the two forces met at al-Madā'in they attacked each other with swords. Only one encounter or so had taken place when the gloom of evening prevailed and the battle had to be stopped. In the morning, Ziyād's men indicated that five dead bodies of the Khārijites were lying down, and that they themselves had cleared off the battlefield. Seeing this, Ziyād set off for Basra along with his men. There, he came to know that the Khārijites had gone to Ahwaz. Ziyād did not move onwards for lack of force, informing Amīr al-Mu'minīn ﷺ of it. Amīr al-Mu'minīn ﷺ ordered Ziyād back and sent Ma`qil ibn Qays ar-Riyāhi with two thousand experienced combatants to Ahwaz (southern Iran) and wrote the governor of Basra, Abdullāh ibn Abbās, to send two thousand swordsmen of Basra to help Ma`qil. Consequently, the contingent from Basra also joined them at Ahwaz. Following proper organization, they were prepared to attack the enemy. But al-Khirrit marched on with his men to the hills of Ram-Hurmuz. These people also followed him and overtook him near these hills. Both arrayed their forces and started attacking each other. The result of this encounter was that three hundred and

seventy Khārijites were killed on the battlefield, while the rest ran away. Ma`qil informed Amīr al-Mu'minīn ﷺ of his performance and of the enemy's defeat which Amīr al-Mu'minīn ﷺ directed him to chase them and to disintegrate their power so that they should not be able to raise heads again. On receipt of this order, Ma`qil moved on and overtook them on the coast of the Gulf where al-Khirrit had by persuasion secured people's cooperation, enlisting men from here and there till he had collected a considerable force. When Ma`qil reached there, he raised the flag of peace, announcing that those who had been collected from here and there should flee. They would not be assaulted. The effect of this announcement was that with the exception of al-Khirrit's own community, all others deserted him. He organized those very men and commenced the battle, but the brave combatants of Basra and Kūfa displayed such excellent in the use of their swords that in a short time one hundred and seventy men from among the insurgents were killed while an-Nu`mān ibn Suhban ar-Rasibi encountered al-Khirrit (ibn Rashīd an-Naji), eventually attacking and killing him. Soon after its fall, the enemy lost ground, fleeing away from the battlefield. Thereafter, Ma`qil collected all the men, women and children from their camps at one place. From among them, those who were Muslims were released after swearing the oath of allegiance. Those who had turned heretics were called on to re-embrace their submission to the will of Allāh (Islam). Consequently all except an old Christian secured their release by accepting Islam, but the old man was killed. Then, Ma`qil took with him those Christians of Banū Najiyah who had taken part in this rebellion together with their families. When Ma`qil reached Ardashir-Khurrah (a city in Iran), these prisoners wailed and cried before Governor Masqalah ibn Hubayrah ash-Shaybāni, beseeching in all humility to do something for their release. Masqalah sent word to Ma`qil through Dhuhl ibn al-Hārith to sell these prisoners to him. Ma`qil agreed and sold those prisoners to him for five hundred thousand Dirhams, telling him to dispatch the price immediately to Amīr al-Mu'minīn ﷺ. He said that he was sending the first installment at once and the remaining installments will also be sent soon. When Ma`qil met Amīr al-Mu'minīn ﷺ, he related the whole event to him. Amīr al-Mu'minīn ﷺ ratified this deed and waited for the price for some time, but Masqalah observed such deep

silence as if nothing was due from him. At last, Amīr al-Mu'minīn ﷺ sent a messenger to him with word to either send the price or to go there himself. On Amīr al-Mu'minīn's order, he came to Kūfa and on demand of the price, he paid two hundred thousand dirhams. But in order to evade paying the balance, he went to Mu`āwiyah, who appointed him governor of Tabaristan. When Amīr al-Mu'minīn ﷺ came to know all this, he spoke these words (as in this sermon). Its summary is: Had he stayed, we wiould have been considerate to him in demanding the price and will have waited for an improvement of his financial condition. But he fled like slaves after displaying an act of show. Talk about his high perseverance had just started when people began to discuss his baseless and lowly origin.



من خطبة له عليه السلام وهو بعض خطبة طويلة خطبها يوم الفطر وفيها يحمد الله ويذم الدنيا

حمد الله

الحَمْدُ لِلَّهِ غَيْرَ مَقْنُوطٍ مِنْ رَحْمَتِهِ وَلَا مَخْلُوٍّ مِنْ نِعْمَتِهِ وَلَا مَأْيُوسٍ مِنْ مَغْفِرَتِهِ وَلَا مُسْتَنْكَفٍ عَنْ عِبَادَتِهِ الَّذِي لَا تَبْرَحُ مِنْهُ رَحْمَةٌ وَلَا تُفْقَدُ لَهُ نِعْمَةٌ.

ذم الدنيا

وَالدُّنْيَا دَارٌ مُنِيَ لَهَا الفَنَاءُ وَلِأَهْلِهَا مِنْهَا الجَلَاءُ وَهِيَ حُلْوَةٌ خَضْرَاءُ وَقَدْ عَجِلَتْ لِلطَّالِبِ وَالْتَبَسَتْ بِقَلْبِ النَّاظِرِ فَارْتَحِلُوا مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ وَلَا تَسْأَلُوا فِيهَا فَوْقَ الكَفَافِ وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ البَلَاغِ.

Sermon 45

An excerpt from a lengthy sermon of the Commander of the Faithful ﷺ which he ﷺ delivered on Eidul-Fitr. In it, he ﷺ praises Allāh and denounces life in this world:

"Praise is due to Allāh from Whose mercy no one loses hope, from

Whose bounty no one is deprived, from Whose forgiveness no one is disappointed and for Whose worship no one is too high. His mercy never ceases and His bounty is never missed.

"This world is a place for which destruction is ordained and the departure of its inhabitants is destined. It is sweet and green. It hastens towards its seeker and attaches itself to the viewer's heart. So depart from here with the best of provision available with you, and do not ask herein more than what is enough, and do not demand from it more than subsistence."



من كلام له عليه السلام عند عزمه على المسير إلى الشام و هو دعاء دعا به ربه عند وضع رجله في الركاب

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَأَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ، وَلَا يَجْمَعُهُمَا غَيْرُكَ، لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ مُسْتَصْحَباً، وَالْمُسْتَصْحَبُ لَا يَكُونُ مُسْتَخْلَفاً.

قال السيد الشريف رضي الله عنه: و ابتداء هذا الكلام مروي عن رسول الله صلى الله عليه وآله وقد قفاه أمير المؤمنين عليه السلام بأبلغ كلام و تممه بأحسن تمام من قوله " و لا يجمعهما غيرك " إلى آخر الفصل.

Sermon 46
When Amīr al-Mu'minīn ﷺ decided to march towards Syria, he made these statements:

"Lord! I seek Your protection from the hardships of the journey, from the grief of returning and from the scene of devastation of property and lives. O Allāh! You are the companion in the journey, You protect the one who has left his family behind. None except You can join these two because one who is left behind cannot be a companion on a journey, nor can one who is in company on a journey be left behind."

Sayyid ar-Radi says the following: "The earlier part of his sermon is related from the Prophet ﷺ, but Amīr al-Mu'minīn ؑ has completed it very aptly by adding most eloquent sentences at the end. This addition is from *None except You can join...* up to the end."



من كلام له عليه السلام في ذكر الكوفة

كَأنّي بكِ يا كُوفةُ تُمدّين مدَّ الأديمِ العُكَاظِيِّ تُعرَكينَ بالنّوازلِ وتُركَبين بالزّلازلِ وإنّي لأعلمُ أنّهُ ما أرادَ بكِ جبّارٌ سوءاً إلّا ابتلاهُ اللهُ بشاغلٍ ورماهُ بقاتلٍ

Sermon 47
From a statement which he ؑ made about Kūfa

"O Kūfa! It is as though I see you being dragged like the tanned leather of `Ukāz[1] in the market, scraped by calamities and ridden by severe troubles. I certainly[2] know that if any tyrant harbors evil for

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[1]During pre-Islamic days, a market used to be organized every year near Mecca. Its name was `Ukāz where mostly hides were traded and, as a result, tanned leather was associated with it. Besides the sales and purchases, poetic contests were also arranged and Arabs used to attract admiration by reciting their poems some of which, the very best, used to be written down on deer skin and hung on the Ka`ba. After Islam, because of a better congregation during the *hajj*, this market gradually disappeared.

[2]This prediction of Amīr al-Mu'minīn ؑ was fulfilled word for word, and the world saw how the people who had committed tyranny and oppression on the strength of their worldly power had to face a tragic end. The ways of their own destruction were engendered by their blood-shedding and homicidal activities. Consequently, the end of Ziyād ibn Abīh (son of his unknown father) was that when he intended to deliver a speech to vilify Amīr al-Mu'minīn ؑ, he was suddenly struck with paralysis, so much so that he could never get out of his bed till his miserable death. The end of the bloodshed perpetrated by Ubaydullāh ibn

you, Allāh will afflict him with worry and fling him with a killer (set someone on him to finish him)."



من خطبة له عليه السلام عند المسير إلى الشام قيل إنه خطب بها وهو بالنخيلة خارجا من الكوفة إلى صفين

الحَمْدُ لله كُلما وقب لَيْلٌ وغسق والحَمْدُ للهِ كُلَّما لاحَ نَجْمٌ وَخَفَقَ والحمْدُ للهِ غَيْر مَفْقُودِ الإنعام ولا مُكافإ الإفضال أمّا بعْدُ، فقدْ بعثتُ مُقدّمتي وأمرْتُهُمْ بِلُزُوم هذا المِلطاطِ حتّى يأتيهُمْ أمْري وقدْ رأيْتُ أنْ أقطعَ هذهِ النُّطْفةَ إلى شِرْذمةٍ مِنْكُمْ مُوطّنين أكْنافَ دجْلةَ فأنْهضهُمْ معَكُمْ إلى عدُوّكُمْ وأجْعلهُمْ منْ أمْداد القُوّة لكُمْ.

قال السيد الشريف: أقول: يعني عليه السلام بالملطاط هاهنا السمت الذي أمرهم بلزومه، وهو شاطئ الفرات، ويقال ذلك أيضا لشاطئ البحر، وأصله ما استوى من الأرض. و يعني بالنطفة ماء الفرات، وهو من غريب العبارات وعجيبها.

Sermon 48

An excerpt from a sermon which he ﷺ delivered at the time of marching towards Syria. It is said that he ﷺ delivered it when he ﷺ was at the Nukhayla marching out of Kūfa towards Siffīn:

"Praise is due to Allāh whenever night spreads its darkenss. Praise is all due to Allāh whenever the stars shine and set. And Praise is all due to Allāh Whose bounty never misses and whose favors cannot be repaid.

Ziyād came when he fell prey to leprosy; eventually, blood thirsty swords put him to death. The ferocity and savagery of al-Hajjāj ibn Yūsuf ath-Thaqafi drove him to the fate that snake-like worms cropped up inside his stomach as a result of which he died following a very severe pain. `Omar ibn Hubayrah al-Fizāri died of leucoderma. Khālid ibn Abdullāh al-Qasri suffered the hardships of prison and was killed in a terrible way. Mis`ab ibn az-Zubayr and Yazīd ibn al-Muhallab ibn Abū Sufrah were also killed by the sword, just to name few.

"Well, I have sent forth my vanguard[1] and have issued orders to remain in the camp on this bank of the river till my further orders reach them. My intention is that I should cross this water over to the small habitation of people residing on the banks of the Tigris and motivate them to march with you towards the enemy, keeping them as an auxiliary force for you."



من كلام له عليه السلام، وفيه جملة من صفات الربوبية والعلم الإلهي

الحَمْدُ لِلَّهِ الَّذِي بَطَنَ خَفِيَّاتِ الأُمُورِ وَدَلَّتْ عَلَيْهِ أَعْلَامُ الظُّهُورِ وَامْتَنَعَ عَلَى عَيْنِ الْبَصِيرِ فَلَا عَيْنُ مَنْ لَمْ يَرَهُ تُنْكِرُهُ وَلَا قَلْبُ مَنْ أَثْبَتَهُ يُبْصِرُهُ سَبَقَ فِي الْعُلُوِّ فَلَا شَيْءَ أَعْلَى مِنْهُ وَقَرُبَ فِي الدُّنُوِّ فَلَا شَيْءَ أَقْرَبُ مِنْهُ فَلَا اسْتِعْلَاؤُهُ بَاعَدَهُ عَنْ شَيْءٍ مِنْ خَلْقِهِ وَلَا قُرْبُهُ سَاوَاهُمْ فِي الْمَكَانِ بِهِ لَمْ يُطْلِعِ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ وَلَمْ يَحْجُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ فَهُوَ الَّذِي تَشْهَدُ لَهُ أَعْلَامُ الْوُجُودِ عَلَى إِقْرَارِ قَلْبِ ذِي الْجُحُودِ تَعَالَى اللَّهُ عَمَّا يَقُولُهُ الْمُشَبِّهُونَ بِهِ وَالْجَاحِدُونَ لَهُ عُلُوّاً كَبِيراً.

Sermon 49

From a statement which he ﷺ made in which he recounts some divine Attributes and sacred knowledge:

"Praise is all due to Allāh Who knows what is inside all hidden things, and towards Whom all open things are guided. He cannot be seen by the eyes of onlookers, but the eyes which do not see Him cannot deny Him, while the mind that proves His existence cannot perceive Him. He is so high in sublimity, nothing can be more sublime. In nearness, He is so near that no one can be nearer than Him. But his sublimity does not put Him at a distance from anything

[1]Sayyid ar-Radi says the following: "Here by *mitat* (in the original Arabic text), Amīr al-Mu'minīn ﷺ means the direction wherein he had ordered the men to camp, and that was the bank of the Euphrates. *Mitat* is used for a river bank, although its literal meaning is a level ground, whereas by *nutfa*, he means the water of the Euphrates, and these are amazing expressions."

of His creation, nor does His nearness bring them on an equal level with Him. He has not informed the (human) intelligence about the limits of His qualities, for they have no limits. Nevertheless, He has not prevented it from securing any essential knowledge of Him. He is such that all signs of existence testify for Him till a denying mind eventually believes in Him. Allāh is sublime beyond what is described by those who liken Him to things or those (atheists) who deny His existence."



من كلام له عليه السلام، وفيه بيان لما يخرب العالم به من الفتن، و بيان هذه الفتن

إنَّمَا بَدْءُ وُقُوعِ الفِتَنِ أهْوَاءٌ تُتَّبَعُ وَأحْكَامٌ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللّهِ وَيَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالًا عَلَى غَيْرِ دِينِ اللّهِ فَلَوْ أنَّ البَاطِلَ خَلَصَ مِنْ مِزَاجِ الحَقِّ لَمْ يَخْفَ عَلَى المُرْتَادِينَ وَلَوْ أنَّ الحَقَّ خَلَصَ مِنْ لَبْسِ البَاطِلِ انْقَطَعَتْ عَنْهُ ألْسُنُ المُعَانِدِينَ وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِغْثٌ وَمِنْ هَذَا ضِغْثٌ فَيُمْزَجَانِ فَهُنَالِكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أوْلِيَائِهِ وَيَنْجُو الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللّهِ الحُسْنَى.

Sermon 50
His statement ﷺ explaining the seditions that destroy the world:

"The bases of the occurrence of evils are those desires which are acted on, and the orders that are innovated. They are against the Book of Allāh. People cooperate with each other about them even though it is against the religion of Allāh. If wrong had been pure and unmixed, it will not be hidden from those who are in search of it. And if right had been pure without admixture of wrong, those who bear hatred towards it will have been silenced. However, what is done is that something is taken from here and something from there, and the two are mixed! At this stage, Satan overpowers his own friends, and they alone escape for whom virtue has already been apportioned by Allāh."



من خطبة له عليه السلام لما غلب أصحاب معاوية أصحابه عليه السلام على شريعة الفرات بصفين و منعوهم الماء

قَدِ اسْتَطْعَمُوكُمُ الْقِتَالَ فَأَقِرُّوا عَلَى مَذَلَّةٍ وَتَأْخِيرِ مَحَلَّةٍ أَوْ رَوُّوا السُّيُوفَ مِنَ الدِّمَاءِ تَرْوَوْا مِنَ الْمَاءِ فَالْمَوْتُ فِي حَيَاتِكُمْ مَقْهُورِينَ وَالْحَيَاةُ فِي مَوْتِكُمْ قَاهِرِينَ أَلَا وَإِنَّ مُعَاوِيَةَ قَادَ لُمَةً مِنَ الْغُوَاةِ وَعَمَّسَ عَلَيْهِمُ الْخَبَرَ حَتَّى جَعَلُوا نُحُورَهُمْ أَغْرَاضَ الْمَنِيَّةِ.

Sermon 51

During the Battle of Siffīn, the men who were fighting on the side of Mu`āwiyah overpowered the men of Amīr al-Mu'minīn ﷷ, occupying the bank of the Euphrates River and preventing others from having access to its water. It is then that Amīr al-Mu'minīn ﷷ said the following:

"They are asking you for morsels of the battle. So, either you remain in ignominy and the lowest status or drench your swords with blood and quench your thirst. Real death is to live in subjugation, while real life is in dying as subjugators. Beware, Mu`āwiyah is leading a small group of insurgents and has kept them in the dark about the true facts with the result that they have made their bosoms the targets of death."

Amīr al-Mu'minīn ﷷ had not yet reached Siffīn when Mu`āwiyah posted forty thousand of his fighting men on the bank of the Euphrates River in order to block the way to the watering place, so that none except the Syrians could use the water. When Amīr al-Mu'minīn's force alighted there, they found that there was only one possibility for reaching the watering place. If it existed, it was difficult to reach due to their having to cross high hillocks. Amīr al-Mu'minīn ﷷ sent the great *sahābi* Sa`sa`ah ibn Suhān` al-`Abdi to Mu`āwiyah with the request to ease his men's control over the water. Mu`āwiyah refused. On his side, Amīr al-Mu'minīn's army was acutely suffering of thirst. When Amīr al-Mu'minīn ﷷ noticed this

situation, he said, "Get up and secure water by dint of the sword." Consequently, those thirsty persons drew their swords out of their sheaths, put arrows in their bows and were able to remove Mu`āwiyah's men. They went down to the river, forcing its guards to flee away. They then took control of the watering place.

Now, Amīr al-Mu'minīn's men also desired that just as Mu`āwiyah had put restrictions on having access to the water by occupying its banks, the same treatment should be meted to Mu`āwiyah and his men, that no Syrian should be allowed to have water, thus everyone of them should be caused to die of thirst. But Amīr al-Mu'minīn ﷺ said, "Do you want to take the same brutal step which these Syrians had taken? Never prevent anyone from having access to the water. Whoever wants to drink, may drink, and whoever wants to take away may take away." Consequently, despite the occupation of the River by Amīr alMu'minīn's army, no one was prevented from the water; everyone was given full access to it.



من خطبة له عليه السلام، و هي في التزهيد في الدنيا و ثواب الله للزاهد و نعم الله على الخلق

التزهيد في الدنيا

أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ وَآذَنَتْ بِانْقِضَاءٍ وَتَنَكَّرَ مَعْرُوفُهَا وَأَدْبَرَتْ حَذَّاءَ فَهِيَ تَحْفِزُ بِالْفَنَاءِ سُكَّانَهَا وَتَحْدُو بِالْمَوْتِ جِيرَانَهَا وَقَدْ أَمَرَّ فِيهَا مَا كَانَ حُلْواً وَكَدِرَ مِنْهَا مَا كَانَ صَفْواً فَلَمْ يَبْقَ مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ الْإِدَاوَةِ أَوْ جُرْعَةٌ كَجُرْعَةِ الْمَقْلَةِ لَوْ تَمَزَّزَهَا الصَّدْيَانُ لَمْ يَنْقَعْ فَأَزْمِعُوا عِبَادَ اللَّهِ الرَّحِيلَ عَنْ هَذِهِ الدَّارِ الْمَقْدُورِ عَلَى أَهْلِهَا الزَّوَالُ وَلَا يَغْلِبَنَّكُمْ فِيهَا الْأَمَلُ وَلَا يَطُولَنَّ عَلَيْكُمْ فِيهَا الْأَمَدُ.

ثواب الزهاد

فَوَاللَّهِ لَوْ حَنَنْتُمْ حَنِينَ الْوُلَّهِ الْعِجَالِ وَدَعَوْتُمْ بِهَدِيلِ الْحَمَامِ وَجَأَرْتُمْ جُؤَارَ مُتَبَتِّلِي الرُّهْبَانِ وَخَرَجْتُمْ إِلَى اللَّهِ مِنَ الْأَمْوَالِ وَالْأَوْلَادِ الْتِمَاسَ الْقُرْبَةِ إِلَيْهِ فِي ارْتِفَاعِ دَرَجَةٍ عِنْدَهُ أَوْ غُفْرَانِ سَيِّئَةٍ أَحْصَتْهَا كُتُبُهُ وَحَفِظَتْهَا رُسُلُهُ لَكَانَ قَلِيلاً فِيمَا أَرْجُو لَكُمْ مِنْ ثَوَابِهِ وَأَخَافُ عَلَيْكُمْ مِنْ عِقَابِهِ.

نعم الله

وَتَاللَّهِ لَو انْمَاثَتْ قُلُوبُكُمُ انْمِيَاثًا وَسَالَتْ عُيُونُكُمْ مِنْ رَغْبَةٍ إِلَيْهِ أَوْ رَهْبَةٍ مِنْهُ دَمًا ثُمَّ عُمِّرْتُمْ فِي الدُّنْيَا مَا الدُّنْيَا بَاقِيَةٌ مَا جَزَتْ أَعْمَالُكُمْ عَنْكُمْ وَلَوْ لَمْ تُبْقُوا شَيْئًا مِنْ جُهْدِكُمْ أَنْعُمَهُ عَلَيْكُمُ الْعِظَامَ وَهُدَاهُ إِيَّاكُمْ لِلْإِيمَانِ.

Sermon 52

It is about asceticism, the renunciation of this life, the rewards the Almighty grants those who are ascetic and Allāh's blessings on His creation.

"The world is wrapping itself up and has announced its departure. Its known things have become strange, and it is speedily moving backwards. It is advancing its inhabitants towards destruction and driving its neighbors to death. Its sweet things (enjoyments) have become sour and its clear things have become polluted. Consequently, what has remained of it is just like the remaining water in a vessel or a mouthful of water in the measure. If a thirsty person drinks of it, his thirst shall not be quenched.

"O servants of Allāh! Get ready to get out of this world for whose inhabitants decay is ordained. Beware lest your heart's wishes should overpower you, nor should you take your stay (in life) to be long. By Allāh, if you cry like the she-camel that has lost its young or call out like the cooing of pigeons or make noise like devoted recluses and turn to Allāh, leaving your wealth and children as means to secure His nearness and a high status with Him or the forgiveness of sins which have been covered by His books and recorded by His angels..., it will not decrease His reward which I expect for you or retribution which I fear for you.

"By Allāh, if your hearts thoroughly melt and eyes shed tears of blood, either in hope for Him or for fear of Him, and if you are also allowed to live in this world all the time that it lasts, even then, your deeds cannot pay for His great bounties over you and His having guided you towards the creed."



من خطبة له عليه السلام في ذكرى يوم النحر وصفة الأضحية

وَمِنْ تَمَامِ الْأُضْحِيَّةِ اسْتِشْرَافُ أُذُنِهَا وَسَلَامَةُ عَيْنِهَا فَإِذَا سَلِمَتِ الْأُذُنُ وَالْعَيْنُ سَلِمَتِ الْأُضْحِيَّةُ وَتَمَّتْ وَلَوْ كَانَتْ عَضْبَاءَ الْقَرْنِ تَجُرُّ رِجْلَهَا إِلَى الْمَنْسَكِ.

قال السيد الشريف: و المنسك هاهنا المذبح.

A portion of the same sermon describing the Feast of Sacrifice (`Īd al-Adha) and sacrificial animals:

"For an animal to be fully fit for sacrifice, it is necessary that both its ears be raised upwards, and its eyes should be healthy. If the ears and eyes are healthy, the sacrificial animal is sound and perfect, even though its horns may be broken or if it drags its feet to the place of sacrifice."

Sayyid ar-Radi says the following: "Here, the place of sacrifice means the slaughter house."



من خطبة له عليه السلام، وفيها يصف أصحابه بصفين حين طال منعهم له من قتال أهل الشام

فَتَدَاكُّوا عَلَيَّ تَدَاكَّ الْإِبِلِ الْهِيمِ يَوْمَ وِرْدِهَا وَقَدْ أَرْسَلَهَا رَاعِيهَا وَخُلِعَتْ مَثَانِيهَا حَتَّى ظَنَنْتُ أَنَّهُمْ قَاتِلِيَّ أَوْ بَعْضُهُمْ قَاتِلُ بَعْضٍ لَدَيَّ وَقَدْ قَلَّبْتُ هَذَا الْأَمْرَ بَطْنَهُ وَظَهْرَهُ حَتَّى مَنَعَنِي النَّوْمَ فَمَا وَجَدْتُنِي يَسَعُنِي إِلَّا قِتَالُهُمْ أَوِ الْجُحُودُ بِمَا جَاءَ بِهِ مُحَمَّدٌ صلى الله عليه وآله فَكَانَتْ مُعَالَجَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَالَجَةِ الْعِقَابِ وَمَوْتَاتُ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوْتَاتِ الْآخِرَةِ.

Sermon 53

From one of his sermons ﷺ in which he describes his companions in Siffin when they were kept for long from fighting

the people of Syria:

"They leaped on me as camels leap on each other on their arrival at the watering place, having been let loose after their four legs had been unfastened, till I thought that they would either kill me or kill one another in front of me. I thought over this matter in and out to the extent that it prevented me from sleep. But I found no way except to either fight them or reject whatever has been brought by Muhammed ﷺ. I found that to face war was easier for me than to face the Divine retribution, and the hardships of this world to be easier than the hardships of the life to come."



من كلام له عليه السلام وقد استبطا أصحابه إذنه لهم في القتال بصفين

أمَّا قَوْلُكُمْ أ كُلَّ ذَلِكَ كَرَاهِيَةَ الْمَوْتِ فَوَاللَّهِ مَا أُبَالِي دَخَلْتُ إِلَى الْمَوْتِ أَوْ خَرَجَ الْمَوْتُ إِلَيَّ وَأَمَّا قَوْلُكُمْ شَكّاً فِي أَهْلِ الشَّامِ فَوَاللَّهِ مَا دَفَعْتُ الْحَرْبَ يَوْماً إِلَّا وَأَنَا أَطْمَعُ أَنْ تَلْحَقَ بِي طَائِفَةٌ فَتَهْتَدِيَ بِي وَتَعْشُوَ إِلَى ضَوْئِي وَذَلِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلَالِهَا وَإِنْ كَانَتْ تَبُوءُ بِآثَامِهَا.

Sermon 54

He ﷺ said the following when there was impatience about his reluctance to give his followers the order to fight in the Battle of Siffīn:

"As for your idea whether this (delay) is due to my unwillingness to die, then by Allāh, I do not care whether I proceed towards death or death advances towards me. As for granting you impression, that it may be due to my misgivings about the people of Syria, by Allāh, I did not put off war even for a day except in the hope that some group may join me, may find guidance through me, and may see my light with their weak eyes. This is dearer to me than killing them in their state of misguidance although they will be bearing their own sins."



من كلام له عليه السلام يصف أصحاب رسول الله ﷺ، و ذلك يوم صفين حين أمر الناس بالصلح

وَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وآله نَقْتُلُ آبَاءَنَا وَأَبْنَاءَنَا وَإِخْوَانَنَا وَأَعْمَامَنَا مَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَاناً وَتَسْلِيماً وَمُضِيّاً عَلَى اللَّقَمِ وَصَبْراً عَلَى مَضَضِ الْأَلَمِ وَجِدّاً فِي جِهَادِ الْعَدُوِّ وَلَقَدْ كَانَ الرَّجُلُ مِنَّا وَالْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوَلَانِ تَصَاوُلَ الْفَحْلَيْنِ يَتَخَالَسَانِ أَنْفُسَهُمَا أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمَنُونِ فَمَرَّةً لَنَا مِنْ عَدُوِّنَا وَمَرَّةً لِعَدُوِّنَا مِنَّا فَلَمَّا رَأَى اللَّهُ صِدْقَنَا أَنْزَلَ بِعَدُوِّنَا الْكَبْتَ وَأَنْزَلَ عَلَيْنَا النَّصْرَ حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِياً جِرَانَهُ وَمُتَبَوِّئاً أَوْطَانَهُ وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ مَا قَامَ لِلدِّينِ عَمُودٌ وَلَا اخْضَرَّ لِلْإِيمَانِ عُودٌ وَايْمُ اللَّهِ لَتَحْتَلِبُنَّهَا دَماً وَلَتُتْبِعُنَّهَا نَدَماً.

Sermon 55

From a statement in which he ﷺ describes the companions of the Messenger of Allāh ﷺ. He ﷺ made it during the Battle of Siffin when he ordered people to reconcile:

"When we were in the company of the Prophet of Allāh ﷺ, we used to fight our parents, sons, brothers and uncles. This continued our faith, our submission (to the will of Allāh), our following the right path, our endurance of the pangs of pain, and our fight against the enemy. One man from our side and one from the enemy would pounce on each other like energetic men contesting as to who will kill the other; sometimes our man would get the upper hand over his adversary, and sometimes the enemy's man would get over ours.

"Once Allāh had observed our truth, He sent ignominy to our foe and His succor to us till Islam was established (like the camel) with its neck on the ground, resting in its place. By my life, if we had also behaved like you, no pillar of (our) religion could have risen, nor the tree of faith could have had leaves. By Allāh, certainly you will now milk our blood (instead of milk), and eventually you will face regret.[1]

[1]After Muhammed ibn Abū Bakr had been killed, Mu`āwiyah sent



من كلام له عليه السلام في صفة رجل مذموم، ثم في فضله هو عليه السلام

أمَّا إنَّهُ سَيَظْهَرُ عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ مُنْدَحِقُ الْبَطْنِ يَأكُلُ مَا يَجِدُ وَيَطْلُبُ مَا لا يَجِدُ فَاقْتُلُوهُ وَلَنْ تَقْتُلُوهُ ألا وَإنَّهُ سَيَأمُرُكُمْ بِسَبِّي وَالْبَرَاءَةِ مِنِّي فَأمَّا السَّبُّ فَسُبُّونِي فَإنَّهُ لِي زَكَاةٌ وَلَكُمْ نَجَاةٌ وَأمَّا الْبَرَاءَةُ فَلا تَتَبَرَّءُوا مِنِّي فَإنِّي وُلِدْتُ عَلَى الْفِطْرَةِ وَسَبَقْتُ إلَى الإيمَانِ وَالْهِجْرَةِ.

Abdullāh ibn `Amir al-Hadrami to Basra to exhort the people of Basra to avenge `Othmān's blood because the natural inclination of most of Basra's inhabitants, particularly Banū Tamīm, was biased towards `Othmān. Consequently, Mu`āwiyah remained with Banū Tamīm. This was the time when Abdullāh ibn Abbās, then governor of Basra, had gone to Kūfa to console Muhammed ibn Abū Bakr, leaving Ziyād (ibn Abīh) as his deputy. When the atmosphere in Basra began to deteriorate, Ziyād informed Amīr al-Mu'minīn ﷺ of all the facts. Amīr al-Mu'minīn ﷺ tried to get Banū Tamīm of Kūfa ready (to fight), but they maintained complete silence, giving him no reply. When Amīr al-Mu'minīn ﷺ saw this weakness and shamelessness on their part, he said, "During the days of the Prophet ﷺ, we did not see whether or not those killed at our hands were our kith and kin, but whoever collided with right we were prepared to collide with him. If we, too, had acted carelessly or been guilty of inaction like you, then neither religion could have taken root nor could Islam prosper." The result of this shaking was that A`yan ibn Dabi'ah al-Mujashī`i prepared himself, but on reaching Basra, he was killed by enemy swords. Thereafter, Amīr al-Mu'minīn ﷺ sent off Jariyah ibn Qudāmah al-Sa`di with fifty men of Banū Tamīm. First, he tried his best to canvass his own tribe, but instead of following the right path, they stooped to abusing and fighting. Then Jariyah called Ziyād and the tribe of Azd for his help. Soon on their arrival, (Abdullāh) ibn al-Hadrami also came out with his men. Swords were used from both sides for some time. Eventually, Ibn al-Hadrami fled with seventy men and sought refuge in the house of Sabil al-Sa`di. When Jariyah saw no other way, he set the house on fire. When the flames billowed, the men came out searching for their safety but could not succeed in their escape attempt. Some of them were crushed to death under the crumbling walls while others were killed.

Sermon 56

Amīr al-Mu'minīn ﷺ said the following to his companions about a despised man (Mu`āwiyah), then he mentioned his own distinction (over him):

"Soon after me, a man will be placed over you with a wide mouth and a big belly. He will swallow whatever he gets and crave what he does not get. You should kill him but (I know that) you will not. He will command you to abuse me and to renounce me. As for abusing me, you will do it because it will mean purification for me and (worldly) safety for you. As regarding renunciation, you should not renounce me because I have been born on the natural religion (Islam) and was foremost in (accepting) it as well as in participating in the Hijra (migrating from Mecca to Medīna)."

About the person to whom Amīr al-Mu'minīn ﷺ alludes in this sermon, some people hold that he is Ziyād ibn Abīh. Others hold that he is al-Mughīrah ibn Shu`bah. But most commentators have held him to be Mu`āwiyah ibn Abū Sufyān ibn Harb, and that is correct because the features which Amīr al-Mu'minīn ﷺ has described truly apply *only* to him. Thus, Ibn Abul-Hadīd has written about the gluttonous habit of Mu`āwiyah saying that once the Prophet ﷺ sent for him, and he was informed that Mu`āwiyah was busy eating. Then the second and the third time a man was sent to call him, but the attempts brought the same reports. Thereupon, the Prophet ﷺ said, "May Allāh never satisfy his belly." The effect of this curse was that whenever Mu`āwiyah felt tired of eating, he would pronounce words abusing Imām Ali ﷺ and say, "Take the food away, for, by Allāh, I am not satisfied but tired and disgusted." Similarly, his abusing Amīr al-Mu'minīn ﷺ and ordering his officers to do likewise are accepted facts of history which cannot be denied[1]. In this regard,

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[1]The Abbāsids ruled the Islamic world for 524 long Hijri years (or 508 A.D. years), that is, from the time their first ruler and Founder of dynasty, Abul-Abbās al-Saffah (his title means "the blood-shedder," and it perfectly fit him) ascended to power in 132 A.H./750 A.D. till the end of the rule of al-Mutawakkil III in 656 A.H./1258 A.D., their very last. During some period of their reign, they were contemporaries of the Umayyads. They were not better than the Umayyads who preceded them in ruling the

such words were used on the pulpit that even Allāh and the Prophet ﷺ were offended by them. Thus, Umm al-Mu'minīn Umm

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Muslims and distorting the Sunnah of the Messenger of Allāh ﷺ, a persistent effort which was started in Damascus by the founder of that ruling Umayyad dynasty in Damascus, namely Mu'awiyah ibn Abū Sufyān (602 - 680 A.D.) who ordered the cursing of the Commander of the Faithful, Imām Ali ibn Abū Tālib ؑ, the Prophet's son-in-law, cousin and right hand, peace with him and his progeny, after every Friday congregational prayers and sermons, as well as after all daily congregational prayer services, for so many years as you will see below, mandating on each imām of congregational prayers to curse Ali ؑ from the pulpit before getting down. This foul tradition was called "sunna". This sacrilegious and anti-Islamic behavior started in the Hijri year 35 (655 A.D.) when caliph `Othmān ibn `Affān was killed by Muslim mobs who were very angry with him for mainly two reasons: 1) his distribution of the State treasury (*baytul-māl*) to his family members and relatives, thus living in legendary luxury while depriving the rest of the nation; 2) his appointment of his young, erratic and extravagant cousin, namely Marwān ibn al-Hakam, as his secretary and bearer of his seal, thus giving him a free hand to appoint officials or fire them at will, even without the caliph's knowledge. If you are interested in knowing more about how, why, where and when this third caliph was killed, consult the book titled الفتنة الكبرى *The Greater Sedition* by Dr. Taha Hussein of Egypt, one of the greatest intellectuals of our time and one of few who really do not compromise the truth though many people—according to the Holy Qur'ān *most* people—hate the truth. This most heinous "sunna" went on for the first period uninterruptedly for full 62 Hijri years (or 60 A.D. years), that is, from 655 – 717 A.H./1257 - 1317 A.D. and was stopped when Omar ibn Abdul-Azīz came to power in the year 98 A.H./717 A.D. He was the only righteous caliph among all Umayyad hoodlums, a caliph who was fair and just to everyone, including to the Prophet's Ahlul-Bayt ؑ. But this "sunna" was resumed after his death in 720 A.D. In that year, Yazīd II succeeded him as the caliph, starting the second period of this foul cursing which lasted from 102 – 422 A.H./720 – 1031 A.D., that is, 320 long Hijri years or 311 A.D. years. Calculating the total is now your job… This Umayyad dynasty continued to rule the Islamic world till the year 1031 A.D. when the Abbāsid Hishām III, namely "Al-Mu'tadd Billāh" Hishām son of Muhammed III, ruler of Andalusia, started his reign in 1027 and was defeated by Christian forces in 1031 A.D. He was forced to flee Cordoba in that year and later died in Lerida, Spain, in 427 A.H./1036 A.D.

Salamah wrote to Mu`āwiyah, "Certainly you people abuse Allāh and the Prophet ﷺ as you hurl abūses on Ali and those who love him, while I do testify that Allāh and the Prophet ﷺ did love him."[1]

Thanks to `Omar ibn Abdul-Azīz who put an end to this foul "sunna" of cursing the Commander of the Faithful ؑ, introducing the following verse in place of the way of abusing Imām Ali ؑ in the sermons:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Verily Allāh enjoins justice and benevolence (to others) by giving to the kindred and forbids lewdness, evil and rebellion; He exhorts you so that you may take heed. (Qur'ān, 16:90)

In this sermon, Amīr al-Mu'minīn ؑ has ordered his (Mu`āwiyah's) killing on the basis of the Prophet's order that "When you (O Muslims) see Mu`āwiyah on my pulpit, you must kill him."[2]



من كلام له عليه السلام كلم به الخوارج حين اعتزلوا الحكومة و تنادوا أن لا حكم إلا لله:

أَصَابَكُمْ حَاصِبٌ وَلَا بَقِيَ مِنْكُمْ آثِرٌ ا بَعْدَ إِيمَانِي بِاللَّهِ وَجِهَادِي مَعَ رَسُولِ اللَّهِ صلى الله عليه وآله أَشْهَدُ عَلَى نَفْسِي بِالْكُفْرِ لَقَدْ ضَلَلْتُ إِذاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ فَأُوبُوا شَرَّ مَآبٍ وَارْجِعُوا عَلَى أَثَرِ الْأَعْقَابِ أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي ذُلًّا شَامِلًا وَسَيْفاً قَاطِعاً وَأَثَرَةً يَتَّخِذُهَا الظَّالِمُونَ فِيكُمْ سُنَّةً.

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[1] *Al-`Iqd al-Farīd*, Vol. 3, p. 131.

[2] *Siffin*, pp. 243, 248; *Sharh Nahjul-Balāgha* of Ibn Abūl Hadīd, Vol. 1, p. 348; *Tārīkh Baghdad*, Vol. 12, p.181; *Mīzān al-I`tidāl*, Vol. 2, p. 128; *Tahdhīb al-Tahdhīb*, Vol. 2, p. 428; Vol. 5, p. 110; Vol. 7, p.324.

قال الشريف: قوله (عليه السلام) " و لا بقي منكم آبر " يُروى على ثلاثة أوجه أحدها أن يكون كما ذكرناه آبر بالراء من قولهم للذي يأبر النخل أي يصلحه. و يروى آثر و هو الذي يأثر الحديث و يرويه أي يحكيه و هو أصح الوجوه عندي كأنه (عليه السلام) قال لا بقي منكم مخبر. و يروى آبز بالزاي المعجمة و هو الواثب و الهالك أيضا يقال له آبز.

Sermon 57

Addressing the Khārijites, Amīr al-Mu'minīn ﵇ said the following when they boycotted his government and raised the slogan of "there is no judgment save Allāh's":

"A storm may overtake you while there may be none to awaken you (for reforms). Shall I be a witness to my becoming heretic after having accepted faith and fought in the company of the Prophet ﷺ? قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ! *In that case, I shall be misguided and I shall not be on the right path* (Qur'ān, 6: 56). So you should return to your evil places and get back on the tracks of your heels. Beware! Certainly, after me, you will meet overwhelming disgrace, sharp swords and traditions that will be adopted by the oppressors as a norm towards you."[1]

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[1]History corroborates that after the demise of Amīr al-Mu'minīn ﵇, the Khārijites had to face all kinds of ignominy and disgrace. Wherever they raised their heads to cause trouble, they were met with swords and spears. Thus, Ziyād ibn Abīh, Ubaydullāh ibn Ziyād, al-Hajjāj ibn Yūsuf al-Thaqafi, Mis`ab ibn az-Zubayr and al-Muhallab ibn Abū Sufrah left no stone unturned to wipe them out of the face of earth. In particular, al-Muhallab had chased them and routed them thoroughly for nineteen years, resting only after their total elimination.

Tabari writes that when ten thousand Khārijites gathered in Silla wa Sillibra (the name of a mountain in Ahwaz), al-Muhallab faced them so steadfastly that he killed seven thousands of them, while the remaining three thousand fled for their lives to Kirman. But when the Governor of Iran noticed their rebellious activities, he surrounded them in Sabūr and killed a good number of them. Those who remained fled to Isfahan and Kirman. From there, they again formed a contingent and advanced towards Kūfa via Basra. Al-Hārith ibn Abū Rabī`ah al-Makhzūmi and Abd ar-Rahmān ibn Mikhnaf al-Azdi stood up with six thousand combatants to stop their advance and turned them out of Iraq's boundaries. In this way,

Sayyid ar-Radi says the following: "In the words *wala baqiya minkum ābirun* used by Amīr al-Mu'minīn ﵇, the *ābir* has been related with *ba* and *ra*, and it has been taken from the Arab saying *rajulun ābirun* which means the man who prunes the date-trees in order improve them. In one version, the word is *athir*, and its meaning is 'relater of news.' In my view, this is more appropriate, as though Amīr al-Mu'minīn ﵇ intends to say that there should remain none to carry news."

In another version of the same sermon, the word appears as *ābiz* with *aza'* which means one who leaps. One who dies is also called *ābiz*.



قال عليه السلام لما عزم على حرب الخوارج و قيل له إن القوم عبروا جسر النهروان:

مَصَارِعُهُمْ دُونَ النُّطْفَةِ وَاللَّهِ لَا يُفْلِتُ مِنْهُمْ عَشَرَةٌ وَلَا يَهْلِكُ مِنْكُمْ عَشَرَةٌ.

قال الشريف: يعني بالنطفة ماء النهر و هي أفصح كناية عن الماء و إن كان كثيرا جما و قد أشرنا إلى ذلك فيما تقدم عند مضي ما أشبهه.

Sermon 58

When Amīr al-Mu'minīn ﵇ announced his intention to fight the Khārijites, he was told that they had crossed the Nahrawān bridge to the other side. It was then that Amīr al-Mu'minīn ﵇ said the following:

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successive encounters completely trampled their military power and, turning them out of cities, compelled them to roam about in the deserts. Later, when they rose in the form of groups, they were crushed, too. (*Tārīkh*, Vol. 2, pp. 580-591; Ibn al-Athīr, Vol. 4, pp. 196-206).

"Their falling place is on this side of the river. By Allāh, not even ten of them will survive, while from your side not even ten will be killed."[1]

Sayyid ar-Radi says the following: "In this sermon, *nutfa* implies the Euphrates River and water. This is the nicest expression even though water may be much."



قالها عليه السلام لما قتل الخوارج، فقيل له: يا أمير المؤمنين هلك القوم بأجمعهم:

كَلَّا وَاللَّهِ إِنَّهُمْ نُطَفٌ فِي أَصْلَابِ الرِّجَالِ وَقَرَارَاتِ النِّسَاءِ كُلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلَّابِينَ.

Sermon 59
When Amīr al-Mu'minīn ﷺ was told that the Khārijites had been totally eliminated, he said the following:

"No, by Allāh, not yet! They still exist in men's loins and women's wombs. Whenever a chief appears from among them, he will be cut down till the last of them will turn into thieves and robbers."

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[1]This prediction cannot be attributed merely to wit and far-sightedness. Far-sighted eyes may predict victory or defeat and preconceive the outcome of war, but to tell about the actual figures of those killed on either side is beyond their capacity. This can be done only by one who can unveil the unknown future and see the coming scene with his eyes and who sees the sketches yet to appear in the future with help from the light of knowledge possessed by him as an Imām. Consequently, events occurred according to what this inheritor of Prophet's knowledge had said, and from among the Khārijites, all except nine persons were killed. Two of them fled to Oman, two to Sajistan, two to Kirman and two to Jazira while one escaped to Tall Mawzan (Mawzan Hill which presently is located in Syria). Of Amīr al-Mu'minīn's party, only eight men were martyred.

This prediction of Amīr al-Mu'minīn ﷺ also proved to be true word for word. Every chief of the Khārijites who rose was put to death. A few of their chiefs who were put to death are mentioned here:

1) Nāfi` ibn Azraq al-Hanafi: The largest group of the Khārijites, namely al-Azariqa (or Azraqis), bears his name. He was killed by Salamah al-Bāhili in an encounter with the army of Muslim ibn Ubays.

2) Najdah ibn Amīr: The Khārijites' an-Najadat al-`Adhirriyya sect is named after him. Abū Fudayk, another Khārijite, killed him.

3) Abdullāh ibn Ibad at-Tamīmi: The Ibadite sect (Ibadiyya) is named after him. He was killed during an encounter with Abdullāh ibn Muhammed ibn `Atiyyah.

4) Abū Bayhas Haytham ibn Jābir ad-Dubā`i: The al-Bayhasiyyah sect is named after him. `Othmān ibn Hayyan al-Murri, governor of Medīna, amputated his hands and feet then killed him.

5) `Urwah ibn Udayy at-Tamīmi: Ziyād ibn Abīh killed him during the reign of Mu`āwiyah.

6) Qatari ibn al-Fuja'ah al-Māzini at-Tamīmi: When he encountered the army of Sufyān ibn al-Abrad al-Kalbi in Tabaristan, then that that of Sawrah, Ibn al-Hurr ad-Dārmi killed him.

7) Abū Milal Mirdās ibn Udayy at-Tamīmi: He was killed in an encounter with Abbās ibn Akhdar al-Māzini.

8) Shawdhab al-Khāriji al-Yashkuri: He was killed during an encounter with Sa`īd ibn `Amr al-Harashi.

9) Hawtharah ibn Wadā` al-Assadi: He was killed at the hands of a man of Banū Tayy.

10) Al-Mustawrid ibn Ullāfah at-Taymi: He was killed by Ma`qil ibn Qays ar-Riyāhi during the reign of Mu`āwiyah.

11) Shabīb ibn Yazīd ash-Shaybāni: He was drowned in a river.

12) `Imrān ibn al-Hārith ar-Rasibi: He was killed in the Battle of Dulab.

13), 14) Zahhāf at-Ta`i and Qurayb ibn Murrah al-Azdi: Both were killed in an encounter with Banū Taliyah.

15) az-Zubayr ibn Ali as-Saliti at-Tamīmi: He was killed in an encounter with Attāb ibn Warqā' ar-Riyāhi.

16) Ali ibn Bashīr ibn al-Mahuz al-Yarbū`i: Al-Hajjāj ibn Yūsuf ath-Thaqafi killed him.

17) Ubaydullāh ibn Bashīr: He was killed in an encounter with al-Muhallab ibn Abū Sufrah in the battle of Dulab.

18) Abul-Wazi` ar-Rasibi: A man in the graveyard of Banū Yashkur dropped a wall on him and killed him.

19) Abd Rabbih as-Saghir: He was killed in an encounter with al-Muhallab ibn Abū Sufrah.

20) al-Walīd ibn Tarif ash-Shaybāni: He was killed in an encounter with Yazīd ibn Mazyad ash-Shaybāni.

(21-24): Abdullāh ibn Yahya al-Kindi, al-Mukhtār ibn `Awf al-Azdi (Abū Hamzah ash-Shari), Abrahah ibn as-Sabah and Balj ibn Uqbah al-Assadi: They were all killed by Abdul-Malik ibn `Atiyyah as-Sa`di during the reign of Marwān ibn Muhammed (the last Umayyad caliph).



قال عليه السلام في الخوارج:

لا تُقاتِلوا الخَوَارِجَ بَعْدِي، فلَيسَ مَنْ طلبَ الحَقَّ فأخطأهُ كَمَنْ طلبَ الباطِلَ فأدرَكَهُ.

قال الشريف: يعني معاوية و أصحابه.

Sermon 60

Imām Ali ibn Abū Tālib ﷺ also said the following about the Khārijites:

"Do not fight[1] the Khārijites after me because one who seeks right

[1]The reason for stopping people from fighting the Khārijites was that Imām Ali ibn Abū Tālib ﷺ was clearly perceiving that after him, authority and power would devolve on people who would be ignorant of the proper time for *jihād*, making use of the sword only to maintain their hegemony. And there were those who excelled, including the Khārijites, in maintaining that and calling Imām Ali ibn Abū Tālib ﷺ as being wrong. So those who are themselves in the wrong have no right to fight others who are in the wrong. Again, those who willfully are in the wrong can be allowed to fight those who are in the wrong by mistake. Thus, Imām Ali ibn Abū Tālib's words make this fact clear, that is: The misguidance of the Khārijites was not will ful but under Satan's influence. They mistook wrong as being right and stuck to it. On the other hand, the status of misguidance of Mu`āwiyah and his party was that they rejected right realizing it as right and appropriated wrong as the code of their conduct knowing that it was wrong. Their audacity in the matter of religion reached the stage that it could neither be regarded as a result of misunderstanding, nor could it be concealed under the garb of error of judgment. They openly transgressed the limits of religion, paying no heed to the Prophet's injunctions in comparison with their own view. Thus, Ibn Abul-Hadīd has written (on p. 130, Vol. 5 of his *Sharh* book) that when the Prophet's companion, Abūd-Dardā' saw utensils of gold and silver being used by Mu`āwiyah, he said that he had heard the Prophet ﷺ as saying, "One who drinks in vessels of gold and silver will feel the flames of the fire of Hell in his stomach, whereupon Mu`āwiyah said, "As for me, I do not find any harm in it." Similarly is his associating Ziyād ibn Abīh's blood relationship with himself. According to his own opinion, which is in total disregard of the Prophet's injunction, abusing the descendants of the Prophet ﷺ from the pulpit, transgressing the limits of the Sharī`a, shedding the blood of

but does not find it is not like one who seeks wrong and does find it."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib ﷺ here is referrin to Mu`āwiyah and his men."



من كلام له عليه السلام لما خوف من الغيلة:

وَ إِنَّ عَلَيَّ مِنَ اللَّهِ جُنَّةً حَصِينَةً، فَإِذَا جَاءَ يَوْمِي، انْفَرَجَتْ عَنِّي وَ أَسْلَمَتْنِي، فَحِينَئِذٍ لَا يَطِيشُ السَّهْمُ وَ لَا يَبْرَأُ الْكَلْمُ.

Sermon 61
When Imām Ali ibn Abū Tālib ﷺ was warned of being killed deceitfully, he said the following:

"Surely, there is a strong shield of Allāh over me. When my day (to die) comes, it will get away from me and hand me over to death. At that time, neither an arrow will miss, nor will a wound heal."



من خطبة له عليه السلام يحذر من فتنة الدنيا:

أَلَا إِنَّ الدُّنْيَا دَارٌ لَا يُسْلَمُ مِنْهَا إِلَّا فِيهَا وَلَا يُنْجَى بِشَيْءٍ كَانَ لَهَا ابْتُلِيَ النَّاسُ بِهَا فِتْنَةً فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَحُوسِبُوا عَلَيْهِ وَمَا أَخَذُوهُ مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَأَقَامُوا فِيهِ فَإِنَّهَا عِنْدَ ذَوِي الْعُقُولِ كَفَيْءِ الظِّلِّ بَيْنَا تَرَاهُ سَابِغاً حَتَّى قَلَصَ وَزَائِداً حَتَّى نَقَصَ.

innocent persons and placing over the Muslims a vicious individual (as a so-called caliph), thus opening the way to disbelief and atheism…, are all events the attribution to which is labeled as a misunderstanding is akin to willfully closing one's eyes to historic facts and commonsense.

Sermon 62

From a sermon in which he ﷺ warns against life's sedition:

"Beware! Surely this world is a place from which protection cannot be sought except while one is in it. The deed which is performed only for the sake of this world cannot secure salvation. People are tested in it through calamities. Those who have taken worldly pleasures here will be taken out from them (by death) and will be questioned about them. And whatever (good deeds) they have achieved for the sake of the other world, they will get them there and stay with them. For the intelligent, this world is like a shadow: One moment it is spread out and extended, but soon it shrinks and contracts."

من خطبة له عليه السلام في المبادرة إلى صالح الأعمال:

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَبَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ وَابْتَاعُوا مَا يَبْقَى لَكُمْ بِمَا يَزُولُ عَنْكُمْ وَتَرَحَّلُوا فَقَدْ جُدَّ بِكُمْ وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظَلَّكُمْ وَكُونُوا قَوْماً صِيحَ بِهِمْ فَانْتَبَهُوا وَعَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ لَهُمْ بِدَارٍ فَاسْتَبْدَلُوا فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً وَلَمْ يَتْرُكْكُمْ سُدًى وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ الْجَنَّةِ أَوِ النَّارِ إِلَّا الْمَوْتُ أَنْ يَنْزِلَ بِهِ وَإِنَّ غَايَةً تَنْقُصُهَا اللَّحْظَةُ وَتَهْدِمُهَا السَّاعَةُ لَجَدِيرَةٌ بِقِصَرِ الْمُدَّةِ وَإِنَّ غَائِباً يَحْدُوهُ الْجَدِيدَانِ اللَّيْلُ وَالنَّهَارُ لَحَرِيٌّ بِسُرْعَةِ الْأَوْبَةِ وَإِنَّ قَادِماً يَقْدُمُ بِالْفَوْزِ أَوِ الشِّقْوَةِ لَمُسْتَحِقٌّ لِأَفْضَلِ الْعُدَّةِ فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا مَا تَحْرُزُونَ بِهِ أَنْفُسَكُمْ غَداً فَاتَّقَى عَبْدٌ رَبَّهُ نَصَحَ نَفْسَهُ وَقَدَّمَ تَوْبَتَهُ وَغَلَبَ شَهْوَتَهُ فَإِنَّ أَجَلَهُ مَسْتُورٌ عَنْهُ وَأَمَلَهُ خَادِعٌ لَهُ وَالشَّيْطَانُ مُوَكَّلٌ بِهِ يُزَيِّنُ لَهُ الْمَعْصِيَةَ لِيَرْكَبَهَا وَيُمَنِّيهِ التَّوْبَةَ لِيُسَوِّفَهَا إِذَا هَجَمَتْ مَنِيَّتُهُ عَلَيْهِ أَغْفَلَ مَا يَكُونُ عَنْهَا فَيَا لَهَا حَسْرَةً عَلَى كُلِّ ذِي غَفْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً وَأَنْ تُؤَدِّيَهُ أَيَّامُهُ إِلَى الشِّقْوَةِ نَسْأَلُ اللَّهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَإِيَّاكُمْ مِمَّنْ لَا تُبْطِرُهُ نِعْمَةٌ وَلَا تُقَصِّرُ بِهِ عَنْ طَاعَةِ رَبِّهِ غَايَةٌ وَلَا تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نَدَامَةٌ وَلَا كَآبَةٌ.

Sermon 63

From a sermon in which he ﷺ enjoins the doing of deeds of righteousness:

"O servants of Allāh! Fear Allāh and anticipate your death through good deeds. Purchase everlasting joy by paying transitory things: the pleasures of this transient life. Get ready for the journey, for you are

being driven towards it, and prepare yourselves for death, since it is hovering over your heads. Be a people who wake up when called on and who know that this world is not their abode, so they have traded it (for the next).

"Certainly, Allāh has not created you aimlessly, nor has He rendered you useless. There is nothing between anyone of you and Paradise or Hell except death that must befall you. The life that is being shortened every moment and being dismantled every hour must be regarded as being very short. The hidden thing, namely death, which is being driven (to you) by two phenomena, the day and the night, is certainly quick to approach. The traveler who is approaching you with success or failure (namely death) deserves the best of provisions. So acquire such provisions from this world while you are here with which you may shield yourselves tomorrow (on the Day of Judgment).

"Everyone, therefore, should fear Allāh, admonish himself, send forth his repentance and overpower his desire because his death is hidden from him, his desires deceive him and Satan ever tries to over-power him. Satan beautifies sin for him so that he may commit it and prompts him to delay repentance till his desires make him the most negligent. Piety is for the negligent person whose life itself will be a proof against him and his own days (passed in sin) will lead him to punishment.

"We plead to Allāh, the Glorified One, to make us and yourselves like one whom bounty does not mislead, whom nothing can stop from obeying Allāh and whom shame and grief do not befall after death."



من خطبة له عليه السلام وفيها مباحث لطيفة من العلم الإلهي:

الحَمْدُ لِلّهِ الَّذِي لَمْ تَسْبِقْ لَهُ حَالٌ حَالاً فَيَكُونَ أَوَّلاً قَبْلَ أَنْ يَكُونَ آخِراً وَيَكُونَ ظَاهِراً قَبْلَ أَنْ يَكُونَ بَاطِناً كُلُّ مُسَمًّى بِالْوَحْدَةِ غَيْرَهُ قَلِيلٌ وَكُلُّ عَزِيزٍ غَيْرَهُ ذَلِيلٌ وَكُلُّ قَوِيٍّ غَيْرَهُ ضَعِيفٌ وَكُلُّ مَالِكٍ غَيْرَهُ مَمْلُوكٌ وَكُلُّ عَالِمٍ غَيْرَهُ مُتَعَلِّمٌ وَكُلُّ قَادِرٍ غَيْرَهُ يَقْدِرُ وَيَعْجَزُ وَكُلُّ سَمِيعٍ غَيْرَهُ يَصَمُّ عَنْ لَطِيفِ الْأَصْوَاتِ وَيُصِمُّهُ كَبِيرُهَا وَيَذْهَبُ عَنْهُ مَا بَعُدَ مِنْهَا وَكُلُّ بَصِيرٍ غَيْرَهُ يَعْمَى عَنْ خَفِيِّ الْأَلْوَانِ وَلَطِيفِ الْأَجْسَامِ وَكُلُّ ظَاهِرٍ غَيْرَهُ بَاطِنٌ وَكُلُّ بَاطِنٍ غَيْرَهُ غَيْرُ ظَاهِرٍ لَمْ يَخْلُقْ مَا خَلَقَهُ لِتَشْدِيدِ سُلْطَانٍ وَلَا تَخَوُّفٍ مِنْ عَوَاقِبِ زَمَانٍ وَلَا اسْتِعَانَةٍ عَلَى نِدٍّ مُثَاوِرٍ وَلَا شَرِيكٍ مُكَاثِرٍ وَلَا ضِدٍّ مُنَافِرٍ وَلَكِنْ خَلَائِقُ مَرْبُوبُونَ وَعِبَادٌ دَاخِرُونَ لَمْ يَحْلُلْ فِي الْأَشْيَاءِ فَيُقَالَ هُوَ كَائِنٌ وَلَمْ يَنْأَ عَنْهَا فَيُقَالَ هُوَ مِنْهَا بَائِنٌ لَمْ يَؤُدْهُ خَلْقُ مَا ابْتَدَأَ وَلَا تَدْبِيرُ مَا ذَرَأَ وَلَا وَقَفَ بِهِ عَجْزٌ عَمَّا خَلَقَ وَلَا وَلَجَتْ عَلَيْهِ شُبْهَةٌ فِيمَا قَضَى وَقَدَّرَ بَلْ قَضَاءٌ مُتْقَنٌ وَعِلْمٌ مُحْكَمٌ وَأَمْرٌ مُبْرَمٌ الْمَأْمُولُ مَعَ النِّقَمِ الْمَرْهُوبُ مَعَ النِّعَمِ.

Sermon 64

From a sermon in which he ﷺ elaborates about very interesting theological subjects

"Praise is all due to Allāh for Whom one condition does not precede another so that He may be the First before being the Last, or He may be Manifest before being Hidden. None is called one (alone) save Him by virtue of being small (in number), and anyone who enjoys honor other than Him is humble. Every powerful person besides Him is weak. Every master (owner) other than Him is slave (himself is owned by Him).



"Every knower other than Him is a seeker of knowledge. Every controller other than Him is sometimes imbued with control and sometimes with disability. Every listener other than Him is deaf to low voices, while loud ones make him deaf, and distant voices also leave him behind. Every on-looker other than Him is blind to hidden colors and delicate bodies. Every manifest thing other than Him is hidden, but every hidden thing other than Him is incapable of becoming manifest.

"He did not create what He created in order to fortify His authority or for fear of the consequences of time, or to seek help against the attack of a peer, a boastful partner or a hateful opponent. On the other hand, all creatures are reared by him and are His humbled slaves. He is not separated from anything so as to be said that He is away from it. The creation of what He initiates or the administration of what He controls never exhaust Him. No disability overtakes Him against what He creates. No misgiving ever occurs to Him in what He ordains and resolves. But His verdict is certain, His knowledge is definite, His governance is overwhelming. Hopes rest on Him during times of distress, and He is feared even in prosperity."



من كلام له عليه السلام في تعليم الحرب والمقاتلة والمشهور أنه قاله لأصحابه ليلة الهرير أو أول اللقاء بصفين:

مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعِرُوا الْخَشْيَةَ وَتَجَلْبَبُوا السَّكِينَةَ وَعَضُّوا عَلَى النَّوَاجِذِ فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الْهَامِ وَأَكْمِلُوا اللَّأْمَةَ وَقَلْقِلُوا السُّيُوفَ فِي أَغْمَادِهَا قَبْلَ سَلِّهَا وَالْحَظُوا الْخَزْرَ وَاطْعُنُوا الشَّزْرَ وَنَافِحُوا بِالظُّبَى وَصِلُوا السُّيُوفَ بِالْخُطَا وَاعْلَمُوا أَنَّكُمْ بِعَيْنِ اللَّهِ وَمَعَ ابْنِ عَمِّ رَسُولِ اللَّهِ فَعَاوِدُوا الْكَرَّ وَاسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ وَنَارٌ يَوْمَ الْحِسَابِ وَطِيبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَامْشُوا إِلَى الْمَوْتِ مَشْيًا سُجُحًا وَعَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَالرِّوَاقِ الْمُطَنَّبِ فَاضْرِبُوا ثَبَجَهُ فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كِسْرِهِ وَقَدْ قَدَّمَ لِلْوَثْبَةِ يَدًا وَأَخَّرَ لِلنُّكُوصِ رِجْلًا فَصَمْدًا صَمْدًا حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ.

Sermon 65

An excerpt of a statement which he ﷺ made about teaching the art of war and fighting. It is said that he made it to his companions the Night of Hareer or on the first encounter at During some fighting days of the Battle of Siffin:

"O crowd of Muslims! Make fear of Allāh the routine of your life. Cover yourselves with peace of mind and clinch your teeth because this makes the sword slip off from the skull. Complete your armor and shake your swords in their sheathes before drawing them out. Fix your eyes on the enemy. Use your spears on both ends and strike (the enemy) with swords. Keep in mind that you are before Allāh and in the company of the Prophet's cousin. Repeat your attacks and feel ashamed of running away because it is a shame for posterity and (the cause of penalizing you with the) Fire on the Day of Judgment. Give your lives (to Allāh) will ingly and walk towards death with ease. Beware of this great majority and pitched tent, and aim at its entirety as Satan is hiding in its corner. He has extended his hand for assault and has kept back his foot for running away. فَلا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ *Keep on enduring till the light of Truth dawns on you while you have the upper hand; Allāh is with you and never will He depreciate your deeds.* (Qur'ān, 47: 35)."



من كلام له عليه السلام

قالوا لما انتهت إلى أمير المؤمنين عليه السلام أنباء السقيفة بعد وفاة رسول الله صلى الله عليه وآله، قال عليه السلام: ما قالت الأنصار؟ قالوا قالت منا أمير و منكم أمير؛ فقال عليه السلام:

فَهَلَّا احْتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ اللَّهِ صلى الله عليه وآله وَصَّى بِأَنْ يُحْسَنَ إِلَى مُحْسِنِهِمْ وَيُتَجَاوَزَ عَنْ مُسِيئِهِمْ قَالُوا وَمَا فِي هَذَا مِنَ الْحُجَّةِ عَلَيْهِمْ فَقَالَ عليه السلام لَوْ كَانَ الْإِمَامَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ ثُمَّ قَالَ عليه السلام فَمَا ذَا قَالَتْ قُرَيْشٌ قَالُوا احْتَجَّتْ بِأَنَّهَا شَجَرَةُ الرَّسُولِ صلى الله عليه وآله فَقَالَ عليه السلام احْتَجُّوا بِالشَّجَرَةِ وَأَضَاعُوا الثَّمَرَةَ.

Sermon 66

Following reports which reached Imām Ali ibn Abū Tālib ﷷ about the death of the Prophet ﷺ, what was happening in the *saqīfa* of Banū Sā`idah, he inquired about what the Ansār had said. People told him that they were demanding the appointment of one ruler from among them and one from the Muhājirūn as successors of the Prophet ﷺ. Imām Ali ibn Abū Tālib ﷷ said the following:

"Why did you not argue against them (Ansār) saying that the Prophet ﷺ had already left his will that whoever is good among the Ansār should be treated well and whoever is bad should be forgiven?" People said, "What is there against them in it?" Imām Ali ibn Abū Tālib ﷷ said, "If the government was to be theirs, there should have been no will in their favor."

Then he said the following: "What did the tribesmen of Quraish plead?" People answered, "They argued that they belong to the lineal tree of the Prophet ﷺ."

Imām Ali ibn Abū Tālib ﷷ said, "They argued with the tree but spoiled the fruits."

From what happened at the *saqīfa* of Banū Sā`idah, it appeared that the greatest argument of the Muhājirūn against the Ansār, and the basis of the former's success, was this very point: Since they were the kith and kin of the Prophet ﷺ, no one else other than themselves could deserve to assume the caliphate. On this very ground, the big crowd of the Ansār became ready to lay down their weapons before three Muhājirūn had succeeded in ascending to power by demonstrating their distinction of descent. Thus, in connection with the events of this *saqīfa*, al-Tabari writes that when the Ansār assembled in the *saqīfa* (shed) of Banū Sā`idah to swear the oath of allegiance to Sa`d ibn `Abādah, somehow Abū Bakr, `Omar and Abū `Ubaydah ibn al-Jarrah also got the hint and reached the place where the debate, fussing and arguing were going on. `Omar had already thought out something for this occasion. He stood up to speak, but Abū Bakr stopped him, standing up instead.

After praising Allāh, the migration of the Muhājirūn and their precedence in Islam, he said the following: "They are those who worshipped Allāh first of all, accepted belief in Allāh, have been his Prophet's friends, kith and kin. Therefore, these alone deserve the caliphate the most. Whoever opposes them commits excesses."

Once Abū Bakr had finished making his statement, al-Hubāb ibn Mundhir stood up and, turning to the Ansār, he said the following: "O group of the Ansār! Do not place your reins in others' hands. The populace is under your care. You are the men of honor, wealth, tribe and numerical superiority. If the Muhājirūn have precedence over you in some matters, you, too, have precedence over them in other matters. You gave them refuge in your houses. You are the fighting arm of Islam. With your help did Islam stand on its own feet. In your cities was prayer for Allāh established freely. Save yourselves from division and dispersion, stick to your right unitedly. If the Muhājirūn do not concede to your right, tell them that there should be one chief from us and one from them."

No sooner had al-Hubab sat down after saying this than `Omar stood up and spoke thus: "This cannot be! There can be no two rulers at one and the same time. By Allāh! The Arabs will never agree to have you as the head of the state since the Prophet ﷺ was not from among you."

He went on to say, "Certainly, the Arabs will not have the least objection to the caliphate being vested on one in whose house the Prophetic mission rests, so that the ruler should also be from the same house. For those who dissent, clear arguments can be put forth. Whoever comes in conflict with us in the matter of authority and government of Muhammed ﷺ, he is leaning towards the wrong, is a sinner and is falling into self-destruction."

After `Omar, al-Hubab again stood up and said to the Ansār, "Look, stick to your point and do not pay heed to the views of this man or to his supporters. They want to trample on your rights. If they do not consent, turn him and them out of your cities and assume the caliphate. Who other than you can deserve it more?" When al-Hubab

finished, `Omar scolded him. There was a use of bad words from that side also, and the situation began to deteriorate. On seeing this, Abū `Ubaydah ibn al-Jarrah spoke with the intention of cooling down the Ansār and win them over to his own side. He said the following:

"O Ansār! You are the people who supported us and helped us in every manner. Do not now change your ways and do not give up your conduct." But the Ansār refused to change their mind. They were prepared to swear the oath of allegiance to Sa`d. People just wanted to approach him when a man from the tribe of Sa`d, namely Bashir ibn `Amr al-Khazraji, stood up and said the following: "No doubt we came forward for *jihād* and supported the creed, but our aim in doing so was only to please Allāh and to obey His Prophet ﷺ. It does not behoove us to claim superiority and create trouble in the matter of the caliphate. Muhammed ﷺ was from Quraish, they have a greater right to it and are more suitable for it."

As soon as Bashir uttered these words, a dispute erupted among the Ansār. This is exactly was his aim because he could not see another man of his own tribe rising so high. The Muhājirūn took advantage of this division among the Ansār: `Omar and Abū `Ubaydah decided to swear the oath of allegiance to Abū Bakr. They had just come forward when Bashir, first of all, put his hand on that of Abū Bakr. After that, `Omar and Abū `Ubaydah swore the oath of allegiance. Then the people of Bashir's tribe came and swore allegiance, trampling ailing Sa`d ibn Abādah under their feet...

During the whole time, Imām Ali ibn Abū Tālib عليه السلام was occupied with the funeral bath and burial of the Prophet ﷺ, something for which the attendants of the *saqīfa* did not care. When afterwards he heard about the assembly at the *saqīfa* and came to know that the Muhājirūn had won the score over the Ansār by pleading themselves to be from the tribe of the Prophet ﷺ, he uttered the fine sentence that those who argued on the lineal tree spoiled its fruits. That is, if the Muhājirūn's claim was based on being from the lineal tree of the Prophet ﷺ, how can those who are the fruits of this tree be ignored? It is strange that Abū Bakr, who joins the Prophet ﷺ in

the seventh generation upwards, and `Omar, who joins him in the ninth, may be regarded as belonging to the tribe and family of the Prophet ﷺ. He who was his first cousin is now refused the status of a brother.



ومن كلام له عليه السلام لما قلد محمد بن أبي بكر مصر، فملكت عليه وقتل:

وَقَدْ أَرَدْتُ تَوْلِيَةَ مِصْرَ هَاشِمَ بْنَ عُتْبَةَ، وَلَوْ وَلَّيْتُهُ إِيَّاهَا لَمَّا خَلَّى لَهُمُ الْعَرْصَةَ وَلَا أَنْهَزَهُمُ الْفُرْصَةَ، بِلَا ذَمٍّ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ، فَلَقَدْ كَانَ إِلَيَّ حَبِيباً، وَكَانَ لِي رَبِيباً.

Sermon 67

From a statement of Imām Ali ibn Abū Tālib ﷺ when he appointed Muhammed ibn Abū Bakr as the provincial governor of Egypt, but the latter was overpowered and killed. Imām Ali ibn Abū Tālib ﷺ said the following on that occasion:

"I had intended to send Hāshim ibn `Utbah to Egypt. Had I done so, he would have neither made a way for the opponents nor given them time (to get hold of and overpower him). This is without reproach to Muhammed ibn Abū Bakr, as I loved him and had raised him."

The mother of Muhammed ibn Abū Bakr (son of first caliph Abū Bakr and brother of the Mother of the Faithful `Ā'isha) was Asmā' daughter of `Umays whom Imām Ali ibn Abū Tālib ﷺ married after Abū Bakr's death. Consequently, Muhammed son of Abū Bakr lived and was brought up under the care of Imām Ali ibn Abū Tālib ﷺ, emulating the Imām's ways and manners. Imām Ali ibn Abū Tālib ﷺ loved him and regarded him as his own son saying, "Muhammed is my son from Abū Bakr." He was born in 10 A.H./631-2 A.D. during the Farewell Hajj journey of the Prophet ﷺ and died as a martyr in 38 A.H./658 A.D. at the youthful age of only twenty-seven or twenty-eight.

On accession to his own caliphate, Imām Ali ibn Abū Tālib عليه السلام selected Qays ibn Sa`d ibn `Abādah for the post of provincial governor of Egypt, but circumstances developed, so he had to remove him from office. Muhammed ibn Abū Bakr was then sent to replace him as governor. The policy of Qays there was that he did not want to take any serious step against `Othmān's supporters, which was stirring dissent to Ali's caliphate, but Muhammed's view was different. After the lapse of a month, he sent them word that in case they did not obey him, their presence there would be impossible to tolerate. On this, some people organized a front against him and engaged themselves in secret wire pulling, but he soon became conspicuous of them. After arbitration, they started creating trouble under the label of "vengeance" (for the killing of `Othmān). This polluted the atmosphere of Egypt. When Imām Ali ibn Abū Tālib عليه السلام came to know about such deteriorated conditions, he gave the governorship of Egypt to Mālik ibn al-Hārith al-Ashtar, dispatching him off there in order to quell the insurgent elements and save the situation from worsening. But even he could not escape the evil designs of the Umayyads and was killed by poison in 37 or 38 A.H./657 or 658 A.D., thus, Egypt remained under the control of Muhammed ibn Abū Bakr.

On this side, the performance of `Amr ibn al-`Ās in connection with the arbitration made Mu`āwiyah recall his own promise. Consequently, he sent him six thousand combatants and set him off to attack Egypt. When Muhammed ibn Abū Bakr knew of the advancing enemy force, he wrote Imām Ali ibn Abū Tālib عليه السلام for help.

Imām Ali ibn Abū Tālib عليه السلام replied that he would soon be collecting a relief force for him, but in the meantime, he should mobilize his own forces. Muhammed mobilized four thousand men under his banner, dividing them into two formations and keeping one formation with him. On the other hand, he placed Kinanah ibn Bishr at-Tujibi in command, ordering him to go forward to check the enemy's advance. When they settled down to camp, various portions of the enemy forces began attacking them. Yet, they faced them with courage and valor. At last, Mu`āwiyah ibn Hudayj as-Sikuni al-

Kindi made an assault with full force. These people did not turn away from the enemy's swords but faced them steadfastly, falling as martyrs. The effect of this defeat was that Muhammed ibn Abū Bakr's men became scared and deserted him. Finding himself alone, Muhammed fled and sought refuge in a deserted place. The enemy, however, got news about him through someone and traced his whereabouts just as he was dying of thirst. Muhammed asked for water, but those typically cruel Umayyad men refused, killing him mercilessly without giving him a drop of water. Later, troops raised by Yazīd, son of this same Mu`āwiyah, did the same to Imām al-Hussain ﷺ in Kerbala... Having killed him, the rogues stuffed his corpse, the son of the first caliph that he was, inside the belly of a dead ass and burnt it... This is how "civilized" some people are...

Mālik ibn Ka`b al-Arhabi had already left Kūfa with two thousand men, but before he could reach Egypt, it was rounded up by the enemy.



من كلام له عليه السلام في توبيخ بعض أصحابه:

كَمْ أُدَارِيكُمْ كَمَا تُدَارَى الْبِكَارُ الْعَمِدَةُ وَالثِّيَابُ الْمُتَدَاعِيَةُ؟! كُلَّمَا حِيصَتْ مِنْ جَانِبٍ تَهَتَّكَتْ مِنْ آخَرَ؛ كُلَّمَا أَطَلَّ عَلَيْكُمْ مَنْسِرٌ مِنْ مَنَاسِرِ أَهْلِ الشَّامِ أَغْلَقَ كُلُّ رَجُلٍ مِنْكُمْ بَابَهُ وَانْجَحَرَ انْجِحَارَ الضَّبَّةِ فِي جُحْرِهَا وَالضَّبُعِ فِي وِجَارِهَا الذَّلِيلُ. وَاللهِ مَنْ نَصَرْتُمُوهُ وَمَنْ رُمِيَ بِكُمْ فَقَدْ رُمِيَ بِأَفْوَقَ نَاصِلٍ. إِنَّكُمْ وَاللهِ لَكَثِيرٌ فِي الْبَاحَاتِ قَلِيلٌ تَحْتَ الرَّايَاتِ، وَإِنِّي لَعَالِمٌ بِمَا يُصْلِحُكُمْ وَيُقِيمُ أَوَدَكُمْ، وَلَكِنِّي لَا أَرَى إِصْلَاحَكُمْ بِإِفْسَادِ نَفْسِي. أَضْرَعَ اللهُ خُدُودَكُمْ وَأَتْعَسَ جُدُودَكُمْ، لَا تَعْرِفُونَ الْحَقَّ كَمَعْرِفَتِكُمُ الْبَاطِلَ، وَلَا تُبْطِلُونَ الْبَاطِلَ كَإِبْطَالِكُمُ الْحَقَّ.

Sermon 68

Reprimanding some of his companions for being careless about their behavior, Imām Ali ibn Abū Tālib ﷺ said the following:

"How long shall I accord you consideration that is accorded to camels with hollow humps, or to worn clothes stitched on only one side to give way to the other? Whenever a vanguard force of Syria

hovers over you, every one of you shuts his door and hides like lizards in holes or badgers in dens. By Allāh, he whom people like you support must suffer disgrace, and he who throws arrows with your support is as if he throws arrows that are broken both at head and at tail. By Allāh, within the courtyard, you are quite numerous, but under the banner (of war), you are only few. Certainly, I know what can improve you and how your crookedness can be straightened. But I shall not improve your condition by marring myself. May Allāh disgrace your faces and destroy you. You do not understand the right as you understand the wrong, and you do not crush wrong as you crush right."



قال عليه السلام في سحرة اليوم الذي ضرب فيه:

مَلَكَتْنِي عَيْنِي وَأَنَا جَالِسٌ، فَسَنَحَ لِي رَسُولُ اللَّهِ صلى الله عليه وآله فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا ذَا لَقِيتُ مِنْ أُمَّتِكَ مِنَ الْأَوَدِ وَاللَّدَدِ؟ فَقَالَ: ادْعُ عَلَيْهِمْ. فَقُلْتُ: أَبْدَلَنِي اللَّهُ بِهِمْ خَيْراً مِنْهُمْ، وَأَبْدَلَهُمْ بِي شَرّاً لَهُمْ مِنِّي.

قال الشريف: يعني بالأود الاعوجاج، و باللدد الخصام، و هذا من أفصح الكلام.

Sermon 69

A statement which he ﷺ made in the early morning of the day when he ﷺ was fatally struck with a sword:

"I was sitting when sleep overtook me. I saw the Prophet of Allāh ﷺ appearing before me, so I said, 'O Prophet of Allāh ﷺ! What crookedness and animosity I have had to face from these people!' The Prophet of Allāh ﷺ said the following: 'Invoke (Allāh) to condemn them.' I said, 'May Allāh replace them for me with better ones and replace me for them with a worse one (ruler)."

Sayyid ar-Radi says the following: "*Al-awad* means crookedness and *al-ladad* means animosity; this is a most eloquent expression."



من خطبة له عليه السلام في ذم أهل العراق، و فيها يوبخهم على ترك القتال و النصر يكاد يتم، ثم تكذيبهم له:

أمَّا بَعْدُ، يَا أهْلَ العِرَاقِ، فَإنَّمَا أنْتُمْ كَالمَرْأةِ الحَامِلِ، حَمَلَتْ فَلَمَّا أتَمَّتْ أمْلَصَتْ وَمَاتَ قَيِّمُهَا وَطَالَ تَأيُّمُهَا وَوَرِثَهَا أبْعَدُهَا. أمَا وَاللَّهِ مَا أتَيْتُكُمْ اخْتِيَاراً وَلَكِنْ جِئْتُ إلَيْكُمْ سَوْقاً، وَلَقَدْ بَلَغَنِي أنَّكُمْ تَقُولُونَ عَلِيٌّ يَكْذِبُ! قَاتَلَكُمُ اللَّهُ تَعَالَى! فَعَلَى مَنْ أكْذِبُ؟! أعَلَى اللَّهِ؟! فَأنَا أوَّلُ مَنْ آمَنَ بِهِ؛ أمْ عَلَى نَبِيِّهِ؟! فَأنَا أوَّلُ مَنْ صَدَّقَهُ. كَلَّا وَاللَّهِ، لَكِنَّهَا لَهْجَةٌ غِبْتُمْ عَنْهَا وَلَمْ تَكُونُوا مِنْ أهْلِهَا. وَيْلُ أمِّهِ كَيْلاً بِغَيْرِ ثَمَنٍ لَوْ كَانَ لَهُ وِعَاءٌ، وَلَتَعْلَمُنَّ نَبَأهُ بَعْدَ حِينٍ.

Sermon 70

From his sermon in which he condemned the then people of Iraq for being reluctant to fight when victory was at hand, and how they did not believe him:

"O folks![1] You are like a pregnant woman who, on completion of her period, delivers a dead child; her husband is also dead and her period of *`idda* is lengthy, while only a distant relative inherits her. By Allāh, I did not come to you of my own accord. I came to you by force of circumstances. I have come to know that you accuse Ali of

[1]After the "arbitration," the Iraqis displayed lethargy and heartlessness to retaliate for the continuous attacks on them sponsored by Mu`āwiyah. Imām Ali ibn Abū Tālib ﷺ delivered this sermon scorning and admonishing them. Here, he refers to their being deceived at Siffin, comparing them to a woman who has five qualities: i) Firstly, she is pregnant. This implies that these people had the full capability to fight and were not like a barren woman from whom nothing is expected. ii) Secondly, she has completed the period of pregnancy. That is, they have passed through all difficult stages, approaching the final goal of victory. iii) Thirdly, she will surely miscarry her child. That is to say, after coming close to victory, they came down to settlement; instead of achieving the coveted goal, they faced disappointment. iv) Fourthly, her waiting period is lengthy, that is, they fell in such a state as though they had no protector or patron, roaming about without any ruler. v) Fifthly, her heirs would be distant persons, i.e. the people of Syria, who had no relationship with them, would seize their properties.

lying. May Allāh fight you! Against whom do I speak lies? Against Allāh, being the first to have believed in Him? Against His Prophet ﷺ, being the first who testified to him? Certainly not. By Allāh, it was a way of expression which failed to appreciate (me), and you were not capable of (proving) it. Woe to you! I am giving out these measures of nice expressions free of charge. I wish there were vessels good enough to hold them."

﴿ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴾

Certainly, you will understand it after some time. (Qur'ān, 38:88)



من خطبة له عليه السلام علّم فيها الناس الصلاة على النبي صلى الله عليه وآله وفيها بيان صفات الله سبحانه وصفة النبي والدعاء له

صفات الله

اللَّهُمَّ دَاحِيَ الْمَدْحُوَّاتِ وَدَاعِمَ الْمَسْمُوكَاتِ وَجَابِلَ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيِّهَا وَسَعِيدِهَا

صفات النبي

اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَنَوَامِيَ بَرَكَاتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا انْغَلَقَ وَالْمُعْلِنِ الْحَقَّ بِالْحَقِّ وَالدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ وَالدَّامِغِ صَوْلَاتِ الْأَضَالِيلِ كَمَا حُمِّلَ فَاضْطَلَعَ قَائِماً بِأَمْرِكَ مُسْتَوْفِزاً فِي مَرْضَاتِكَ غَيْرَ نَاكِلٍ عَنْ قُدُمٍ وَلَا وَاهٍ فِي عَزْمٍ وَاعِياً لِوَحْيِكَ حَافِظاً لِعَهْدِكَ مَاضِياً عَلَى نَفَاذِ أَمْرِكَ حَتَّى أَوْرَى قَبَسَ الْقَابِسِ وَأَضَاءَ الطَّرِيقَ لِلْخَابِطِ وَهُدِيَتْ بِهِ الْقُلُوبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالْآثَامِ وَأَقَامَ بِمُوضِحَاتِ الْأَعْلَامِ وَنَيِّرَاتِ الْأَحْكَامِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَخَازِنُ عِلْمِكَ الْمَخْزُونِ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبَعِيثُكَ بِالْحَقِّ وَرَسُولُكَ إِلَى الْخَلْقِ.

الدعاء للنبي

اللَّهُمَّ افْسَحْ لَهُ مَفْسَحاً فِي ظِلِّكَ وَاجْزِهِ مُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ؛ اللَّهُمَّ وَأَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ، وَأَكْرِمْ لَدَيْكَ مَنْزِلَتَهُ، وَأَتْمِمْ لَهُ نُورَهُ، وَاجْزِهِ مِنِ ابْتِعَاثِكَ لَهُ مَقْبُولَ الشَّهَادَةِ، مَرْضِيَّ الْمَقَالَةِ، ذَا مَنْطِقٍ عَدْلٍ وَخُطْبَةٍ فَصْلٍ. اللَّهُمَّ اجْمَعْ بَيْنَنَا وَبَيْنَهُ فِي بَرْدِ الْعَيْشِ وَقَرَارِ النِّعْمَةِ وَمُنَى الشَّهَوَاتِ وَأَهْوَاءِ اللَّذَّاتِ وَرَخَاءِ الدَّعَةِ وَمُنْتَهَى الطُّمَأْنِينَةِ وَتُحَفِ الْكَرَامَةِ.

Sermon 71

Here, Imām Ali ibn Abū Tālib ﷺ tells people how to salute the Prophet ﷺ. In it, he describes the Attributes of Allāh, the most Praised One, the merits of the Prophet ﷺ and how to supplicate for him:

"O Lord! Spreader of the surfaces (of earth) and Keeper of all skies (intact), Creator of hearts on good and on evil natures, (I invoke You to) descend Your choicest blessings and growing favors on Muhammed ﷺ, Your servant and last Prophet ﷺ, opener for what is closed, proclaimer of the truth with the truth, repulser of the forces of wrong and crusher of the onslaughts of misguidance. As he was burdened (with responsibility of Prophetic mission), so he bore it standing by Your commands, advancing towards Your will, without shrinking of steps of weakness of determination, obeying Your revelation, preserving Your testament, proceeding forward in spreading Your commands till he lit fire for its seeker and lit the path for whoever gropes in the dark.

"Hearts achieved guidance through him after being ridden with troubles. He introduced clear guiding signs and shining injunctions. He is Your trustworthy trustee, treasurer of Your treasured knowledge, Your witness on the Day of Judgment, Your envoy of truth and Messenger to people. My Allāh prepare a spacious place for him under Your shade and award him multiplying goodness by Your bounty. Lord! Grant loftiness to his edifice above all others, elevate his status with You, grant perfection to his glory and perfect his light for him. In reward for having discharged Your Prophetic mission, O Lord, grant him that his testimony be admitted and speech be loved, for his speech is just and his judgments are clear. May Allāh put us and him together in the pleasure of life, continuance of bounty, satisfied desires, enjoyment of pleasures, ease of living, peace of mind and gifts of honor."



من كلام له عليه السلام قاله لمروان بن الحكم بالبصرة

قالوا: أخِذَ مَرْوَانُ بْنُ الحَكَمِ اسيرا يَوْمَ الجَمَلِ، فاستَشْفَعَ الحَسَنَ وَالحُسَيْنَ عليهما السلام إلى أمِيرِ المُؤمِنِينَ عليه السلام، فكَلَّمَاهُ فِيهِ فخَلَّى سَبيلَهُ، فقالا لَهُ: يُبَايِعُكَ يَا أمِيرَ المُؤمِنِينَ؟ قالَ عليه السلام: أوَلَمْ يُبَايِعْنِي بَعْدَ قَتْلِ عُثْمَانَ؟! لا حَاجَةَ لِي فِي بَيْعَتِهِ، إنَّهَا كَفٌّ يَهُودِيَّةٌ: لَوْ بَايَعَنِي بكَفِّهِ لغَدَرَ بِسَبَّتِهِ؛ أمَا إنَّ لَهُ إمْرَةً كَلَعْقَةِ الكَلْبِ أنْفَهُ، وَهُوَ أبُو الأكْبُشِ الأرْبَعَةِ، وَسَتَلْقَى الأمَّةُ مِنْهُ وَمِنْ وَلَدِهِ يَوْمًا أحْمَرَ.

Sermon 72

When Marwān ibn al-Hakam was captured during the Battle of the Jamal (Camel) in Basra, he asked Imāms Hassan and Hussain (peace with them) to intercede on his behalf before Imām Ali ibn Abū Tālib ﷺ. So they spoke to Imām Ali ibn Abū Tālib ﷺ about him, and he released him. Then they said, "Marwān desires to swear his oath of allegiance to you," whereupon Imām Ali ibn Abū Tālib ﷺ said the following:

"Did he not swear it to me after the killing of `Othmān? Now I do not need his allegiance because his is the hand of a Jew: If he swears allegiance to me with his hand, he will violate it after a short while. Well, he is to get power for so long as a dog licks its nose. He is the father of four rams (who will also rule as Umayyad kings). The people will face harsh times through him and his sons."

Marwān ibn al-Hakam (c. 623 – 685 A.H./1226 – 1286 A.D.) was nephew and son-in-law of caliph `Othmān ibn `Affān. Due to his thin body and tall stature, he was known with the nickname "Khayt al-Batil" (the thread of falsehood). When `Abdul-Malik ibn Marwān killed `Amr ibn Sa`īd al-`Ashdaq, his brother Yahya ibn Sa`īd said the following: "O sons of Khayt al-Batil! You have deceived `Amr, and people like you build their houses (of authority) on deceit and treachery."

Although his father, al-Hakam ibn Abul-`Ās, had accepted Islam at the time of the conquest of Mecca, his behavior and activities caused a great deal of pain to the Prophet ﷺ. Consequently, the Prophet ﷺ cursed him as well as his descendants saying, "Woe will befall my people from the progeny of this man." At last, in view of his

increasing intrigues, the Prophet ﷺ expelled him from Medīna to the valley of Hajj (in Tā'if) accompanied by Marwān, his son. Thereafter, the Prophet ﷺ did not allow them both to enter Medīna as long as he was alive. Abū Bakr and `Omar did likewise. But `Othmān sent for both of them during his reign and raised Marwān to such a high status as though thereins of caliphate rested in his hands. Thereafter, his circumstances became so favorable that on the death of Mu`āwiyah ibn Yazīd (or Mu`āwiyah II who was born in 41 and died in 64 A.H./661 – 684 A.D.), he became the ruler of the Muslims. He had only ruled nine months and eighteen days before death overtook him: His wife suffocated him with a pillow till he breathed his last at youthful age of 23, although there is controversy about the dates of his birth and mysterious death.

The four sons to whom Imām Ali ibn Abū Tālib ؑ referred were those of Abdul-Malik ibn Marwān: al-Walīd, Sulaymān, Yazīd and Hishām. They ascended to the caliphate one after the other and colored the pages of history with their bloody stories. Some commentators have regarded this statement as a reference to Marwān's sons, namely Abdul-Malik, Abdul-Azīz, Bishr and Muhammed. Out of these, Abdul-Malik did become caliph, but Abdul-Azīz became governor of Egypt, Bishr of Iraq and Muhammed of Jazira (in today's northern Iraq, the area between the Tigris and Euphrates rivers).



من خطبة له عليه السلام لما عزموا على بيعة عثمان

لَقدْ عَلِمتُمْ أنّي أحَقُّ النَّاسِ بِهَا مِنْ غَيْرِي وَوَ اللَّهِ لأُسْلِمَنَّ مَا سَلِمَتْ أُمُورُ المُسْلِمِينَ وَلَمْ يَكُنْ فِيهَا جَوْرٌ إلَّا عَلَيَّ خَاصَّةً التِمَاساً لأَجْرِ ذَلِكَ وَفَضْلِهِ وَزُهْداً فِيمَا تَنَافَسْتُمُوهُ مِنْ زُخْرُفِهِ وَزِبْرِجِهِ.

Sermon 73

When the consultative committee (or *shūra*) decided to swear the oath of allegiance to `Othmān, Imām Ali ibn Abū Tālib ﷺ said the following:

"You have certainly known that I am the most rightful of all others for the caliphate. By Allāh! So long as the affairs of the Muslims remain intact and there is no oppression in it except against my own self, I shall stay aloof from its attractions and allurements which you covet."



من كلام له عليه السلام لما بلغه اتهام بني أمية له بالمشاركة في دم عثمان

اوَ لَمْ يَنْهَ بَنِي امَيَّةَ عِلْمُهَا بِي عَنْ قَرْفِي ا وَمَا وَزَعَ الجُهَّالَ سَابِقَتِي عَنْ تُهَمَتِي وَلَمَا وَعَظَهُمُ اللَّهُ بِهِ ابْلَغُ مِنْ لِسَانِي انَا حَجِيجُ المَارِقِينَ وَخَصِيمُ النَّاكِثِينَ المُرْتَابِينَ وَعَلَى كِتَابِ اللَّهِ تُعْرَضُ الامْثَالُ وَبِمَا فِي الصُّدُورِ تُجَازَى العِبَادُ.

Sermon 74

When Imām Ali ibn Abū Tālib ﷺ came to know that the Umayyads blamed him for killing `Othmān, he said the following:

"The Umayyads' knowledge of my character did not desist them for thus accusing me, nor did my precedence (in accepting Islam) keep these ignorant people from blaming me for it. Allāh's admonitions are more eloquent than my tongue. I contest against those who break away from the faith and oppose those who entertain doubts. Uncertainties should be placed before the Qur'ān, the Book of Allāh (for clarification). Certainly people will be recompensed according to what they have in their hearts."



من خطبة له عليه السلام في الحث على العمل الصالح:

رَحِمَ اللَّهُ امْرَأً سَمِعَ حُكْماً فَوَعَى وَدُعِيَ إِلَى رَشَادٍ فَدَنَا وَأَخَذَ بِحُجْزَةِ هَادٍ فَنَجَا رَاقَبَ رَبَّهُ وَخَافَ ذَنْبَهُ قَدَّمَ خَالِصاً وَعَمِلَ صَالِحاً اكْتَسَبَ مَذْخُوراً وَاجْتَنَبَ مَحْذُوراً وَرَمَى غَرَضاً وَأَحْرَزَ عِوَضاً كَابَرَ هَوَاهُ وَكَذَّبَ مُنَاهُ جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ وَالتَّقْوَى عُدَّةَ وَفَاتِهِ رَكِبَ الطَّرِيقَةَ الْغَرَّاءَ وَلَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ اغْتَنَمَ الْمَهَلَ وَبَادَرَ الْأَجَلَ وَتَزَوَّدَ مِنَ الْعَمَلِ.

Sermon 75
From a sermon by him ﵇ urging the doing of righteous deeds:

"May Allāh bless one who listens to a piece of wisdom and retains it. When he is invited to the right path, he approaches it. He follows a leader and finds salvation, keeping Allāh before his eyes and fearing for his sins. He performs deeds sincerely and acts virtuously, thus earning treasures of heavenly rewards. He avoids vices, aims at (good) objectives and reaps recompenses. He faces his desires and rejects (fake) hopes, makes endurance the means to his salvation and piety the provision for his death. He rides on the path of honor and sticks to the highway of the truth. He makes good use of his time and hastens towards the end, taking with him the provision of (good) deeds."



من كلام له عليه السلام و ذلك حين منعه سعيد بن العاص حقه:

إِنَّ بَنِي أُمَيَّةَ لَيُفَوِّقُونَنِي تُرَاثَ مُحَمَّدٍ صلى الله عليه وآله تَفْوِيقاً وَاللَّهِ لَئِنْ بَقِيتُ لَهُمْ لَأَنْفُضَنَّهُمْ نَفْضَ اللَّحَّامِ الْوِذَامَ التَّرِبَةَ.

قال الشريف: و يروى التراب الوذمة وهو على القلب، قال الشريف وقوله عليه السلام ليفوقونني أي يعطونني من المال قليلا كفواق الناقة و هو الحلبة الواحدة من لبنها، والوذام جمع وذمة وهي الحزة من الكرش أو الكبد تقع في التراب فتنفض.

Sermon 76

A statement he ﷺ made when Sa`īd ibn al-`Ās prevented him from attaining what belonged to him:

"Banū Umayyah (the Umayyads) are allowing me the inheritance of Muhammed ﷺ bit by bit. By Allāh, if I live, I will throw them away as the butcher removes the dust from the dust-covered piece of meat."

Sayyid ar-Radi says the following: "In one version of *alwidhamu' taribah* (dust covered piece of meat), the words *atturAbul-wadhimah* (the soil sticking on a piece of meat) have been shown. That is, for the adjective there is the qualified noun, and for the qualified noun the adjective has been used. As for the word *layufawwiqunani*, Imām Ali ibn Abū Tālib ﷺ implies that they allow him bit by bit just as a she-camel is milked a little before its young suck her milk, so that it may be ready to be milked. And *al-widham* is the plural of *wadhamah* which means: the piece of stomach or liver meat which falls on the ground then the dust is removed from it."



من كلمات كان عليه السلام يدعو بها:

اللّهُمَّ اغفِرْ لِي مَا أنتَ أعلَمُ بِهِ مِنّي فَإنْ عُدْتُ فَعُدْ عَلَيَّ بِالمَغفِرَةِ اللّهُمَّ اغفِرْ لِي مَا وَأيتُ مِنْ نَفسِي وَلَمْ تَجِدْ لَهُ وَفَاءً عِنْدِي اللّهُمَّ اغفِرْ لِي مَا تَقَرَّبْتُ بِهِ إلَيكَ بِلِسَانِي ثُمَّ خَالَفَهُ قَلبِي اللّهُمَّ اغفِرْ لِي رَمَزَاتِ الألحَاظِ وَسَقَطَاتِ الألفَاظِ وَشَهَوَاتِ الجَنَانِ وَهَفَوَاتِ اللّسَانِ.

Sermon 77

Supplications by Imām Ali ibn Abū Tālib ﷺ:

"O Lord! Forgive what You know about me more than I do. If I

return (to sins), do return to forgiveness. Lord! Forgive me for what I have promised myself but did not fulfill. Lord! Forgive me for what I sought nearness to You with my tongue but my heart opposed it and did not perform it. O Allāh! Forgive my winking of the eye, vile utterances, desires of the heart and slips of the tongue."



من كلام له عليه السلام قاله لبعض أصحابه لما عزم على المسير إلى الخوارج وقد قال له: إن سرت يا أمير المؤمنين في هذا الوقت خشيت ألا تظفر بمرادك من طريق علم النجوم فقال عليه السلام:

أَتَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا صُرِفَ عَنْهُ السُّوءُ وَتُخَوِّفُ مِنَ السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا حَاقَ بِهِ الضُّرُّ فَمَنْ صَدَّقَكَ بِهَذَا فَقَدْ كَذَّبَ الْقُرْآنَ وَاسْتَغْنَى عَنِ الِاسْتِعَانَةِ بِاللَّهِ فِي نَيْلِ الْمَحْبُوبِ وَدَفْعِ الْمَكْرُوهِ وَتَبْتَغِي فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُولِيَكَ الْحَمْدَ دُونَ رَبِّهِ لِأَنَّكَ بِزَعْمِكَ أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا النَّفْعَ وَأَمِنَ الضُّرَّ.

ثم أقبل عليه السلام على الناس فقال:

أَيُّهَا النَّاسُ إِيَّاكُمْ وَتَعَلُّمَ النُّجُومِ إِلَّا مَا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ بَحْرٍ فَإِنَّهَا تَدْعُو إِلَى الْكَهَانَةِ وَالْمُنَجِّمُ كَالْكَاهِنِ وَالْكَاهِنُ كَالسَّاحِرِ وَالسَّاحِرُ كَالْكَافِرِ وَالْكَافِرُ فِي النَّارِ سِيرُوا عَلَى اسْمِ اللَّهِ.

Sermon 78

When Imām Ali ibn Abū Tālib ﷺ decided to set out to battle the Khārijites[1], someone said to him, "If you set out at this

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[1]When Imām Ali ibn Abū Tālib ﷺ decided to march towards the Nahrawān in order to quel the Khārijites' rebellion, Afif ibn Qays al-Kindi said to him, "This hour is not good. If you set out at this time, instead of victory and success you will face defeat and vanquishing." But Imām Ali ibn Abū Tālib ﷺ paid no heed to his view and ordered the army to march that very moment. As a result, the Khārijites suffered such a clear defeat that out of their nine thousand combatants only nine individuals saved their lives by running away while the rest were killed.

moment, according to astrology, I fear you will not be successful in your aim," whereupon Imām Ali ibn Abū Tālib ﷺ said the following:

"Do you think you can tell the hour when a man goes out and no evil will befall him or can warn of the time at which one goes out and harm will then afflict him? Whoever testifies to this falsifies the Holy Qur'ān and becomes unmindful of Allāh in achieving his desired objective and in warding off what is undesirable. You cherish saying this so that he who acts on what you say should praise you rather than Allāh because according to your misconception, you have guided him about the hour in which he will secure benefit and avoid harm."

Imām Ali ibn Abū Tālib ﷺ then directed his atten to the people and

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Imām Ali ibn Abū Tālib ﷺ has argued about astrology being wrong or incorrect in three ways: Firstly, if the view of an astrologer is accepted as being correct, it will mean falsification of the Holy Qur'ān. An astrologer claims to ascertain hidden catastrophic things by watching the stars, while the Holy Qur'ān says the following:

﴿ قُل لَا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ الغَيْبَ إِلاَّ اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

Say: "None in the heavens or on earth knows the unseen save Allāh" (Qur'ān, 27:65).

Secondly, due to his misconception, the astrologer believes that he can know benefits or harms through knowing the future. In that case, it would be useless to turn to Allāh and seek His help; while this indifference towards Allāh and self-reliance is a sort of heresy and atheism which puts an end to one's hope in Allāh. Thirdly, if he succeeds in any objective, he will regard this success as the result of his knowledge of astrology, the results from which he would praise himself rather than Allāh and will expect that whomsoever he guides (in this manner) will necessarily be grateful to him rather than to Allāh. These points do not apply to astrology to the extent it may be believed that the astrological findings are in the nature of effect of medicines which are subject to alteration at the will of Allāh. Competence in astrology achieved by most of our religious scholars is correct: Tthey did not regard its findings as being final.

said the following:

"O People! Beware of learning the science of stars except that with which guidance is sought on land or sea because it leads to divining. An astrologer is a diviner, who is like a sorcerer, the sorcerer being an unbeliever, and the unbeliever will be lodged in Hell. Proceed forward in the Name of Allāh."



من كلام له عليه السلام في الزهد

أَيُّهَا النَّاسُ: الزَّهَادَةُ قِصَرُ الْأَمَلِ، وَالشُّكْرُ عِنْدَ النِّعَمِ، وَالتَّوَرُّعُ عِنْدَ الْمَحَارِمِ؛ فَإِنْ عَزَبَ ذَلِكَ عَنْكُمْ، فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ، وَلَا تَنْسَوْا عِنْدَ النِّعَمِ شُكْرَكُمْ، فَقَدْ أَعْذَرَ اللَّهُ إِلَيْكُمْ بِحُجَجٍ مُسْفِرَةٍ ظَاهِرَةٍ وَكُتُبٍ بَارِزَةِ الْعُذْرِ وَاضِحَةٍ.

Sermon 79
From a statement by him about asceticism:

"O people! Abstinence is shortening desires, being thankful for bounties, and keeping a distance from prohibitions. If this is possible, then (at least) the prohibitions should not exhaust your patience. Allāh has exhausted the excuse before you through clear and glaring arguments as well as in open and clear Books."



من كلام له عليه السلام في ذم صفة الدنيا

مَا أَصِفُ مِنْ دَارٍ أَوَّلُهَا عَنَاءٌ وَآخِرُهَا فَنَاءٌ فِي حَلَالِهَا حِسَابٌ وَفِي حَرَامِهَا عِقَابٌ مَنِ اسْتَغْنَى فِيهَا فُتِنَ وَمَنِ افْتَقَرَ فِيهَا حَزِنَ وَمَنْ سَاعَاهَا فَاتَتْهُ وَمَنْ قَعَدَ عَنْهَا وَاتَتْهُ وَمَنْ أَبْصَرَ بِهَا بَصَّرَتْهُ وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ.

قال الشريف: أقول و إذا تامل المتامل قوله (عليه السلام) و من أبصر بها بصرته وجد تحته من المعنى العجيب و الغرض البعيد ما لا تبلغ غايته و لا يدرك غوره لا سيما إذا قرن إليه قوله و من ابصر إليها أعمته فإنه يجد الفرق بين أبصر بها و أبصر إليها واضحا نيرا و عجيبا باهرا.

Sermon 80
Condemning this world:

"How shall I describe this world the beginning of which is grief and the end of which is destruction?[1]

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[1]The beginning of life in this world is grief and its end is ruin, destruction. This sentence contains the same truth which the Holy Qur'ān has presented in the verse saying, لَقَدْ خَلَقْنَا الإِنسَانَ فِي كَبَدٍ "Indeed We have created man (to dwell) amidst hardship" (90:4). It is true that right from the narrow womb of the mother and unto the vastness of the firmament…, the changes of human life do not end. When man first tastes life, he finds himself closed in such a dark prison where he can neither move limbs nor change sides. When he gets rid of this confinement and steps into this world, he has to pass through innumerable troubles. In the beginning, he can neither speak with the tongue so as to describe his difficulty or pain, nor does he possess energy in the limbs so as to accomplish his needs on his own. Only his sobbing and flowing tears express his needs and translate his grief and sorrow. After the laps of this period (of infancy), he enters the stage of learning and instruction. On every step, voices of admonition and abuse welcome him. All the time he seems to be frightened and terrified. When he is relieved of this period of subjugation, he finds himself surrounded by worries of family life and of making a living where sometime there is clash with co-workers, enemies, vicissitudes of time, ailments and sometimes shocks brought about by children. Then old age approaches him with the tidings of helplessness and weakness. Eventually he bids farewell to this world with heartfilled mortification and grief. Thereafter, Imām Ali ibn Abū Tālib ﷺ says about this world that within its lawful actions, there is the question about reckoning, and in its forbidden acts, there are hardships of punishment the result of which even pleasant joys produce bitterness. If there is plenty of

"The lawful deeds performed here have to be accounted for, while for the forbidden ones, there is punishment. Whoever is rich here (in this life) faces mischief, and whoever is poor gets grief. One hankers when he does not get what he wants. If one keeps away from it, it advances towards him. If one sees through it, it will bestow on him insight. But if one has his eye set on it, it will blind him."

Sayyid ar-Radi says the following: "If a thinker ponders on this statement of Imām Ali ibn Abū Tālib ﷺ: وَمَنْ أبْصَرَ بِهَا بَصَّرَتْهُ *waman absara biha bassarathu* (If one sees through it, it will bestow on him insight), he will find in it a very amazing meaning and far-reaching sense the purpose of which cannot be appreciated and the aim of which cannot be understood particularly when one associates it with

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wealth and money in this world, man finds himself in such a whirlpool (of worries) that he loses his joy and peace of mind. But if there is want and poverty, he is ever praying for wealth! One who hankers after this world finds no limit for his desires. If a wish is fulfilled, the desire for the fulfillment of another wish crops up. This world is like a shadow: If you run after it, it will itself run away before you. But if you run away from it, it then chases you. Likewise, if a person does not run after this world, it runs after him. The implication is that if a person breaks the clutches of greed and avarice, staying aloof from undesirable hankering after this world, he, too, gets (the pleasures of) this world and is not deprived of them. Therefore, he who surveys this world from above its surface and derives lessons from its changes and happenings, through its variations and alterations, gains knowledge about Allāh's Might, Wisdom and Sagacity, Mercy, Clemency and Sustaining power. His eyes will gain real brightness and vision. On the other hand, one who is lost only in the colorfulness of this world and its decorum, loses himself in the darkness of the world. This is why Allāh forbids viewing this world thus: وَلا تَمُدَّنَّ عَيْنَيْكَ إلى مَا مَتَّعْنَا بِهِ أزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ، وَرِزْقُ رَبِّكَ خَيْرٌ وَأبْقَى "And strain not thine eyes unto that which We have provided (different) parties of them, (of) the splendor of the life of this world, so that We may try them in it, for the provision of your Lord is better and more abiding" (Qur'ān, 20:131).

Imām Ali ibn Abū Tālib's phrase وَمَنْ أبْصَرَ إليهَا أعْمَتْهُ *waman absara ilayha a`mathu* (If one has his eyes fixed on it, then it will blind him), he will find the difference between *absara biha* and *absara laha* to be quite clear, bright, wonderful and shining."



من خطبة له عليه السلام وهي الخطبة العجيبة تسمى الغراء وفيها نعوت الله جل شانه ثم الوصية بتقواه ثم التنفير من الدنيا ثم ما يلحق من دخول القيامة ثم تنبيه الخلق إلى ما هم فيه من الأعراض ثم فضله عليه السلام في التذكير:

صفته جل شانه

الحَمْدُ لِلَّهِ الَّذِي عَلَا بِحَوْلِهِ وَدَنَا بِطَوْلِهِ مَانِحِ كُلِّ غَنِيمَةٍ وَفَضْلٍ وَكَاشِفِ كُلِّ عَظِيمَةٍ وَأزْلٍ أحْمَدُهُ عَلَى عَوَاطِفِ كَرَمِهِ وَسَوَابِغِ نِعَمِهِ وَأومِنُ بِهِ أوَّلًا بَادِيًا وَأسْتَهْدِيهِ قَرِيبًا هَادِيًا وَأسْتَعِينُهُ قَاهِرًا قَادِرًا وَأتَوَكَّلُ عَلَيْهِ كَافِيًا نَاصِرًا وَأشْهَدُ أنَّ مُحَمَّدًا صلى الله عليه وآله عَبْدُهُ وَرَسُولُهُ أرْسَلَهُ لِإنْفَاذِ أمْرِهِ وَإنْهَاءِ عُذْرِهِ وَتَقْدِيمِ نُذُرِهِ.

الوصية بالتقوى

أوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي ضَرَبَ الأمْثَالَ وَوَقَّتَ لَكُمُ الآجَالَ وَألْبَسَكُمُ الرِّيَاشَ وَأرْفَغَ لَكُمُ المَعَاشَ وَأحَاطَ بِكُمُ الإحْصَاءَ وَأرْصَدَ لَكُمُ الجَزَاءَ وَآثَرَكُمْ بِالنِّعَمِ السَّوَابِغِ وَالرِّفَدِ الرَّوَافِغِ وَأنْذَرَكُمْ بِالحُجَجِ البَوَالِغِ فَأحْصَاكُمْ عَدَدًا وَوَظَّفَ لَكُمْ مُدَدًا فِي قَرَارِ خِبْرَةٍ وَدَارِ عِبْرَةٍ أنْتُمْ مُخْتَبَرُونَ فِيهَا وَمُحَاسَبُونَ عَلَيْهَا.

التنفير من الدنيا

فَإنَّ الدُّنْيَا رَنِقٌ مَشْرَبُهَا رَدِغٌ مَشْرَعُهَا يُونِقُ مَنْظَرُهَا وَيُوبِقُ مَخْبَرُهَا غُرُورٌ حَائِلٌ وَضَوْءٌ آفِلٌ وَظِلٌّ زَائِلٌ وَسِنَادٌ مَائِلٌ حَتَّى إذَا أنِسَ نَافِرُهَا وَاطْمَأنَّ نَاكِرُهَا قَمَصَتْ بِأرْجُلِهَا وَقَنَصَتْ بِأحْبُلِهَا وَأقْصَدَتْ بِأسْهُمِهَا وَأعْلَقَتِ المَرْءَ أوْهَاقَ المَنِيَّةِ قَائِدَةً لَهُ إلَى ضَنْكِ المَضْجَعِ وَوَحْشَةِ المَرْجِعِ وَمُعَايَنَةِ المَحَلِّ وَثَوَابِ العَمَلِ. وَكَذَلِكَ الخَلَفُ بِعَقْبِ السَّلَفِ لَا تُقْلِعُ المَنِيَّةُ اخْتِرَامًا وَلَا يَرْعَوِي البَاقُونَ اجْتِرَامًا يَحْتَذُونَ مِثَالًا وَيَمْضُونَ أرْسَالًا إلَى غَايَةِ الِانْتِهَاءِ وَصَيُّورِ الفَنَاءِ.

بعد الموت البعث

حَتَّى إذَا تَصَرَّمَتِ الأمُورُ وَتَقَضَّتِ الدُّهُورُ وَأزِفَ النُّشُورُ أخْرَجَهُمْ مِنْ ضَرَائِحِ القُبُورِ وَأوْكَارِ الطُّيُورِ وَأوْجِرَةِ السِّبَاعِ وَمَطَارِحِ المَهَالِكِ سِرَاعًا إلَى أمْرِهِ مُهْطِعِينَ إلَى مَعَادِهِ رَعِيلًا صُمُوتًا قِيَامًا صُفُوفًا يَنْفُذُهُمُ البَصَرُ وَيُسْمِعُهُمُ الدَّاعِي عَلَيْهِمْ لَبُوسُ الِاسْتِكَانَةِ

وَضَرَعُ الِاسْتِسْلَامِ وَالذِّلَّةِ قَدْ ضَلَّتِ الْحِيَلُ وَانْقَطَعَ الْأَمَلُ وَهَوَتِ الْأَفْئِدَةُ كَاظِمَةً وَخَشَعَتِ الْأَصْوَاتُ مُهَيْنِمَةً وَأَلْجَمَ الْعَرَقُ وَعَظُمَ الشَّفَقُ وَأُرْعِدَتِ الْأَسْمَاعُ لِزَبْرَةِ الدَّاعِي إِلَى فَصْلِ الْخِطَابِ وَمُقَايَضَةِ الْجَزَاءِ وَنَكَالِ الْعِقَابِ وَنَوَالِ الثَّوَابِ.

تنبيه الخلق

عِبَادٌ مَخْلُوقُونَ اقْتِدَاراً وَمَرْبُوبُونَ اقْتِسَاراً وَمَقْبُوضُونَ احْتِضَاراً وَمُضَمَّنُونَ أَجْدَاثاً وَكَائِنُونَ رُفَاتاً وَمَبْعُوثُونَ أَفْرَاداً وَمَدِينُونَ جَزَاءً وَمُمَيَّزُونَ حِسَاباً قَدْ أُمْهِلُوا فِي طَلَبِ الْمَخْرَجِ وَهُدُوا سَبِيلَ الْمَنْهَجِ وَعُمِّرُوا مَهَلَ الْمُسْتَعْتِبِ وَكُشِفَتْ عَنْهُمْ سُدَفُ الرِّيَبِ وَخُلُّوا لِمِضْمَارِ الْجِيَادِ وَرَوِيَّةِ الِارْتِيَادِ وَأَنَاةِ الْمُقْتَبِسِ الْمُرْتَادِ فِي مُدَّةِ الْأَجَلِ وَمُضْطَرَبِ الْمَهَلِ.

فضل التذكير

فَيَا لَهَا أَمْثَالًا صَائِبَةً وَمَوَاعِظَ شَافِيَةً لَوْ صَادَفَتْ قُلُوباً زَاكِيَةً وَأَسْمَاعاً وَاعِيَةً وَآرَاءً عَازِمَةً وَأَلْبَاباً حَازِمَةً فَاتَّقُوا اللَّهَ تَقِيَّةَ مَنْ سَمِعَ فَخَشَعَ وَاقْتَرَفَ فَاعْتَرَفَ وَوَجِلَ فَعَمِلَ وَحَاذَرَ فَبَادَرَ أَيْقَنَ فَأَحْسَنَ وَعُبِّرَ فَاعْتَبَرَ وَحُذِّرَ فَحَذِرَ وَزُجِرَ فَازْدَجَرَ وَأَجَابَ فَأَنَابَ وَرَاجَعَ فَتَابَ وَاقْتَدَى فَاحْتَذَى وَأُرِيَ فَرَأَى فَأَسْرَعَ طَالِباً وَنَجَا هَارِباً فَأَفَادَ ذَخِيرَةً وَأَطَابَ سَرِيرَةً وَعَمَّرَ مَعَاداً وَاسْتَظْهَرَ زَاداً لِيَوْمِ رَحِيلِهِ وَوَجْهِ سَبِيلِهِ وَحَالِ حَاجَتِهِ وَمَوْطِنِ فَاقَتِهِ وَقَدَّمَ أَمَامَهُ لِدَارِ مُقَامِهِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ جِهَةَ مَا خَلَقَكُمْ لَهُ وَاحْذَرُوا مِنْهُ كُنْهَ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ وَاسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّنَجُّزِ لِصِدْقِ مِيعَادِهِ وَالْحَذَرِ مِنْ هَوْلِ مَعَادِهِ.

التذكير بضروب النعم

و منها: جَعَلَ لَكُمْ أَسْمَاعاً لِتَعِيَ مَا عَنَاهَا وَأَبْصَاراً لِتَجْلُوَ عَنْ عَشَاهَا وَأَشْلَاءً جَامِعَةً لِأَعْضَائِهَا مُلَائِمَةً لِأَحْنَائِهَا فِي تَرْكِيبِ صُوَرِهَا وَمُدَدِ عُمُرِهَا بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا وَقُلُوبٍ رَائِدَةٍ لِأَرْزَاقِهَا فِي مُجَلِّلَاتِ نِعَمِهِ وَمُوجِبَاتِ مِنَنِهِ وَحَوَاجِزِ عَافِيَتِهِ وَقَدَّرَ لَكُمْ أَعْمَاراً سَتَرَهَا عَنْكُمْ وَخَلَّفَ لَكُمْ عِبَراً مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ مِنْ مُسْتَمْتَعِ خَلَاقِهِمْ وَمُسْتَفْسَحِ خَنَاقِهِمْ أَرْهَقَتْهُمُ الْمَنَايَا دُونَ الْآمَالِ وَشَذَّبَهُمْ عَنْهَا تَخَرُّمُ الْآجَالِ لَمْ يَمْهَدُوا فِي سَلَامَةِ الْأَبْدَانِ وَلَمْ يَعْتَبِرُوا فِي أُنُفِ الْأَوَانِ فَهَلْ يَنْتَظِرُ أَهْلُ بَضَاضَةِ الشَّبَابِ إِلَّا حَوَانِيَ الْهَرَمِ وَأَهْلُ غَضَارَةِ الصِّحَّةِ إِلَّا نَوَازِلَ السَّقَمِ وَأَهْلُ مُدَّةِ الْبَقَاءِ إِلَّا آوِنَةَ الْفَنَاءِ مَعَ قُرْبِ الزِّيَالِ وَأُزُوفِ الِانْتِقَالِ وَعَلَزِ الْقَلَقِ وَأَلَمِ الْمَضَضِ وَغُصَصِ الْجَرَضِ وَتَلَفُّتِ الِاسْتِغَاثَةِ بِنُصْرَةِ الْحَفَدَةِ وَالْأَقْرِبَاءِ وَالْأَعِزَّةِ وَالْقُرَنَاءِ فَهَلْ دَفَعَتِ الْأَقَارِبُ أَوْ نَفَعَتِ النَّوَاحِبُ وَقَدْ غُودِرَ فِي مَحَلَّةِ الْأَمْوَاتِ رَهِيناً وَفِي ضِيقِ الْمَضْجَعِ وَحِيداً قَدْ هَتَكَتِ الْهَوَامُّ جِلْدَتَهُ وَأَبْلَتِ النَّوَاهِكُ جِدَّتَهُ وَعَفَتِ الْعَوَاصِفُ آثَارَهُ وَمَحَا الْحَدَثَانُ مَعَالِمَهُ وَصَارَتِ الْأَجْسَادُ شَحِبَةً بَعْدَ بَضَّتِهَا وَالْعِظَامُ نَخِرَةً بَعْدَ قُوَّتِهَا وَالْأَرْوَاحُ مُرْتَهَنَةً بِثِقَلِ أَعْبَائِهَا مُوقِنَةً بِغَيْبِ أَنْبَائِهَا لَا تُسْتَزَادُ مِنْ صَالِحِ عَمَلِهَا وَلَا تُسْتَعْتَبُ مِنْ سَيِّئِ زَلَلِهَا أَ وَلَسْتُمْ أَبْنَاءَ الْقَوْمِ وَالْآبَاءَ وَإِخْوَانَهُمْ وَالْأَقْرِبَاءَ تَحْتَذُونَ أَمْثِلَتَهُمْ وَتَرْكَبُونَ قِدَّتَهُمْ وَتَطَئُونَ جَادَّتَهُمْ فَالْقُلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا لَاهِيَةٌ عَنْ رُشْدِهَا سَالِكَةٌ فِي غَيْرِ مِضْمَارِهَا كَأَنَّ الْمَعْنِيَّ سِوَاهَا وَكَأَنَّ الرُّشْدَ فِي إِحْرَازِ دُنْيَاهَا.

التحذير من هول الصراط

وَاعْلَمُوا أَنَّ مَجَازَكُمْ عَلَى الصِّرَاطِ وَمَزَالِقِ دَحْضِهِ وَأَهَاوِيلِ زَلَلِهِ وَتَارَاتِ أَهْوَالِهِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةَ ذِي لُبٍّ شَغَلَ التَّفَكُّرُ قَلْبَهُ وَأَنْصَبَ الْخَوْفُ بَدَنَهُ وَأَسْهَرَ التَّهَجُّدُ غِرَارَ نَوْمِهِ وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ وَظَلَفَ الزُّهْدُ شَهَوَاتِهِ وَأَوْجَفَ الذِّكْرُ بِلِسَانِهِ وَقَدَّمَ

الْخَوْفَ لِأَمَانِهِ وَتَنَكَّبَ الْمَخَالِجَ عَنْ وَضَحِ السَّبِيلِ وَسَلَكَ أَقْصَدَ الْمَسَالِكِ إِلَى النَّهْجِ الْمَطْلُوبِ وَلَمْ تَفْتِلْهُ فَاتِلَاتُ الْغُرُورِ وَلَمْ تَعْمَ عَلَيْهِ مُشْتَبِهَاتُ الْأُمُورِ ظَافِراً بِفَرْحَةِ الْبُشْرَى وَرَاحَةِ النُّعْمَى فِي أَنْعَمِ نَوْمِهِ وَآمَنِ يَوْمِهِ وَقَدْ عَبَرَ مَعْبَرَ الْعَاجِلَةِ حَمِيداً وَقَدَّمَ زَادَ الْآجِلَةِ سَعِيداً وَبَادَرَ مِنْ وَجَلٍ وَأَكْمَشَ فِي مَهَلٍ وَرَغِبَ فِي طَلَبٍ وَذَهَبَ عَنْ هَرَبٍ وَرَاقَبَ فِي يَوْمِهِ غَدَهُ وَنَظَرَ قُدُماً أَمَامَهُ فَكَفَى بِالْجَنَّةِ ثَوَاباً وَنَوَالًا وَكَفَى بِالنَّارِ عِقَاباً وَوَبَالًا وَكَفَى بِاللَّهِ مُنْتَقِماً وَنَصِيراً وَكَفَى بِالْكِتَابِ حَجِيجاً وَخَصِيماً.

الوصية بالتقوى

أُوصِيكُمْ بِتَقْوَى اللَّهِ الَّذِي أَعْذَرَ بِمَا أَنْذَرَ وَاحْتَجَّ بِمَا نَهَجَ وَحَذَّرَكُمْ عَدُوّاً نَفَذَ فِي الصُّدُورِ خَفِيّاً وَنَفَثَ فِي الْآذَانِ نَجِيّاً فَأَضَلَّ وَأَرْدَى وَوَعَدَ فَمَنَّى وَزَيَّنَ سَيِّئَاتِ الْجَرَائِمِ وَهَوَّنَ مُوبِقَاتِ الْعَظَائِمِ حَتَّى إِذَا اسْتَدْرَجَ قَرِينَتَهُ وَاسْتَغْلَقَ رَهِينَتَهُ أَنْكَرَ مَا زَيَّنَ وَاسْتَعْظَمَ مَا هَوَّنَ وَحَذَّرَ مَا أَمَّنَ.

و منها في صفة خلق الإنسان

أَمْ هَذَا الَّذِي أَنْشَأَهُ فِي ظُلُمَاتِ الْأَرْحَامِ وَشُغُفِ الْأَسْتَارِ نُطْفَةً دِهَاقاً وَعَلَقَةً مِحَاقاً وَجَنِيناً وَرَاضِعاً وَوَلِيداً وَيَافِعاً ثُمَّ مَنَحَهُ قَلْباً حَافِظاً وَلِسَاناً لَافِظاً وَبَصَراً لَاحِظاً لِيَفْهَمَ مُعْتَبِراً وَيُقَصِّرَ مُزْدَجِراً حَتَّى إِذَا قَامَ اعْتِدَالُهُ وَاسْتَوَى مِثَالُهُ نَفَرَ مُسْتَكْبِراً وَخَبَطَ سَادِراً مَاتِحاً فِي غَرْبِ هَوَاهُ كَادِحاً سَعْياً لِدُنْيَاهُ فِي لَذَّاتِ طَرَبِهِ وَبَدَوَاتِ أَرَبِهِ ثُمَّ لَا يَحْتَسِبُ رَزِيَّةً وَلَا يَخْشَعُ تَقِيَّةً فَمَاتَ فِي فِتْنَتِهِ غَرِيراً وَعَاشَ فِي هَفْوَتِهِ يَسِيراً لَمْ يُفِدْ عِوَضاً وَلَمْ يَقْضِ مُفْتَرَضاً دَهِمَتْهُ فَجَعَاتُ الْمَنِيَّةِ فِي غُبَّرِ جِمَاحِهِ وَسَنَنِ مِرَاحِهِ فَظَلَّ سَادِراً وَبَاتَ سَاهِراً فِي غَمَرَاتِ الْآلَامِ وَطَوَارِقِ الْأَوْجَاعِ وَالْأَسْقَامِ بَيْنَ أَخٍ شَقِيقٍ وَوَالِدٍ شَفِيقٍ وَدَاعِيَةٍ بِالْوَيْلِ جَزَعاً وَلَادِمَةٍ لِلصَّدْرِ قَلَقاً وَالْمَرْءُ فِي سَكْرَةٍ مُلْهِثَةٍ وَغَمْرَةٍ كَارِثَةٍ وَأَنَّةٍ مُوجِعَةٍ وَجَذْبَةٍ مُكْرِبَةٍ وَسَوْقَةٍ مُتْعِبَةٍ ثُمَّ أُدْرِجَ فِي أَكْفَانِهِ مُبْلِساً وَجُذِبَ مُنْقَاداً سَلِساً ثُمَّ أُلْقِيَ عَلَى الْأَعْوَادِ رَجِيعَ وَصَبٍ وَنِضْوَ سَقَمٍ تَحْمِلُهُ حَفَدَةُ الْوِلْدَانِ وَحَشَدَةُ الْإِخْوَانِ إِلَى دَارِ غُرْبَتِهِ وَمُنْقَطَعِ زَوْرَتِهِ وَمُفْرَدِ وَحْشَتِهِ حَتَّى إِذَا انْصَرَفَ الْمُشَيِّعُ وَرَجَعَ الْمُتَفَجِّعُ أُقْعِدَ فِي حُفْرَتِهِ نَجِيّاً لِبَهْتَةِ السُّؤَالِ وَعَثْرَةِ الِامْتِحَانِ وَأَعْظَمُ مَا هُنَالِكَ بَلِيَّةً نُزُولُ الْحَمِيمِ وَتَصْلِيَةُ الْجَحِيمِ وَفَوْرَاتُ السَّعِيرِ وَسَوْرَاتُ الزَّفِيرِ لَا فَتْرَةٌ مُرِيحَةٌ وَلَا دَعَةٌ مُزِيحَةٌ وَلَا قُوَّةٌ حَاجِزَةٌ وَلَا مَوْتَةٌ نَاجِزَةٌ وَلَا سِنَةٌ مُسَلِّيَةٌ بَيْنَ أَطْوَارِ الْمَوْتَاتِ وَعَذَابِ السَّاعَاتِ إِنَّا بِاللَّهِ عَائِذُونَ عِبَادَ اللَّهِ أَيْنَ الَّذِينَ عُمِّرُوا فَنَعِمُوا وَعُلِّمُوا فَفَهِمُوا وَأُنْظِرُوا فَلَهَوْا وَسُلِّمُوا فَنَسُوا أُمْهِلُوا طَوِيلًا وَمُنِحُوا جَمِيلًا وَحُذِّرُوا أَلِيماً وَوُعِدُوا جَسِيماً احْذَرُوا الذُّنُوبَ الْمُوَرِّطَةَ وَالْعُيُوبَ الْمُسْخِطَةَ أُولِي الْأَبْصَارِ وَالْأَسْمَاعِ وَالْعَافِيَةِ وَالْمَتَاعِ هَلْ مِنْ مَنَاصٍ أَوْ خَلَاصٍ أَوْ مَعَاذٍ أَوْ مَلَاذٍ أَوْ فِرَارٍ أَوْ مَحَارٍ أَمْ لَا فَأَنَّى تُؤْفَكُونَ أَمْ أَيْنَ تُصْرَفُونَ أَمْ بِمَا ذَا تَغْتَرُّونَ وَإِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الْأَرْضِ ذَاتِ الطُّوْلِ وَالْعَرْضِ قِيدُ قَدِّهِ مُتَعَفِّراً عَلَى خَدِّهِ الْآنَ عِبَادَ اللَّهِ وَالْخِنَاقُ مُهْمَلٌ وَالرُّوحُ مُرْسَلٌ فِي فَيْنَةِ الْإِرْشَادِ وَرَاحَةِ الْأَجْسَادِ وَبَاحَةِ الِاحْتِشَادِ وَمَهَلِ الْبَقِيَّةِ وَأُنُفِ الْمَشِيَّةِ وَإِنْظَارِ التَّوْبَةِ وَانْفِسَاحِ الْحَوْبَةِ قَبْلَ الضَّنْكِ وَالْمَضِيقِ وَالرَّوْعِ وَالزُّهُوقِ وَقَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ وَإِخْذَةِ الْعَزِيزِ الْمُقْتَدِرِ.

قال الشريف: و في الخبر أنه (عليه السلام) لما خطب بهذه الخطبة اقشعرت لها الجلود و بكت العيون و رجفت القلوب، و من الناس من يسمي هذه الخطبة الغراء.

Sermon 81

From one of his sermon; it is an amazing sermon called *al-gharrᵢ'*, the most auspicious, which contains some Attributes of Allāh Almighty, then he admonishes fear of Him. He ﷺ also warns about the temptations in this life, the time of resurrection, drawing attention to the Creator, to the fact that people are turning away from Him. He ﷺ concludes it with reminding people of his distinction ﷺ:

"Praise is all due to Allāh Who is High above everything and is Near (close to His creation) through His bounty. He is the Giver of all rewards and distinction, the Dispeller of all calamities and hardships. I praise Him for His continuous mercy and copious bounties.

"I believe in Him as the First of all, the Manifest One. I seek guidance from Him as He is Near and is the Guide. I seek His succor as He is the Mighty and the Subduer. I depend on Him as He suffices and supports. And I testify that Muhammed ﷺ (blessing of Allāh with him and his Progeny) is His servant and Prophet. He sent him to enforce His commands, to exhaust His pleas and to warn (against the eternal punishment)."

Enjoining people to be pious:

"O servants of Allāh! I admonish you to fear Allāh Who has furnished illustrations and has set terms for your lifespans. He has given you the covering of outfit[1] and allotted your sustenance. He

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[1]Allāh has provided every creature with a natural outfit, a means for protecting it from cold and heat. Thus, some animals are covered with feathers, while some others carry wool apparels on their bodies. But man's high degree of intelligence and quality of being timid and modest demands his distinction from other creatures. Consequently, to maintain this distinction, he has been taught ways to cover his body. It was this natural impulse when Adam was made to give up his outfit, he began to cover his body with leaves. The Holy Qur'ān says the following: فَدَلاَّهُمَا بِغُرُورٍ، فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا، وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ "So when they tasted of the (forbidden) tree, their shameful things got displayed to them, and they began covering

has surrounded you with His knowledge. He has ordained rewards. He has bestowed on you vast bounties and extensive gifts. He has warned you through far reaching arguments and counted you by the numbers. He has fixed for you terms (to live) in this place of test and house of instruction."

Cautioning against this world:

"You are tested in this world and will be held to account. Certainly this world is a dirty watering place and a muddy source of drinking.

"Its appearance is attractive, and its inside is destructive. It is a delible deception, a vanishing reflection and a bent pillar. When one who despises it begins to like it, and he who is not acquainted with it begins to feel satisfied with it, then it praises him and puts down its feet (in joy). It entraps him, makes him the target of its arrows and puts the rope of death round his neck, taking him to a narrow grave and a fearful abode in order to show him his place of stay and the recompense of his deeds. This goes on from generation to generation. Neither death stops cutting them asunder, nor do survivors stop committing sins."

Death and Resurrection:

"They are emulating each other and proceeding in groups towards the final objective and the rendezvous of death, till when matters come to a close, the world dies and resurrection approaches. Allāh[1]

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themselves with Garden leaves" (Qur'ān, 7:22). This was the punishment for committing what was prohibited. When the removal of outfit is punishment, putting it on would be favored. Since this is peculiar to man, it has been particularly thus stated.

[1]The implication is that Allāh will resurrect all the dead, even though their bodies had been eaten by worms. The aim is to refute the view of the philosophers who hold that the resurrection of what is non-existent is impossible. This is the argument of those who do not believe in physical resurrection. Their argument briefly says that a thing which has lost its existence through death cannot return to life. Consequently, after this world comes to an end, the return of any of its beings to life is out of question. But this belief is not correct because the dispersal of parts does not mean that they do not exist, so as to say that putting these parts

will take them out of the corners of the graves, the birds' nests, the beasts' dens and the centers of death. They will hasten towards His command and run towards the place fixed for their final return group by group, quietly standing and arrayed in rows. They will be in Allāh's sight; He will hear everyone on whom He calls.

"They will be wearing the outfit of helplessness and the covering of submission and indignity. (At this time) contrivances will disappear, desires will be cut, hearts will quietly sink, voices will be curbed, sweat will choke the throat, fear will increase and ears will resound with the thundering voice of the announcer calling them for their final judgment, awarding recompenses, striking with punishment and giving rewards."

The Limitation of Life:

"People have been created as evidence of (His) Might. They have been brought up with power, they are made to die through pangs and are placed in graves where they turn into crumbs[1]. Then they will be resurrected one by one, awarded their recompense and will have to account for their deeds, each one of them individually. They had been allowed time to seek salvation, had been shown the right path and had been allowed to live and seek (Allāh's) favors. The darkness of doubts had been removed. They had been let free in this period of life as a training place in order to make preparations for the race on the Day of Judgment, to search for the objective with thoughtfulness, to get time necessary to secure benefits and provide for the next

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together again would involve the resurrection of what is non-existent. On the other hand, separated and dispersed parts continue to exist in some form or another. Of course, in this regard, the objection has some force that when every person is to be resurrected in his own form, then in case one person has eaten the other, it would be impossible to resurrect either of them with his own constituent parts. This will involve creating a deficiency of parts in the one who had eaten the other.

[1]Metaphysicians say that in everybody there are some constituents that are essential and others that are non-essential. The essential constituents remain constant from the beginning till the end of life, suffering no change or alteration. Resurrection, with regard to such constituents, would not create any deficiency in the individual who ate another.

place of stay."

No happiness without piety:

"How appropriate are these illustrations and effective admonitions provided they are received by pure hearts, open minds, firm views and sharp wits! Fear Allāh like him who listened (to good admonishment) and surrendered to it. When he committed a sin, he admitted it, when he felt fear, he acted virtuously. When he was apprehensive, he hastened (towards good deeds); when he believed, he performed virtuous acts; when he was asked to take lesson (from the happenings of this world), he learned. When he was asked to desist, he abstained (from evil-doing). When he responded to the call (of Allāh), he leaned (towards Him). When he turned back (to evil), he repented. When he followed, he almost imitated, and when he was shown (the right path), he witnessed it.

"Such a man was busy in search of the truth and got rid (of the worldly evils) by running away from them. He collected provisions (of good deeds) for himself, purified his inner self, built (a home) for the Hereafter and took provisions for the day of his departure, keeping in view his journey, requirements and the acuteness of his need. He sent ahead for the abode of his stay (in the Hereafter). O servant of Allāh! Fear Allāh, keeping in view the reason why He created you and be afraid of Him to the extent which He has advised you to do. Make yourself worthy of what He has promised you by having confidence in the truth of His promise while entertaining fear of the Day of Judgment."

Part of the same sermon: reminding people of Allāh's bounties

"He has made for you ears to preserve what is important, eyes to have sight in place of blindness and limbs which consist of many (smaller) parts whose curves are in proportion with the molding of their shapes and lengths of ages. He has also given you bodies that sustain themselves and hearts that are busy in search of their food, besides other great bounties, obliging the bestowing (of His blessings) and a fortress of safety. He has fixed for you life-terms that are not known to you. He has retained for you ruins of past peoples for your instruction. Those people enjoyed themselves fully and were completely unhampered. Death overtook them before

(satisfying) their desires from which the hands of death separated them. They did not provide for themselves during the health of their bodies, nor did they derive lessons during the periods of their youth.

"Are these people, who are young, waiting for the back-bending of old age, those who are enjoying fresh health waiting for ailments and those who are living looking for the hour of death? When the hour of departure comes closer, the journey is at hand with pangs of grief and trouble. When the suffering of sorrows, suffocation of saliva and the time will arrive for calling relatives and friends for help, for changing sides on the bed…, could then the near ones stop death, or the mourning women do anything to help? He will rather be left alone in the graveyard confined to the narrow corner of his grave. His skin has been pierced all over by reptiles and freshness destroyed by these tribulations. Storms have removed his traces and calamities have obliterated even his signs. Fresh bodies have turned thin and withered and bones have decayed. The spirits are burdened with the weight of sins and have become conscious of unknown things. But now neither the good deeds can be increased nor can evil acts be atoned for with repentance. Are you not sons, fathers, brothers and relatives of these dead? Will you not follow their footsteps and pass by their paths? But hearts are still unmoved, heedless of guidance and moving on wrong lines, as though the addressee is someone else and the correct way is to amass worldly gains."

Prepare yourself for the Day of Judgment:

"And be informed that you have to pass over the pathway (Sīrat) where steps waver, feet slip, and there are fearful dangers at every step. O servants of Allāh! Fear Allāh like the fearing of a wise man whom the thought (of the Hereafter) turns away from other matters. The fear (of Allāh) has afflicted his body with trouble and pain, his engagement in the night prayer has turned even his short sleep into wakefulness, hope (of eternal recompense) keeps him thirsty in the day, abstention curbs his desires and remembrance of Allāh ever moves his tongue. He entertains fear before dangers. He avoids uneven ways in favor of clear ones. He follows the shortest route to secure his purpose. Wishfulness does not twist his thinking and ambiguities do not blind his eyes. He enjoys deep sleep and passes

his day happily because of the happiness of glad tidings and pleasures of (eternal bounties). He passes the pathway of this world in a praiseworthy manner. He reaches the Hereafter with virtues. He hastens (towards virtue) out of fear (of committing vices). He moves briskly during the short time (of life in this world). He devotes himself to seeking (eternal goodness); he runs away from evil. During this day, he is mindful of tomorrow, keeping the future in view. Certainly Paradise is the best reward and achievement, while hell is the appropriate punishment and suffering. Allāh is the best Avenger and Helper, the Holy Qur'ān is the best argument and the best to confront (them)."

Warning against Satan:
"I enjoin on you fear of Allāh Who has left no excuse against what He has warned, has exhausted the argument (of guidance) about the (right) path which He has shown. He has warned you of the enemy that steals into the hearts and stealthily speaks into the ears, thereby misguiding and bringing about destruction, making (false) promises and maintaining wrong impressions. He represents evil sins in attractive shapes and shows as petty even serious crimes. When deceives his comrades and exhausts the pledge, he begins to find fault with what he presents as good and considers serious what he shos as being petty, threatening about what he shows as being safe."

Part of the same sermon dealing with creation of man
"Look at man whom Allāh has created in the dark wombs and layers of curtains and from what was overflowing semen, then a shapeless clot, then an embryo, then a suckling infant, then a child, then a fully grown man. He gave him heart with a memory, a tongue to talk and eyes to see so that he may take lessons (from whatever is around him), understand, follow the admonition and abstain from evil.

"When he attains his normal growth and his structure gains average development, he falls into self-conceit and becomes perplexed. He draws buckets of desires, becomes immersed in fulfilling his wishes for the pleasures of this world and for his (sordid) aims. He does not fear any evil nor does he become frightened of any apprehension. He dies infatuated with his vices. He spends his short life in rubbish

pursuits. He earns no rewards, nor does he fulfill any obligation. Fatal illness overtakes him while he is still in his enjoyments which dazzle him. He passes the night in the wakefulness of the hardships of grief and the pricking of pains and ailments. He suffers in the presence of a real brother, a loving father, a wailing mother and a crying sister, while he himself is under a maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating, sufferings and the pangs of death.

"Thereafter, he is clad in shrouds while he remains quiet and thoroughly submissive to others. Then he is placed on planks in such a state as if he had been downtrodden by hardships and reduced by ailments. The crowd of young men and helping brothers carry him to his house of loneliness (grave) where all connections with visitors are severed. Thereafter, those who accompanied him went away, and those who were wailing for him returned home. He is made to sit in his grave for a terrifying questioning and a slippery examination. The great calamity of that place is the hot water and the entry into Hell, the flames of the eternal Fire and the intensity of the blazes. There is no resting period, no gap for ease, no power to intervene, no death to bring about solace and no sleep to make him forget pain. He rather lies under several kinds of deaths and moment-to-moment norms of punishment. We seek refuge with Allāh..."

Lessons learned from those who have passed away:

"O servants of Allāh! Where are those who were allowed (long) ages to live and enjoyed bounties? They were taught, and they learned. They were given time and they passed it in vain. They were kept healthy and they forgot (their duty). They were allowed a long period (of life), were handsomely provided, were warned of grievous punishments and were promised great rewards. You should avoid sins that lead to destruction and vices that attract the wrath (of Allāh).

"O people who possess eyes and ears, health and wealth! Is there any place of protection, any shelter of safety, or asylum or haven, any occasion to run away or to come back (to this world)? If not, فأنّى تُؤفَكُونَ؟ *How are you then turned away* (Qur'ān, 6:95; 10:34; 35:3; 40:62) and whither are you going? By what things have you been

deceived? Certainly, the share of every one of you from this earth is just a piece of land equal to his own stature and size where he will lie on his cheeks covered with dust. The present is an opportune moment for acting.

"O servants of Allāh! Since the neck is free from the loop and the spirit is also unfettered, now you have time for seeking guidance. You are in an ease of the body; you can assemble in crowds, the rest of life is before you; you have the opportunity to act at will; there is an opportunity for repentance and peaceful circumstances. (But you should act) before you are overtaken by narrow circumstances and distresses, or by fear and weakness, before the approach of the awaited death and before you are seized by the Almighty, the all-Powerful."

Sayyid ar-Radi says the following: "It is related that when Imām Ali ibn Abū Tālib ﷺ delivered this sermon, people began to tremble, tears flowed from their eyes and their hearts were frightened. Some people call this sermon the Brilliant Sermon (al-Khutba al-Gharra')."



من خطبة له عليه السلام في ذكر عمرو بن العاص

عَجَبا لِابْنِ النَّابغةِ يَزْعُمُ لِأهْلِ الشَّامِ أنَّ فِيَّ دُعَابَةً وَأنّي امْرُؤٌ تِلعَابَةٌ أعَافِسُ وَأمَارِسُ لَقَدْ قَالَ بَاطِلا وَنَطَقَ آثِما أمَا وَشَرُّ القَوْلِ الكَذِبُ إنَّهُ لَيَقُولُ فَيَكْذِبُ وَيَعِدُ فَيُخْلِفُ وَيُسْألُ فَيَبْخَلُ وَيَسْألُ فَيُلْحِفُ وَيَخُونُ العَهْدَ وَيَقْطَعُ الإلَّ فَإذَا كَانَ عِنْدَ الحَرْبِ فَأيُّ زَاجِرٍ وَآمِرٍ هُوَ مَا لَمْ تَأخُذِ السُّيُوفُ مَآخِذَهَا فَإذَا كَانَ ذَلِكَ كَانَ أكْبَرُ [أكْبَرَ] مَكِيدَتِهِ أنْ يَمْنَحَ القَرْمَ سَبَّتَهُ، أمَا وَاللّهِ إنّي لَيَمْنَعُنِي مِنَ اللَّعِبِ ذِكْرُ المَوْتِ، وَإنَّهُ لَيَمْنَعُهُ مِنْ قَوْلِ الحَقِّ نِسْيَانُ الآخِرَةِ، إنَّهُ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى شَرَطَ أنْ يُؤْتِيَهُ أتِيَّةً وَيَرْضَخَ لَهُ عَلَى تَرْكِ الدِّينِ رَضِيخَةً.

Sermon 82
Making a reference to `Amr ibn al-`Ās

"I am surprised at the son of an-Nabighah how he says to the people

of Syria that I am a jester, that I am engaged in frolic and fun. He said erroneously and spoke sinfully. Beware! The worst speech is what is untrue. He speaks and lies. He promises and breaks the promise. He begs and sticks, but when someone begs something from him, he withholds miserly. He betrays the pledge and ignores kinship.

When in a battle, he commands and admonishes, but only until the swords do not come into action. When such a moment arrives, his great trick is to expose his private parts to his adversary[1]. By Allāh, surely the remembrance of death has kept me away from fun and play while obliviousness about the Hereafter has prevented him from speaking truth. He has not sworn allegiance to Mu`āwiyah without purpose; but has beforehand got him to agree that he will have to pay its price and gave him an award for forsaking religion.

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[1]Imām Ali ibn Abū Tālib ﷺ is here referring to the incident when the so-called "conqueror of Egypt," `Amr ibn al-`Ās, exhibited the "feat of his courage" by exposing his read end at the moment of his defeat in order to avoid being killed! What happened was that on the battlefield of Siffin, he and Imām Ali ibn Abū Tālib ﷺ had an encounter, a duel. `Amr ibn al-`Ās uncovered his rump in order to ward off the blow of the Imām's sword. At this, Imām Ali ibn Abū Tālib ﷺ turned his face away and spared him his life, telling him that his exposure of his private part was his savior. The famous Arab poet al-Farazdaq composed a verse of poety about this incident in which he said, "There is no good in warding off trouble by ignominy as was done one day by `Amr ibn al-`Ās who exposed his private parts." Even in this ignoble act, `Amr ibn al-`Ās had no credit for doing it himself! Rather, he had followed the example of another man who had preceded him in so doing: The man who the first to adopt this "device" was Talhah ibn Abū Talhah who had thus saved his life during the battle of Uhud by becoming naked before the eyes of Imām Ali ibn Abū Tālib ﷺ. He set this example to others. Thus, besides `Amr ibn al-`Ās, the same trick was performed by Bisr ibn Abū Arta'ah also in order to save himself from the sword of ... Imām Ali ibn Abū Tālib ﷺ! After the performance of this "notable deed", Bisr went to Mu`āwiyah. The latter remembered how `Amr ibn al-`Ās had set a precedent in order to remove this man's shame. He said to him, "O Bisr, it does not matter! There is nothing to feel ashamed of in view of the fact that `Amr ibn al-`Ās has already preceded you in doing so!"



من خطبة له عليه السلام وفيها وصف ثمان من صفات ذي الجلال

وَاشْهَدُ أنْ لَا إلهَ إلّا اللّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الأوَّلُ لَا شَيْءَ قَبْلَهُ وَالآخِرُ لَا غَايَةَ لَهُ لَا تَقَعُ الأوْهَامُ لَهُ عَلَى صِفَةٍ وَلَا تُعْقَدُ القُلُوبُ مِنْهُ عَلَى كَيْفِيَّةٍ وَلَا تَنَالُهُ التَّجْزِئَةُ وَالتَّبْعِيضُ وَلَا تُحِيطُ بِهِ الأبْصَارُ وَالقُلُوبُ.

و منها: فَاتَّعِظُوا عِبَادَ اللَّهِ بِالعِبَرِ النَّوَافِعِ وَاعْتَبِرُوا بِالآيِ السَّوَاطِعِ وَازْدَجِرُوا بِالنُّذُرِ البَوَالِغِ وَانْتَفِعُوا بِالذِّكْرِ وَالمَوَاعِظِ فَكَأنْ قَدْ عَلِقَتْكُمْ مَخَالِبُ المَنِيَّةِ وَانْقَطَعَتْ مِنْكُمْ عَلَائِقُ الأمْنِيَّةِ وَدَهِمَتْكُمْ مُفْظِعَاتُ الأمُورِ وَالسِّيَاقَةُ إلَى الوِرْدِ المَوْرُودِ فَ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ سَائِقٌ يَسُوقُهَا إلَى مَحْشَرِهَا وَشَاهِدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا.

و منها في صفة الجنة

دَرَجَاتٌ مُتَفَاضِلَاتٌ وَمَنَازِلُ مُتَفَاوِتَاتٌ لَا يَنْقَطِعُ نَعِيمُهَا وَلَا يَظْعَنُ مُقِيمُهَا وَلَا يَهْرَمُ خَالِدُهَا وَلَا يَبْأسُ سَاكِنُهَا.

Sermon 83
Enumerating eight of the Attributes of Allāh, describing Paradise

I testify that there is no god but Allāh, He is One and there is no partner with Him. He is the First, such that nothing was before Him. He is the Last, such that there is no limit for Him. Imagination cannot catch any of His qualities. Hearts cannot entertain belief about His nature. Analysis and division cannot be applied to Him. Eyes and hearts cannot compare Him.

Part of the Same Sermon:

O servants of Allāh! Take lesson from useful items of instruction and shining indications. Be cautioned by effective items of warning. Get benefit from preaching and admonition. It is as though the claws of death are pressed in you, the connection of hope and desires has been cut asunder, hard affairs have befallen you and your march is

towards the place where everyone has to go, namely death. Hence, وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ with every person there is a driver and a witness (Qur'ān, 50:21). The driver drives him towards resurrection while the witness furnishes testimony about his deeds.

Part of the same sermon (about Paradise):

In Paradise, there are high classes and different abodes. Its boundary never ends. He who stays in it will never depart from it. He who is endowed with everlasting abode in it will not get old and its resident will not face want.



من خطبة له عليه السلام، وفيها بيان صفات الحق جل جلاله ثم عظة الناس بالتقوى والمشورة

قَدْ عَلِمَ السَّرَائِرَ وَخَبَرَ الضَّمَائِرَ لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ وَالْغَلَبَةُ لِكُلِّ شَيْءٍ وَالْقُوَّةُ عَلَى كُلِّ شَيْءٍ

عظة الناس

فَلْيَعْمَلِ الْعَامِلُ مِنْكُمْ فِي أَيَّامِ مَهَلِهِ قَبْلَ إِرْهَاقِ أَجَلِهِ وَفِي فَرَاغِهِ قَبْلَ أَوَانِ شُغُلِهِ وَفِي مُتَنَفَّسِهِ قَبْلَ أَنْ يُؤْخَذَ بِكَظَمِهِ وَلْيُمَهِّدْ لِنَفْسِهِ وَقَدَمِهِ وَلْيَتَزَوَّدْ مِنْ دَارِ ظَعْنِهِ لِدَارِ إِقَامَتِهِ فَاللَّهَ اللَّهَ أَيُّهَا النَّاسُ فِيمَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ وَاسْتَوْدَعَكُمْ مِنْ حُقُوقِهِ فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً وَلَمْ يَتْرُكْكُمْ سُدًى وَلَمْ يَدَعْكُمْ فِي جَهَالَةٍ وَلَا عَمًى قَدْ سَمَّى آثَارَكُمْ وَعَلِمَ أَعْمَالَكُمْ وَكَتَبَ آجَالَكُمْ وَأَنْزَلَ عَلَيْكُمُ الْكِتَابَ تِبْيَاناً لِكُلِّ شَيْءٍ وَعَمَّرَ فِيكُمْ نَبِيَّهُ أَزْمَاناً حَتَّى أَكْمَلَ لَهُ وَلَكُمْ فِيمَا أَنْزَلَ مِنْ كِتَابِهِ دِينَهُ الَّذِي رَضِيَ لِنَفْسِهِ وَأَنْهَى إِلَيْكُمْ عَلَى لِسَانِهِ مَحَابَّهُ مِنَ الْأَعْمَالِ وَمَكَارِهَهُ وَنَوَاهِيَهُ وَأَوَامِرَهُ وَأَلْقَى إِلَيْكُمُ الْمَعْذِرَةَ وَاتَّخَذَ عَلَيْكُمُ الْحُجَّةَ وَقَدَّمَ إِلَيْكُمْ بِالْوَعِيدِ وَأَنْذَرَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ فَاسْتَدْرِكُوا بَقِيَّةَ أَيَّامِكُمْ وَاصْبِرُوا لَهَا أَنْفُسَكُمْ فَإِنَّهَا قَلِيلٌ فِي كَثِيرِ الْأَيَّامِ الَّتِي تَكُونُ مِنْكُمْ فِيهَا الْغَفْلَةُ وَالتَّشَاغُلُ عَنِ الْمَوْعِظَةِ وَلَا تُرَخِّصُوا لِأَنْفُسِكُمْ فَتَذْهَبَ بِكُمُ الرُّخَصُ مَذَاهِبَ الظَّلَمَةِ وَلَا تُدَاهِنُوا فَيَهْجُمَ بِكُمُ الْإِدْهَانُ عَلَى الْمَعْصِيَةِ عِبَادَ اللَّهِ إِنَّ أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ وَإِنَّ أَغَشَّهُمْ لِنَفْسِهِ أَعْصَاهُمْ لِرَبِّهِ وَالْمَغْبُونُ مَنْ غَبَنَ نَفْسَهُ وَالْمَغْبُوطُ مَنْ سَلِمَ لَهُ دِينُهُ وَالسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَالشَّقِيُّ مَنِ انْخَدَعَ لِهَوَاهُ وَغُرُورِهِ وَاعْلَمُوا أَنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ وَمُجَالَسَةَ أَهْلِ الْهَوَى مَنْسَاةٌ لِلْإِيمَانِ وَمَحْضَرَةٌ لِلشَّيْطَانِ جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبٌ لِلْإِيمَانِ الصَّادِقُ عَلَى شَفَا

مَنْجَاةٍ وَكَرَامَةٍ وَالْكَاذِبُ عَلَى شَرَفِ مَهْوَاةٍ وَمَهَانَةٍ وَلَا تَحَاسَدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ وَلَا تَبَاغَضُوا فَإِنَّهَا الْحَالِقَةُ وَاعْلَمُوا أَنَّ الْأَمَلَ يُسْهِي الْعَقْلَ وَيُنْسِي الذِّكْرَ فَأَكْذِبُوا الْأَمَلَ فَإِنَّهُ غُرُورٌ وَصَاحِبُهُ مَغْرُورٌ.

Sermon 84
Allāh's Attributes, admonishing people to be pious and to advise each other

"Allāh knows hidden matters and is aware of inner feelings. He encompasses everything. He has control and power over everything. Every one of you should do whatever he has to do during his days of life before death approaches him, in his leisure before his occupation, as he breathes before he is overtaken by suffocation. He should provide for himself and for his journey. He should collect provisions from his place of halt for his place of stay.

"So remember Allāh, O people, with regard to what He has asked you in His Book to take care of, and about His rights which He has entrusted to you. Verily, Allāh has not created you in vain, nor has He left you unbridled nor let you alone in ignorance and gloom. He has defined what you should leave behind, taught you your acts, ordained your death and وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ *sent down the Book (Holy Qur'ān) explaining everything* (Qur'ān, 16: 89). He has made His Prophet ﷺ live among you for a long time till He completed for him and for you a message sent through the Holy Qur'ān—namely the religion which clarifies what He regards as being good as well as acts which He considers to be evil, explaining His prohibitions and commands.

"He has placed before you His arguments and exhausted His excuses on you. He put forth to you His promises and warned you of severe retribution. You should, therefore, make full atonement during your remaining days and let yourselves practice endurance in these days. These days are fewer as against the many days during which you have shown obliviousness and heedlessness to admonition. Do not allow yourselves time too long a period because it will put you on the path of wrong-doers, and do not be easy-going because this will push you towards sinfulness.

"O servants of Allāh! The best advice for one is that one who is the most obedient to Allāh is likewise the most disobedient of his own desires. Deceived is he who deceives his own self. Enviable is he whose faith is safe. Fortunate is he who takes lessons from others, while unfortunate is he who falls prey to his own desires. You should know that even the smallest act of hypocrisy is like believing in more than one God. Keeping company with the people who follow their own desires is the key to obliviousness from the religion and the seat of Satan.

"Be on your guard against falsehood because it is contrary to the creed. A truthful person is on the height of salvation and dignity, while a liar is on the verge of ignominy and degradation. Do not be jealous because jealousy consumes faith just as fire consumes dried wood. Do not bear malice because it is a scraper (of virtues). And be informed that desires make one forgetful and his memory oblivious. You should falsify desire because it is a deception; he who has desires is in deceit."



من خطبة له عليه السلام، وهي في بيان صفات المتقين وصفات الفساق:

عِبَادَ اللَّهِ إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَيْهِ عَبْداً أَعَانَهُ اللَّهُ عَلَى نَفْسِهِ فَاسْتَشْعَرَ الْحُزْنَ وَتَجَلْبَبَ
الْخَوْفَ فَزَهَرَ مِصْبَاحُ الْهُدَى فِي قَلْبِهِ وَأَعَدَّ الْقِرَى لِيَوْمِهِ النَّازِلِ بِهِ فَقَرَّبَ عَلَى نَفْسِهِ
الْبَعِيدَ وَهَوَّنَ الشَّدِيدَ نَظَرَ فَأَبْصَرَ وَذَكَرَ فَاسْتَكْثَرَ وَارْتَوَى مِنْ عَذْبٍ فُرَاتٍ سُهِّلَتْ لَهُ مَوَارِدُهُ
فَشَرِبَ نَهَلًا وَسَلَكَ سَبِيلًا جَدَداً قَدْ خَلَعَ سَرَابِيلَ الشَّهَوَاتِ وَتَخَلَّى مِنَ الْهُمُومِ إِلَّا هَمّاً وَاحِداً
انْفَرَدَ بِهِ فَخَرَجَ مِنْ صِفَةِ الْعَمَى وَمُشَارَكَةِ أَهْلِ الْهَوَى وَصَارَ مِنْ مَفَاتِيحِ أَبْوَابِ الْهُدَى
وَمَغَالِيقِ أَبْوَابِ الرَّدَى قَدْ أَبْصَرَ طَرِيقَهُ وَسَلَكَ سَبِيلَهُ وَعَرَفَ مَنَارَهُ وَقَطَعَ غِمَارَهُ
وَاسْتَمْسَكَ مِنَ الْعُرَى بِأَوْثَقِهَا وَمِنَ الْحِبَالِ بِأَمْتَنِهَا فَهُوَ مِنَ الْيَقِينِ عَلَى مِثْلِ ضَوْءِ الشَّمْسِ
قَدْ نَصَبَ نَفْسَهُ لِلَّهِ سُبْحَانَهُ فِي أَرْفَعِ الْأُمُورِ مِنْ إِصْدَارِ كُلِّ وَارِدٍ عَلَيْهِ وَتَصْيِيرِ كُلِّ فَرْعٍ
إِلَى أَصْلِهِ مِصْبَاحُ ظُلُمَاتٍ كَشَّافُ عَشَوَاتٍ مِفْتَاحُ مُبْهَمَاتٍ دَفَّاعُ مُعْضِلَاتٍ دَلِيلُ فَلَوَاتٍ يَقُولُ
فَيُفْهِمُ وَيَسْكُتُ فَيَسْلَمُ قَدْ أَخْلَصَ لِلَّهِ فَاسْتَخْلَصَهُ فَهُوَ مِنْ مَعَادِنِ دِينِهِ وَأَوْتَادِ أَرْضِهِ قَدْ أَلْزَمَ
نَفْسَهُ الْعَدْلَ فَكَانَ أَوَّلَ عَدْلِهِ نَفْيُ الْهَوَى عَنْ نَفْسِهِ يَصِفُ الْحَقَّ وَيَعْمَلُ بِهِ لَا يَدَعُ لِلْخَيْرِ

غَايَةِ إِلَّا أَمَّهَا وَلَا مَظِنَّةَ إِلَّا قَصَدَهَا قَدْ أَمْكَنَ الْكِتَابَ مِنْ زِمَامِهِ فَهُوَ قَائِدُهُ وَإِمَامُهُ يَحُلُّ حَيْثُ حَلَّ ثَقَلُهُ وَيَنْزِلُ حَيْثُ كَانَ مَنْزِلُهُ.

Sermon 85
Describing pious and impious people:

"O servants of Allāh! The one who fears Allāh the most is the one whom Allāh has vested power (to act) against his own passions, so his inner side is (submerged in) grief and outer side is covered with fear (of the Almighty). The lamp of guidance is burning in his heart. He has provided himself with anticipation of the day that is to befall him. He regards what is distant to be near and takes darkness to be the light. He looks at and perceives; he remembers (Allāh) and enhances (the tempo of his) deeds. He drinks sweet water the access to which has been facilitated. So he drinks to satisfaction and adopts the level path. He has taken off the clothes of desires and has ridden himself of worries except one worry that is peculiar to him. He is safe from misguidance and from the company of people who follow their passions. He has become the key to the gate of guidance and the lock for the gate of destruction.

"He has seen his path and is walking along it. He knows his pillar (of guidance) and has crossed over its deep waters. He has caught hold of the most reliable support and the strongest rope. He is on that level of conviction which is as bright as the sun. He has dedicated himself for Allāh, the Glorified One, for the performance of the most sublime acts by facing all that befalls him (with perseverance) and takes every step needed for it. He is the lamp in the darkness. He is the dispeller of all blindness, the key to the obscure, the remover of complexities and the guide in the vast deserts. When he speaks, he makes himself understood, whereas when he remains silent, it is for his own safety. He does everything only for the sake of Allāh, so Allāh also makes him His own. Consequently, he is like the mines of His faith, the stump in His earth. He has enjoined on himself (to follow) justice.

"The first step towards justice is the rejection of heart's desires. He describes right and acts according to it. There is no goodness which he has not attempted, nor is there any likely place (of virtue) as that

of the Holy Qur'ān; therefore, the Holy Qur'ān is his guide and leader. He gets down when the Holy Qur'ān puts down his weight, and he settles wherever the Holy Qur'ān settles him."



من خطبة له عليه السلام، و فيها بيان للأسباب التي تهلك الناس:

أمَّا بَعْدُ، فَإِنَّ اللَّهَ لَمْ يَقْصِمْ جَبَّارِي دَهْرٍ قَطُّ إِلَّا بَعْدَ تَمْهِيلٍ وَرَخَاءٍ وَلَمْ يَجْبُرْ عَظْمَ أَحَدٍ مِنَ
الْأُمَمِ إِلَّا بَعْدَ أَزْلٍ وَبَلَاءٍ وَفِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ عَتْبٍ وَمَا اسْتَدْبَرْتُمْ مِنْ خَطْبٍ مُعْتَبَرٌ وَمَا
كُلُّ ذِي قَلْبٍ بِلَبِيبٍ وَلَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ وَلَا كُلُّ نَاظِرٍ بِبَصِيرٍ فَيَا عَجَباً وَمَا لِيَ لَا أَعْجَبُ
مِنْ خَطَإِ هَذِهِ الْفِرَقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا لَا يَقْتَصُّونَ أَثَرَ نَبِيٍّ وَلَا يَقْتَدُونَ بِعَمَلِ
وَصِيٍّ وَلَا يُؤْمِنُونَ بِغَيْبٍ وَلَا يَعِفُّونَ عَنْ عَيْبٍ يَعْمَلُونَ فِي الشُّبُهَاتِ وَيَسِيرُونَ فِي
الشَّهَوَاتِ الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا مَفْزَعُهُمْ فِي الْمُعْضِلَاتِ إِلَى
أَنْفُسِهِمْ وَتَعْوِيلُهُمْ فِي الْمُهِمَّاتِ عَلَى آرَائِهِمْ كَأَنَّ كُلَّ امْرِئٍ مِنْهُمْ إِمَامُ نَفْسِهِ قَدْ أَخَذَ مِنْهَا
فِيمَا يَرَى بِعُرًى ثِقَاتٍ وَأَسْبَابٍ مُحْكَمَاتٍ.

Sermon 86
About what divides a community into factions:

"So now, certainly, Allāh did not break the neck of any unruly tyrant in this world except after allowing him time and opportunity. He did not join the broken bones of any people (umma) before inflicting calamities and distresses on them. Even less than what sufferings and misfortunes have yet to fall on you, or have already befallen you, there is enough for giving lessons. Every man with a heart is not intelligent, every ear does not listen and every eye doe not see.

"I wonder, and there is no reason why I should not, about the faults of these groups that have introduced alterations in their religious pleas, who do not move along the footsteps of their Prophet ﷺ or follow the deeds of the vicegerent. They do not believe in the unknown and do not avoid evil. They act on doubts and tread (the path of) their passions. For them, goodness is whatever they consider to be good, while evil is whatever they consider to be evil. Their

reliance for resolving distress is on their own selves. Their confidence with regard to dubious matters is on their own opinions, as if every one of them is the leader (Imām) of himself. Whatever he has decided himself he considers to have been taken from reliable sources and strong indications."



من خطبة له عليه السلام في الرسول الأعظم صلى الله عليه و آله و بلاغ الإمام عنه:

أرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَطُولِ هَجْعَةٍ مِنَ الْأُمَمِ وَاعْتِزَامٍ مِنَ الْفِتَنِ وَانْتِشَارٍ مِنَ الْأُمُورِ وَتَلَظٍّ مِنَ الْحُرُوبِ وَالدُّنْيَا كَاسِفَةُ النُّورِ ظَاهِرَةُ الْغُرُورِ عَلَى حِينِ اصْفِرَارٍ مِنْ وَرَقِهَا وَإِيَاسٍ مِنْ ثَمَرِهَا وَاغْوِرَارٍ مِنْ مَائِهَا قَدْ دَرَسَتْ مَنَارُ الْهُدَى وَظَهَرَتْ أَعْلَامُ الرَّدَى فَهِيَ مُتَجَهِّمَةٌ لِأَهْلِهَا عَابِسَةٌ فِي وَجْهِ طَالِبِهَا ثَمَرُهَا الْفِتْنَةُ وَطَعَامُهَا الْجِيفَةُ وَشِعَارُهَا الْخَوْفُ وَدِثَارُهَا السَّيْفُ. فَاعْتَبِرُوا عِبَادَ اللَّهِ وَاذْكُرُوا تِيكَ الَّتِي آبَاؤُكُمْ وَإِخْوَانُكُمْ بِهَا مُرْتَهَنُونَ وَعَلَيْهَا مُحَاسَبُونَ وَلَعَمْرِي مَا تَقَادَمَتْ بِكُمْ وَلَا بِهِمُ الْعُهُودُ وَلَا خَلَتْ فِيمَا بَيْنَكُمْ وَبَيْنَهُمُ الْأَحْقَابُ وَالْقُرُونُ وَمَا أَنْتُمُ الْيَوْمَ مِنْ يَوْمَ كُنْتُمْ فِي أَصْلَابِهِمْ بِبَعِيدٍ. وَاللَّهِ مَا أَسْمَعَكُمُ الرَّسُولُ شَيْئاً إِلَّا وَهَا أَنَا ذَا مُسْمِعُكُمُوهُ وَمَا أَسْمَاعُكُمُ الْيَوْمَ بِدُونِ أَسْمَاعِكُمْ بِالْأَمْسِ وَلَا شُقَّتْ لَهُمُ الْأَبْصَارُ وَلَا جُعِلَتْ لَهُمُ الْأَفْئِدَةُ فِي ذَلِكَ الزَّمَانِ إِلَّا وَقَدْ أُعْطِيتُمْ مِثْلَهَا فِي هَذَا الزَّمَانِ وَوَاللَّهِ مَا بُصِّرْتُمْ بَعْدَهُمْ شَيْئاً جَهِلُوهُ وَلَا أُصْفِيتُمْ بِهِ وَحُرِمُوهُ وَلَقَدْ نَزَلَتْ بِكُمُ الْبَلِيَّةُ جَائِلاً خِطَامُهَا رِخْواً بِطَانُهَا فَلَا يَغُرَّنَّكُمْ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ إِلَى أَجَلٍ مَعْدُودٍ.

Sermon 87

About the Holy Prophet ﷺ, how he notified people of his (Imām's) status:

"Allāh sent the Prophet ﷺ when the mission of other prophets had stopped and the peoples were in slumber for a long time. Evils were raising heads, all matters were under disruption and in the flames of wars, while the world was devoid of brightness, full of open deceitfulness. Its leaves had turned yellow and there was absence of hope about its fruits. Water had gone underground. The minarets of guidance had disappeared, and the signs of destruction had appeared.

It became stern towards its people, frowning in the face of seeker of this world. Its fruit was vice and food was carcass. Its inner outfit was fear and outer cover was the sword.

"So take lesson, O servants of Allāh, and recall that (evil doing) with which your fathers and brothers are entangled and for which they have to account. By my life, your term is not much behind theirs, nor have long periods or centuries lapsed between you and them, nor are you much distant from when you were in their loins.

"By Allāh, whatever the Prophet ﷺ told them, I am here telling you the same, and whatever you hear today is not different from what they heard yesterday. The eyes that were opened for them and the hearts that were made for them at that time are just the same as have been given to you at this time. By Allāh, you have not been told anything that they did not know, and you have not been deprived of anything of which they were deprived. Certainly you have been afflicted by a calamity (which is like a she-camel) whose nose-string is moving about and whose strap is loose. So in whatever condition these deceitful people are should not deceive you because it is just a long shadow the term of which is fixed."



من خطبة له عليه السلام وتشتمل على قدم الخالق وعظم مخلوقاته ويختمها بالوعظ

الحَمْدُ لِلَّهِ المَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ وَالخَالِقِ مِنْ غَيْرِ رَوِيَّةٍ الَّذِي لَمْ يَزَلْ قَائِماً دَائِماً إِذْ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَلَا حُجُبٌ ذَاتُ إِرْتَاجٍ وَلَا لَيْلٌ دَاجٍ وَلَا بَحْرٌ سَاجٍ وَلَا جَبَلٌ ذُو فِجَاجٍ وَلَا فَجٌّ ذُو اعْوِجَاجٍ وَلَا أَرْضٌ ذَاتُ مِهَادٍ وَلَا خَلْقٌ ذُو اعْتِمَادٍ ذَلِكَ مُبْتَدِعُ الخَلْقِ وَوَارِثُهُ وَإِلَهُ الخَلْقِ وَرَازِقُهُ وَالشَّمْسُ وَالقَمَرُ دَائِبَانِ فِي مَرْضَاتِهِ يُبْلِيَانِ كُلَّ جَدِيدٍ وَيُقَرِّبَانِ كُلَّ بَعِيدٍ قَسَمَ أَرْزَاقَهُمْ وَأَحْصَى آثَارَهُمْ وَأَعْمَالَهُمْ وَعَدَدَ أَنْفُسِهِمْ وَخَائِنَةَ أَعْيُنِهِمْ وَمَا تُخْفِي صُدُورُهُمْ مِنَ الضَّمِيرِ وَمُسْتَقَرَّهُمْ وَمُسْتَوْدَعَهُمْ مِنَ الأَرْحَامِ وَالظُّهُورِ إِلَى أَنْ تَتَنَاهَى بِهِمُ الغَايَاتُ هُوَالَّذِي اشْتَدَّتْ نِقْمَتُهُ عَلَى أَعْدَائِهِ فِي سَعَةِ رَحْمَتِهِ وَاتَّسَعَتْ رَحْمَتُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نِقْمَتِهِ قَاهِرُ مَنْ عَازَّهُ وَمُدَمِّرُ مَنْ شَاقَّهُ وَمُذِلُّ مَنْ نَاوَاهُ وَغَالِبُ مَنْ عَادَاهُ مَنْ تَوَكَّلَ عَلَيْهِ

كَفَاهُ وَمَنْ سَأَلَهُ أَعْطَاهُ وَمَنْ أَقْرَضَهُ قَضَاهُ وَمَنْ شَكَرَهُ جَزَاهُ عِبَادَ اللَّهِ زِنُوا أَنْفُسَكُمْ مِنْ قَبْلِ أَنْ تُوزَنُوا وَحَاسِبُوهَا مِنْ قَبْلِ أَنْ تُحَاسَبُوا وَتَنَفَّسُوا قَبْلَ ضِيقِ الْخِنَاقِ وَانْقَادُوا قَبْلَ عُنْفِ السِّيَاقِ وَاعْلَمُوا أَنَّهُ مَنْ لَمْ يُعَنْ عَلَى نَفْسِهِ حَتَّى يَكُونَ لَهُ مِنْهَا وَاعِظٌ وَزَاجِرٌ لَمْ يَكُنْ لَهُ مِنْ غَيْرِهَا لَا زَاجِرٌ وَلَا وَاعِظٌ.

Sermon 88

An excerpt of a sermon by him ﷺ, and it includes his reference to the Creator's timelessness and the greatness of His creations. He concludes it with preaching:

"Praise is all due to Allāh Who is well-known without being seen, Who creates without pondering, Who has even been existent when there was no sky with domes, nor curtains with lofty doors, nor gloomy nights, nor peaceful ocean, nor mountains with wide pathways, nor curved mountain roads, nor earth of spread floors, nor self-reliant creatures. He is the Originator of creation and their Master. He is the God of the creation and its feeder. The sun and the moon are steadily moving in pursuit of His will. They make every fresh thing old and every distant thing near.

"He distributed their sustenance and has counted their deeds and acts, the number of their breaths, their concealed looks and whatever is hidden in their bosoms. He knows their places of stay and places of last resort in loins and wombs till they reach their end.

"His punishment on the enemies is harsh despite the extent of His Mercy and compassion towards His friends being vast, despite His harsh punishment. He overpowers one who wants to overcome Him and destroys one who clashes with Him. He disgraces one who opposes Him and gains sway over one who bears hostility towards Him. He is sufficient for one who relies on Him. He gives to one who asks Him. He repays one who lends Him. He rewards one who thanks Him.

"O servants of Allāh! Weigh yourselves before you are weighed and assess yourselves before you are assessed. Breathe before suffocation of the throat. Be submissive before you are harshly driven."



خطبة الأشباح

من خطبة له عليه السلام تعرف بخطبة الأشباح، وهي من جلائل خطبه عليه السلام:

رَوَى مَسْعَدَةُ بْنُ صَدَقَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عليه السلام أَنَّهُ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ بِهَذِهِ الْخُطْبَةِ عَلَى مِنْبَرِ الْكُوفَةِ وَذَلِكَ أَنَّ رَجُلًا أَتَاهُ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا رَبَّنَا مِثْلَ مَا نَرَاهُ عِيَاناً لِنَزْدَادَ لَهُ حُبّاً وَبِهِ مَعْرِفَةً فَغَضِبَ وَنَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ حَتَّى غَصَّ الْمَسْجِدُ بِأَهْلِهِ فَصَعِدَ الْمِنْبَرَ وَهُوَ مُغْضَبٌ مُتَغَيِّرُ اللَّوْنِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى النَّبِيِّ صلى الله عليه وآله ثُمَّ قَالَ:

وصف الله تعالى

الْحَمْدُ لِلَّهِ الَّذِي لَا يَفِرُهُ الْمَنْعُ وَالْجُمُودُ وَلَا يُكْدِيهِ الْإِعْطَاءُ وَالْجُودُ إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ وَكُلُّ مَانِعٍ مَذْمُومٌ مَا خَلَاهُ وَهُوَ الْمَنَّانُ بِفَوَائِدِ النِّعَمِ وَعَوَائِدِ الْمَزِيدِ وَالْقِسَمِ عِيَالُهُ الْخَلَائِقُ ضَمِنَ أَرْزَاقَهُمْ وَقَدَّرَ أَقْوَاتَهُمْ وَنَهَجَ سَبِيلَ الرَّاغِبِينَ إِلَيْهِ وَالطَّالِبِينَ مَا لَدَيْهِ وَلَيْسَ بِمَا سُئِلَ بِأَجْوَدَ مِنْهُ بِمَا لَمْ يُسْأَلْ الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلٌ فَيَكُونَ شَيْءٌ قَبْلَهُ وَالْآخِرُ الَّذِي لَيْسَ لَهُ بَعْدٌ فَيَكُونَ شَيْءٌ بَعْدَهُ وَالرَّادِعُ أَنَاسِيَّ الْأَبْصَارِ عَنْ أَنْ تَنَالَهُ أَوْ تُدْرِكَهُ مَا اخْتَلَفَ عَلَيْهِ دَهْرٌ فَيَخْتَلِفَ مِنْهُ الْحَالُ وَلَا كَانَ فِي مَكَانٍ فَيَجُوزَ عَلَيْهِ الِانْتِقَالُ وَلَوْ وَهَبَ مَا تَنَفَّسَتْ عَنْهُ مَعَادِنُ الْجِبَالِ وَضَحِكَتْ عَنْهُ أَصْدَافُ الْبِحَارِ مِنْ فِلِزِّ اللُّجَيْنِ وَالْعِقْيَانِ وَنُثَارَةِ الدُّرِّ وَحَصِيدِ الْمَرْجَانِ مَا أَثَّرَ ذَلِكَ فِي جُودِهِ وَلَا أَنْفَدَ سَعَةَ مَا عِنْدَهُ وَلَكَانَ عِنْدَهُ مِنْ ذَخَائِرِ الْأَنْعَامِ مَا لَا تُنْفِدُهُ مَطَالِبُ الْأَنَامِ لِأَنَّهُ الْجَوَادُ الَّذِي لَا يَغِيضُهُ سُؤَالُ السَّائِلِينَ وَلَا يُبْخِلُهُ إِلْحَاحُ الْمُلِحِّينَ.

صفاته تعالى في القرآن

فَانْظُرْ أَيُّهَا السَّائِلُ فَمَا دَلَّكَ الْقُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَائْتَمَّ بِهِ وَاسْتَضِئْ بِنُورِ هِدَايَتِهِ وَمَا كَلَّفَكَ الشَّيْطَانُ عِلْمَهُ مِمَّا لَيْسَ فِي الْكِتَابِ عَلَيْكَ فَرْضُهُ وَلَا فِي سُنَّةِ النَّبِيِّ صلى الله عليه وآله وَأَئِمَّةِ الْهُدَى أَثَرُهُ فَكِلْ عِلْمَهُ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللَّهِ عَلَيْكَ وَاعْلَمْ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَغْنَاهُمْ عَنِ اقْتِحَامِ السُّدَدِ الْمَضْرُوبَةِ دُونَ الْغُيُوبِ الْإِقْرَارُ بِجُمْلَةِ مَا جَهِلُوا تَفْسِيرَهُ مِنَ الْغَيْبِ الْمَحْجُوبِ فَمَدَحَ اللَّهُ تَعَالَى اعْتِرَافَهُمْ بِالْعَجْزِ عَنْ تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْماً وَسَمَّى تَرْكَهُمُ التَّعَمُّقَ فِيمَا لَمْ يُكَلِّفْهُمُ الْبَحْثَ عَنْ كُنْهِهِ رُسُوخاً فَاقْتَصِرْ عَلَى ذَلِكَ وَلَا تُقَدِّرْ عَظَمَةَ اللَّهِ سُبْحَانَهُ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ هُوَ الْقَادِرُ الَّذِي إِذَا ارْتَمَتِ الْأَوْهَامُ لِتُدْرِكَ مُنْقَطَعَ قُدْرَتِهِ وَحَاوَلَ الْفِكْرُ الْمُبَرَّأُ مِنْ خَطَرَاتِ الْوَسَاوِسِ أَنْ يَقَعَ عَلَيْهِ فِي عَمِيقَاتِ غُيُوبِ مَلَكُوتِهِ وَتَوَلَّهَتِ الْقُلُوبُ إِلَيْهِ لِتَجْرِيَ فِي كَيْفِيَّةِ صِفَاتِهِ وَغَمَضَتْ مَدَاخِلُ الْعُقُولِ فِي حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَاوُلِ عِلْمِ ذَاتِهِ رَدَعَهَا وَهِيَ تَجُوبُ مَهَاوِيَ سُدَفِ الْغُيُوبِ مُتَخَلِّصَةً إِلَيْهِ سُبْحَانَهُ فَرَجَعَتْ إِذْ جُبِهَتْ مُعْتَرِفَةً بِأَنَّهُ لَا يُنَالُ بِجَوْرِ الِاعْتِسَافِ كُنْهُ مَعْرِفَتِهِ وَلَا تَخْطُرُ بِبَالِ أُولِي الرَّوِيَّاتِ خَاطِرَةٌ مِنْ تَقْدِيرِ جَلَالِ عِزَّتِهِ

الَّذِي ابْتَدَعَ الْخَلْقَ عَلَى غَيْرِ مِثَالٍ امْتَثَلَهُ وَلَا مِقْدَارٍ احْتَذَى عَلَيْهِ مِنْ خَالِقٍ مَعْبُودٍ كَانَ قَبْلَهُ وَأَرَانَا مِنْ مَلَكُوتِ قُدْرَتِهِ وَعَجَائِبِ مَا نَطَقَتْ بِهِ آثَارُ حِكْمَتِهِ وَاعْتِرَافِ الْحَاجَةِ مِنَ الْخَلْقِ إِلَى أَنْ يُقِيمَهَا بِمِسَاكِ قُوَّتِهِ مَا دَلَّنَا بِاضْطِرَارِ قِيَامِ الْحُجَّةِ لَهُ عَلَى مَعْرِفَتِهِ فَظَهَرَتِ الْبَدَائِعُ الَّتِي أَحْدَثَتْهَا آثَارُ صَنْعَتِهِ وَأَعْلَامُ حِكْمَتِهِ فَصَارَ كُلُّ مَا خَلَقَ حُجَّةً لَهُ وَدَلِيلًا عَلَيْهِ وَإِنْ كَانَ خَلْقاً صَامِتاً فَحُجَّتُهُ بِالتَّدْبِيرِ نَاطِقَةٌ وَدَلَالَتُهُ عَلَى الْمُبْدِعِ قَائِمَةٌ فَأَشْهَدُ أَنَّ مَنْ شَبَّهَكَ بِتَبَايُنِ أَعْضَاءِ خَلْقِكَ وَتَلَاحُمِ حِقَاقِ مَفَاصِلِهِمُ الْمُحْتَجِبَةِ لِتَدْبِيرِ حِكْمَتِكَ لَمْ يَعْقِدْ غَيْبَ ضَمِيرِهِ عَلَى مَعْرِفَتِكَ وَلَمْ يُبَاشِرْ قَلْبَهُ الْيَقِينُ بِأَنَّهُ لَا نِدَّ لَكَ وَكَأَنَّهُ لَمْ يَسْمَعْ تَبَرُّؤَ التَّابِعِينَ مِنَ الْمَتْبُوعِينَ إِذْ يَقُولُونَ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلالٍ مُبِينٍ إِذْ نُسَوِّيكُمْ بِرَبِّ الْعالَمِينَ كَذَبَ الْعَادِلُونَ بِكَ إِذْ شَبَّهُوكَ بِأَصْنَامِهِمْ وَنَحَلُوكَ حِلْيَةَ الْمَخْلُوقِينَ بِأَوْهَامِهِمْ وَجَزَّءُوكَ تَجْزِئَةَ الْمُجَسَّمَاتِ بِخَوَاطِرِهِمْ وَقَدَّرُوكَ عَلَى الْخِلْقَةِ الْمُخْتَلِفَةِ الْقُوَى بِقَرَائِحِ عُقُولِهِمْ وَأَشْهَدُ أَنَّ مَنْ سَاوَاكَ بِشَيْءٍ مِنْ خَلْقِكَ فَقَدْ عَدَلَ بِكَ وَالْعَادِلُ بِكَ كَافِرٌ بِمَا تَنَزَّلَتْ بِهِ مُحْكَمَاتُ آيَاتِكَ وَنَطَقَتْ عَنْهُ شَوَاهِدُ حُجَجِ بَيِّنَاتِكَ وَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَمْ تَتَنَاهَ فِي الْعُقُولِ فَتَكُونَ فِي مَهَبِّ فِكْرِهَا مُكَيَّفاً وَلَا فِي رَوِيَّاتِ خَوَاطِرِهَا فَتَكُونَ مَحْدُوداً مُصَرَّفاً.

و منها: قَدَّرَ مَا خَلَقَ فَأَحْكَمَ تَقْدِيرَهُ وَدَبَّرَهُ فَأَلْطَفَ تَدْبِيرَهُ وَوَجَّهَهُ لِوِجْهَتِهِ فَلَمْ يَتَعَدَّ حُدُودَ مَنْزِلَتِهِ وَلَمْ يَقْصُرْ دُونَ الِانْتِهَاءِ إِلَى غَايَتِهِ وَلَمْ يَسْتَصْعِبْ إِذْ أُمِرَ بِالْمُضِيِّ عَلَى إِرَادَتِهِ فَكَيْفَ وَإِنَّمَا صَدَرَتِ الْأُمُورُ عَنْ مَشِيئَتِهِ الْمُنْشِئُ أَصْنَافَ الْأَشْيَاءِ بِلَا رَوِيَّةِ فِكْرٍ آلَ إِلَيْهَا وَلَا قَرِيحَةِ غَرِيزَةٍ أَضْمَرَ عَلَيْهَا وَلَا تَجْرِبَةٍ أَفَادَهَا مِنْ حَوَادِثِ الدُّهُورِ وَلَا شَرِيكٍ أَعَانَهُ عَلَى ابْتِدَاعِ عَجَائِبِ الْأُمُورِ فَتَمَّ خَلْقُهُ بِأَمْرِهِ وَأَذْعَنَ لِطَاعَتِهِ وَأَجَابَ إِلَى دَعْوَتِهِ لَمْ يَعْتَرِضْ دُونَهُ رَيْثُ الْمُبْطِئِ وَلَا أَنَاةُ الْمُتَلَكِّئِ فَأَقَامَ مِنَ الْأَشْيَاءِ أَوَدَهَا وَنَهَجَ حُدُودَهَا وَلَاءَمَ بِقُدْرَتِهِ بَيْنَ مُتَضَادِّهَا وَوَصَلَ أَسْبَابَ قَرَائِنِهَا وَفَرَّقَهَا أَجْنَاساً مُخْتَلِفَاتٍ فِي الْحُدُودِ وَالْأَقْدَارِ وَالْغَرَائِزِ وَالْهَيْئَاتِ بَدَايَا خَلَائِقَ أَحْكَمَ صُنْعَهَا وَفَطَرَهَا عَلَى مَا أَرَادَ وَابْتَدَعَهَا.

و منها في صفة السماء

وَنَظَمَ بِلَا تَعْلِيقٍ رَهَوَاتِ فُرَجِهَا وَلَاحَمَ صُدُوعَ انْفِرَاجِهَا وَوَشَّجَ بَيْنَهَا وَبَيْنَ أَزْوَاجِهَا وَذَلَّلَ لِلْهَابِطِينَ بِأَمْرِهِ وَالصَّاعِدِينَ بِأَعْمَالِ خَلْقِهِ حُزُونَةَ مِعْرَاجِهَا وَنَادَاهَا بَعْدَ إِذْ هِيَ دُخَانٌ فَالْتَحَمَتْ عُرَى أَشْرَاجِهَا وَفَتَقَ بَعْدَ الِارْتِتَاقِ صَوَامِتَ أَبْوَابِهَا وَأَقَامَ رَصَداً مِنَ الشُّهُبِ الثَّوَاقِبِ عَلَى نِقَابِهَا وَأَمْسَكَهَا مِنْ أَنْ تُمُورَ فِي خَرْقِ الْهَوَاءِ بِأَيْدِهِ وَأَمَرَهَا أَنْ تَقِفَ مُسْتَسْلِمَةً لِأَمْرِهِ وَجَعَلَ شَمْسَهَا آيَةً مُبْصِرَةً لِنَهَارِهَا وَقَمَرَهَا آيَةً مَمْحُوَّةً مِنْ لَيْلِهَا وَأَجْرَاهُمَا فِي مَنَاقِلِ مَجْرَاهُمَا وَقَدَّرَ سَيْرَهُمَا فِي مَدَارِجِ دَرَجِهِمَا لِيُمَيِّزَ بَيْنَ اللَّيْلِ وَالنَّهَارِ بِهِمَا وَلِيُعْلَمَ عَدَدُ السِّنِينَ وَالْحِسَابُ بِمَقَادِيرِهِمَا ثُمَّ عَلَّقَ فِي جَوِّهَا فَلَكَهَا وَنَاطَ بِهَا زِينَتَهَا مِنْ خَفِيَّاتِ دَرَارِيِّهَا وَمَصَابِيحِ كَوَاكِبِهَا وَرَمَى مُسْتَرِقِي السَّمْعِ بِثَوَاقِبِ شُهُبِهَا وَأَجْرَاهَا عَلَى أَذْلَالِ تَسْخِيرِهَا مِنْ ثَبَاتِ ثَابِتِهَا وَمَسِيرِ سَائِرِهَا وَهُبُوطِهَا وَصُعُودِهَا وَنُحُوسِهَا وَسُعُودِهَا.

و منها في صفة الملائكة

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ وَعِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَكُوتِهِ خَلْقاً بَدِيعاً مِنْ مَلَائِكَتِهِ وَمَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا وَحَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا وَبَيْنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ زَجَلُ الْمُسَبِّحِينَ مِنْهُمْ فِي حَظَائِرِ الْقُدُسِ وَسُتُرَاتِ الْحُجُبِ وَسُرَادِقَاتِ الْمَجْدِ وَوَرَاءَ ذَلِكَ الرَّجِيجِ

الَّذِي تَسْتَكُّ مِنْهُ الْأَسْمَاعُ سُبُحَاتُ نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا. وَأَنْشَأَهُمْ عَلَى صُوَرٍ مُخْتَلِفَاتٍ وَأَقْدَارٍ مُتَفَاوِتَاتٍ أُولِي أَجْنِحَةٍ تُسَبِّحُ جَلَالَ عِزَّتِهِ لَا يَنْتَحِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ وَلَا يَدَّعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئاً مَعَهُ مِمَّا انْفَرَدَ بِهِ بَلْ عِبَادٌ مُكْرَمُونَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ جَعَلَهُمُ اللَّهُ فِيمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ وَحَمَّلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعَ أَمْرِهِ وَنَهْيِهِ وَعَصَمَهُمْ مِنْ رَيْبِ الشُّبُهَاتِ فَمَا مِنْهُمْ زَائِغٌ عَنْ سَبِيلِ مَرْضَاتِهِ وَأَمَدَّهُمْ بِفَوَائِدِ الْمَعُونَةِ وَأَشْعَرَ قُلُوبَهُمْ تَوَاضُعَ إِخْبَاتِ السَّكِينَةِ وَفَتَحَ لَهُمْ أَبْوَاباً ذُلُلًا إِلَى تَمَاجِيدِهِ وَنَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَى أَعْلَامِ تَوْحِيدِهِ لَمْ تُثْقِلْهُمْ مُؤْصِرَاتُ الْآثَامِ وَلَمْ تَرْتَحِلْهُمْ عُقَبُ اللَّيَالِي وَالْأَيَّامِ وَلَمْ تَرْمِ الشُّكُوكُ بِنَوَازِعِهَا عَزِيمَةَ إِيمَانِهِمْ وَلَمْ تَعْتَرِكِ الظُّنُونُ عَلَى مَعَاقِدِ يَقِينِهِمْ وَلَا قَدَحَتْ قَادِحَةُ الْإِحَنِ فِيمَا بَيْنَهُمْ وَلَا سَلَبَتْهُمُ الْحَيْرَةُ مَا لَاقَ مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ وَمَا سَكَنَ مِنْ عَظَمَتِهِ وَهَيْبَةِ جَلَالَتِهِ فِي أَثْنَاءِ صُدُورِهِمْ وَلَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ فَتَقْتَرِعَ بِرَيْنِهَا عَلَى فِكْرِهِمْ وَمِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْغَمَامِ الدُّلَّحِ وَفِي عِظَمِ الْجِبَالِ الشُّمَّخِ وَفِي قَتْرَةِ الظَّلَامِ الْأَيْهَمِ وَمِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ تُخُومَ الْأَرْضِ السُّفْلَى فَهِيَ كَرَايَاتٍ بِيضٍ قَدْ نَفَذَتْ فِي مَخَارِقِ الْهَوَاءِ وَتَحْتَهَا رِيحٌ هَفَّافَةٌ تَحْبِسُهَا عَلَى حَيْثُ انْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ قَدِ اسْتَفْرَغَتْهُمْ أَشْغَالُ عِبَادَتِهِ وَوَصَلَتْ حَقَائِقُ الْإِيمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ وَقَطَعَهُمُ الْإِيقَانُ بِهِ إِلَى الْوَلَهِ إِلَيْهِ وَلَمْ تُجَاوِزْ رَغَبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ قَدْ ذَاقُوا حَلَاوَةَ مَعْرِفَتِهِ وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ مِنْ مَحَبَّتِهِ وَتَمَكَّنَتْ مِنْ سُوَيْدَاءِ قُلُوبِهِمْ وَشِيجَةُ خِيفَتِهِ فَحَنَوْا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ وَلَمْ يُنْفِدْ طُولُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ وَلَا أَطْلَقَ عَنْهُمْ عَظِيمُ الزُّلْفَةِ رِبَقَ خُشُوعِهِمْ وَلَمْ يَتَوَلَّهُمُ الْإِعْجَابُ فَيَسْتَكْثِرُوا مَا سَلَفَ مِنْهُمْ وَلَا تَرَكَتْ لَهُمُ اسْتِكَانَةُ الْإِجْلَالِ نَصِيباً فِي تَعْظِيمِ حَسَنَاتِهِمْ وَلَمْ تَجْرِ الْفَتَرَاتُ فِيهِمْ عَلَى طُولِ دُءُوبِهِمْ وَلَمْ تَغِضْ رَغَبَاتُهُمْ فَيُخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ وَلَمْ تَجِفَّ لِطُولِ الْمُنَاجَاةِ أَسَلَاتُ أَلْسِنَتِهِمْ وَلَا مَلَكَتْهُمُ الْأَشْغَالُ فَتَنْقَطِعَ بِهَمْسِ الْجُؤَارِ إِلَيْهِ أَصْوَاتُهُمْ وَلَمْ تَخْتَلِفْ فِي مَقَاوِمِ الطَّاعَةِ مَنَاكِبُهُمْ وَلَمْ يَثْنُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِهِ رِقَابَهُمْ. وَلَا تَعْدُو عَلَى عَزِيمَةِ جِدِّهِمْ بَلَادَةُ الْغَفَلَاتِ وَلَا تَنْتَضِلُ فِي هِمَمِهِمْ خَدَائِعُ الشَّهَوَاتِ قَدِ اتَّخَذُوا ذَا الْعَرْشِ ذَخِيرَةً لِيَوْمِ فَاقَتِهِمْ وَيَمَّمُوهُ عِنْدَ انْقِطَاعِ الْخَلْقِ إِلَى الْمَخْلُوقِينَ بِرَغْبَتِهِمْ لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ وَلَا يَرْجِعُ بِهِمُ الِاسْتِهْتَارُ بِلُزُومِ طَاعَتِهِ إِلَّا إِلَى مَوَادَّ مِنْ قُلُوبِهِمْ غَيْرِ مُنْقَطِعَةٍ مِنْ رَجَائِهِ وَمَخَافَتِهِ لَمْ تَنْقَطِعْ أَسْبَابُ الشَّفَقَةِ مِنْهُمْ فَيَنُوا فِي جِدِّهِمْ وَلَمْ تَأْسِرْهُمُ الْأَطْمَاعُ فَيُؤْثِرُوا وَشِيكَ السَّعْيِ عَلَى اجْتِهَادِهِمْ لَمْ يَسْتَعْظِمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ وَلَوِ اسْتَعْظَمُوا ذَلِكَ لَنَسَخَ الرَّجَاءُ مِنْهُمْ شَفَقَاتِ وَجَلِهِمْ وَلَمْ يَخْتَلِفُوا فِي رَبِّهِمْ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاطُعِ وَلَا تَوَلَّاهُمْ غِلُّ التَّحَاسُدِ وَلَا تَشَعَّبَتْهُمْ مَصَارِفُ الرِّيَبِ وَلَا اقْتَسَمَتْهُمْ أَخْيَافُ الْهِمَمِ فَهُمْ أُسَرَاءُ إِيمَانٍ لَمْ يَفُكَّهُمْ مِنْ رِبْقَتِهِ زَيْغٌ وَلَا عُدُولٌ وَلَا وَنًى وَلَا فُتُورٌ وَلَيْسَ فِي أَطْبَاقِ السَّمَاءِ مَوْضِعُ إِهَابٍ إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ سَاعٍ حَافِدٌ يَزْدَادُونَ عَلَى طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْماً وَتَزْدَادُ عِزَّةُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظَماً.

و منها في صفة الأرض و دحوها على الماء

كَبَسَ الْأَرْضَ عَلَى مَوْرِ أَمْوَاجٍ مُسْتَفْحِلَةٍ وَلُجَجِ بِحَارٍ زَاخِرَةٍ تَلْتَطِمُ أَوَاذِيُّ أَمْوَاجِهَا وَتَصْطَفِقُ مُتَقَاذِفَاتُ أَثْبَاجِهَا وَتَرْغُو زَبَداً كَالْفُحُولِ عِنْدَ هِيَاجِهَا فَخَضَعَ جِمَاحُ الْمَاءِ الْمُتَلَاطِمِ لِثِقَلِ حَمْلِهَا وَسَكَنَ هَيْجُ ارْتِمَائِهِ إِذْ وَطِئَتْهُ بِكَلْكَلِهَا وَذَلَّ مُسْتَخْذِياً إِذْ تَمَعَّكَتْ عَلَيْهِ بِكَوَاهِلِهَا فَأَصْبَحَ بَعْدَ اصْطِخَابِ أَمْوَاجِهِ سَاجِياً مَقْهُوراً وَفِي حَكَمَةِ الذُّلِّ مُنْقَاداً أَسِيراً وَسَكَنَتِ الْأَرْضُ مَدْحُوَّةً فِي لُجَّةِ تَيَّارِهِ وَرَدَّتْ مِنْ نَخْوَةِ بَأْوِهِ وَاعْتِلَائِهِ وَشُمُوخِ أَنْفِهِ وَسُمُوِّ

غُلَوَائِهِ وَكَعَمَتْهُ عَلَى كِظَّةِ جَرْيَتِهِ فَهَمَدَ بَعْدَ نَزَقَاتِهِ وَلَبَدَ بَعْدَ زَيَفَانِ وَثَبَاتِهِ فَلَمَّا سَكَنَ هَيْجُ الْمَاءِ مِنْ تَحْتِ أَكْنَافِهَا وَحَمْلِ شَوَاهِقِ الْجِبَالِ الشُّمَّخِ الْبُذَّخِ عَلَى أَكْتَافِهَا فَجَّرَ يَنَابِيعَ الْعُيُونِ مِنْ عَرَانِينِ أُنُوفِهَا وَفَرَّقَهَا فِي سُهُوبِ بِيدِهَا وَأَخَادِيدِهَا وَعَدَّلَ حَرَكَاتِهَا بِالرَّاسِيَاتِ مِنْ جَلَامِيدِهَا وَذَوَاتِ الشَّنَاخِيبِ الشُّمِّ مِنْ صَيَاخِيدِهَا فَسَكَنَتْ مِنَ الْمَيَدَانِ لِرُسُوبِ الْجِبَالِ فِي قِطَعِ أَدِيمِهَا وَتَغَلْغُلِهَا مُتَسَرِّبَةً فِي جَوْبَاتِ خَيَاشِيمِهَا وَرُكُوبِهَا أَعْنَاقَ سُهُولِ الْأَرَضِينَ وَجَرَاثِيمِهَا وَفَسَحَ بَيْنَ الْجَوِّ وَبَيْنَهَا وَأَعَدَّ الْهَوَاءَ مُتَنَسَّماً لِسَاكِنِهَا وَأَخْرَجَ إِلَيْهَا أَهْلَهَا عَلَى تَمَامِ مَرَافِقِهَا ثُمَّ لَمْ يَدَعْ جُرُزَ الْأَرْضِ الَّتِي تَقْصُرُ مِيَاهُ الْعُيُونِ عَنْ رَوَابِيهَا وَلَا تَجِدُ جَدَاوِلُ الْأَنْهَارِ ذَرِيعَةً إِلَى بُلُوغِهَا حَتَّى أَنْشَأَ لَهَا نَاشِئَةَ سَحَابٍ تُحْيِي مَوَاتَهَا وَتَسْتَخْرِجُ نَبَاتَهَا أَلَّفَ غَمَامَهَا بَعْدَ افْتِرَاقِ لُمَعِهِ وَتَبَايُنِ قَزَعِهِ حَتَّى إِذَا تَمَخَّضَتْ لُجَّةُ الْمُزْنِ فِيهِ وَالْتَمَعَ بَرْقُهُ فِي كُفَفِهِ وَلَمْ يَنَمْ وَمِيضُهُ فِي كَنَهْوَرِ رَبَابِهِ وَمُتَرَاكِمِ سَحَابِهِ أَرْسَلَهُ سَحّاً مُتَدَارِكاً قَدْ أَسَفَّ هَيْدَبُهُ تَمْرِيهِ الْجَنُوبُ دِرَرَ أَهَاضِيبِهِ وَدُفَعَ شَآبِيبِهِ. فَلَمَّا أَلْقَتِ السَّحَابُ بَرْكَ بِوَانَيْهَا وَبَعَاعَ مَا اسْتَقَلَّتْ بِهِ مِنَ الْعِبْءِ الْمَحْمُولِ عَلَيْهَا أَخْرَجَ بِهِ مِنْ هَوَامِدِ الْأَرْضِ النَّبَاتَ وَمِنْ زُعْرِ الْجِبَالِ الْأَعْشَابَ فَهِيَ تَبْهَجُ بِزِينَةِ رِيَاضِهَا وَتَزْدَهِي بِمَا أُلْبِسَتْهُ مِنْ رَيْطِ أَزَاهِيرِهَا وَحِلْيَةِ مَا سُمِطَتْ بِهِ مِنْ نَاضِرِ أَنْوَارِهَا وَجَعَلَ ذَلِكَ بَلَاغاً لِلْأَنَامِ وَرِزْقاً لِلْأَنْعَامِ وَخَرَقَ الْفِجَاجَ فِي آفَاقِهَا وَأَقَامَ الْمَنَارَ لِلسَّالِكِينَ عَلَى جَوَادِّ طُرُقِهَا فَلَمَّا مَهَدَ أَرْضَهُ وَأَنْفَذَ أَمْرَهُ اخْتَارَ آدَمَ عليه السلام خِيرَةً مِنْ خَلْقِهِ وَجَعَلَهُ أَوَّلَ جِبِلَّتِهِ وَأَسْكَنَهُ جَنَّتَهُ وَأَرْغَدَ فِيهَا أُكُلَهُ وَأَوْعَزَ إِلَيْهِ فِيمَا نَهَاهُ عَنْهُ وَأَعْلَمَهُ أَنَّ فِي الْإِقْدَامِ عَلَيْهِ التَّعَرُّضَ لِمَعْصِيَتِهِ وَالْمُخَاطَرَةَ بِمَنْزِلَتِهِ فَأَقْدَمَ عَلَى مَا نَهَاهُ عَنْهُ مُوَافَاةً لِسَابِقِ عِلْمِهِ فَأَهْبَطَهُ بَعْدَ التَّوْبَةِ لِيَعْمُرَ أَرْضَهُ بِنَسْلِهِ وَلِيُقِيمَ الْحُجَّةَ بِهِ عَلَى عِبَادِهِ وَلَمْ يُخْلِهِمْ بَعْدَ أَنْ قَبَضَهُ مِمَّا يُؤَكِّدُ عَلَيْهِمْ حُجَّةَ رُبُوبِيَّتِهِ وَيَصِلُ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ بَلْ تَعَاهَدَهُمْ بِالْحُجَجِ عَلَى أَلْسُنِ الْخِيَرَةِ مِنْ أَنْبِيَائِهِ وَمُتَحَمِّلِي وَدَائِعِ رِسَالَاتِهِ قَرْناً فَقَرْناً حَتَّى تَمَّتْ بِنَبِيِّنَا مُحَمَّدٍ صلى الله عليه وآله حُجَّتُهُ وَبَلَغَ الْمَقْطَعَ عُذْرُهُ وَنُذُرُهُ وَقَدَّرَ الْأَرْزَاقَ فَكَثَّرَهَا وَقَلَّلَهَا وَقَسَّمَهَا عَلَى الضِّيقِ وَالسَّعَةِ فَعَدَلَ فِيهَا لِيَبْتَلِيَ مَنْ أَرَادَ بِمَيْسُورِهَا وَمَعْسُورِهَا وَلِيَخْتَبِرَ بِذَلِكَ الشُّكْرَ وَالصَّبْرَ مِنْ غَنِيِّهَا وَفَقِيرِهَا ثُمَّ قَرَنَ بِسَعَتِهَا عَقَابِيلَ فَاقَتِهَا وَبِسَلَامَتِهَا طَوَارِقَ آفَاتِهَا وَبِفُرَجِ أَفْرَاحِهَا غُصَصَ أَتْرَاحِهَا وَخَلَقَ الْآجَالَ فَأَطَالَهَا وَقَصَّرَهَا وَقَدَّمَهَا وَأَخَّرَهَا وَوَصَلَ بِالْمَوْتِ أَسْبَابَهَا وَجَعَلَهُ خَالِجاً لِأَشْطَانِهَا وَقَاطِعاً لِمَرَائِرِ أَقْرَانِهَا عَالِمُ السِّرِّ مِنْ ضَمَائِرِ الْمُضْمِرِينَ وَنَجْوَى الْمُتَخَافِتِينَ وَخَوَاطِرِ رَجْمِ الظُّنُونِ وَعُقَدِ عَزِيمَاتِ الْيَقِينِ وَمَسَارِقِ إِيمَاضِ الْجُفُونِ وَمَا ضَمِنَتْهُ أَكْنَانُ الْقُلُوبِ وَغَيَابَاتُ الْغُيُوبِ وَمَا أَصْغَتْ لِاسْتِرَاقِهِ مَصَائِخُ الْأَسْمَاعِ وَمَصَايِفُ الذَّرِّ وَمَشَاتِي الْهَوَامِّ وَرَجْعِ الْحَنِينِ مِنَ الْمُولَهَاتِ وَهَمْسِ الْأَقْدَامِ وَمُنْفَسَحِ الثَّمَرَةِ مِنْ وَلَائِجِ غُلُفِ الْأَكْمَامِ وَمُنْقَمَعِ الْوُحُوشِ مِنْ غِيرَانِ الْجِبَالِ وَأَوْدِيَتِهَا وَمُخْتَبَإِ الْبَعُوضِ بَيْنَ سُوقِ الْأَشْجَارِ وَأَلْحِيَتِهَا وَمَغْرِزِ الْأَوْرَاقِ مِنَ الْأَفْنَانِ وَمَحَطِّ الْأَمْشَاجِ مِنْ مَسَارِبِ الْأَصْلَابِ وَنَاشِئَةِ الْغُيُومِ وَمُتَلَاحِمِهَا وَدُرُورِ قَطْرِ السَّحَابِ فِي مُتَرَاكِمِهَا وَمَا تَسْفِي الْأَعَاصِيرُ بِذُيُولِهَا وَتَعْفُو الْأَمْطَارُ بِسُيُولِهَا وَعَوْمِ بَنَاتِ الْأَرْضِ فِي كُثْبَانِ الرِّمَالِ وَمُسْتَقَرِّ ذَوَاتِ الْأَجْنِحَةِ بِذُرَا شَنَاخِيبِ الْجِبَالِ وَتَغْرِيدِ ذَوَاتِ الْمَنْطِقِ فِي دَيَاجِيرِ الْأَوْكَارِ وَمَا أَوْعَبَتْهُ الْأَصْدَافُ وَحَضَنَتْ عَلَيْهِ أَمْوَاجُ الْبِحَارِ وَمَا غَشِيَتْهُ سُدْفَةُ لَيْلٍ أَوْ ذَرَّ عَلَيْهِ شَارِقُ نَهَارٍ وَمَا اعْتَقَبَتْ عَلَيْهِ أَطْبَاقُ الدَّيَاجِيرِ وَسُبُحَاتُ النُّورِ وَأَثَرِ كُلِّ خَطْوَةٍ وَحِسِّ كُلِّ حَرَكَةٍ وَرَجْعِ كُلِّ كَلِمَةٍ وَتَحْرِيكِ كُلِّ شَفَةٍ وَمُسْتَقَرِّ كُلِّ نَسَمَةٍ وَمِثْقَالِ كُلِّ ذَرَّةٍ وَهَمَاهِمِ كُلِّ نَفْسٍ هَامَّةٍ وَمَا عَلَيْهَا مِنْ ثَمَرِ شَجَرَةٍ أَوْ سَاقِطِ وَرَقَةٍ أَوْ قَرَارَةِ نُطْفَةٍ أَوْ نُقَاعَةِ دَمٍ وَمُضْغَةٍ أَوْ نَاشِئَةِ خَلْقٍ وَسُلَالَةٍ لَمْ يَلْحَقْهُ فِي ذَلِكَ كُلْفَةٌ وَلَا اعْتَرَضَتْهُ فِي حِفْظِ مَا ابْتَدَعَ مِنْ خَلْقِهِ عَارِضَةٌ وَلَا اعْتَوَرَتْهُ فِي تَنْفِيذِ الْأُمُورِ وَتَدَابِيرِ الْمَخْلُوقِينَ مَلَالَةٌ وَلَا فَتْرَةٌ

بَلْ نَفَذَهُمْ عِلْمُهُ وَأَحْصَاهُمْ عَدَدُهُ وَوَسِعَهُمْ عَدْلُهُ وَغَمَرَهُمْ فَضْلُهُ مَعَ تَقْصِيرِهِمْ عَنْ كُنْهِ مَا هُوَ أَهْلُهُ.

دعاء

اللَّهُمَّ أَنْتَ أَهْلُ الْوَصْفِ الْجَمِيلِ وَالتَّعْدَادِ الْكَثِيرِ إِنْ تُؤَمَّلْ فَخَيْرُ مَأْمُولٍ وَإِنْ تُرْجَ فَخَيْرُ مَرْجُوٍّ اللَّهُمَّ وَقَدْ بَسَطْتَ لِي فِيمَا لَا أَمْدَحُ بِهِ غَيْرَكَ وَلَا أُثْنِي بِهِ عَلَى أَحَدٍ سِوَاكَ وَلَا أُوَجِّهُهُ إِلَى مَعَادِنِ الْخَيْبَةِ وَمَوَاضِعِ الرِّيبَةِ وَعَدَلْتَ بِلِسَانِي عَنْ مَدَائِحِ الْآدَمِيِّينَ وَالثَّنَاءِ عَلَى الْمَرْبُوبِينَ الْمَخْلُوقِينَ اللَّهُمَّ وَلِكُلِّ مُثْنٍ عَلَى مَنْ أَثْنَى عَلَيْهِ مَثُوبَةٌ مِنْ جَزَاءٍ أَوْ عَارِفَةٌ مِنْ عَطَاءٍ وَقَدْ رَجَوْتُكَ دَلِيلًا عَلَى ذَخَائِرِ الرَّحْمَةِ وَكُنُوزِ الْمَغْفِرَةِ اللَّهُمَّ وَهَذَا مَقَامُ مَنْ أَفْرَدَكَ بِالتَّوْحِيدِ الَّذِي هُوَ لَكَ وَلَمْ يَرَ مُسْتَحِقًّا لِهَذِهِ الْمَحَامِدِ وَالْمَمَادِحِ غَيْرَكَ وَبِي فَاقَةٌ إِلَيْكَ لَا يَجْبُرُ مَسْكَنَتَهَا إِلَّا فَضْلُكَ وَلَا يَنْعَشُ مِنْ خَلَّتِهَا إِلَّا مَنُّكَ وَجُودُكَ فَهَبْ لَنَا فِي هَذَا الْمَقَامِ رِضَاكَ وَأَغْنِنَا عَنْ مَدِّ الْأَيْدِي إِلَى سِوَاكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Sermon 89

This sermon is known as the sermon of Spirits[1] ("Khutbatul-Ashbāh"), and it occupies one of the highest positions among the sermons of Imām Ali ibn Abū Tālib ﵇.

Mas`adah ibn Sadaqah has related from Imām Ja`far ibn Muhammed as-Sādiq ﵇ saying: "Imām Ali ibn Abū Tālib ﵇ delivered this sermon from the pulpit of (the Grand Mosque of) Kūfa when someone asked him, 'O Imām Ali ibn Abū Tālib ﵇! Describe Allāh for us in such a way that we may imagine that we see Him with eyes so that our love and knowledge may increase about Him.' Imām Ali ibn Abū Tālib ﵇ became angry at this (request of the inquirer) and ordered the Muslims to gather in the mosque. So many Muslims gathered in the mosque that the place was over-crowded. Imām Ali ﵇ ibn Abū Tālib ﵇ ascended the pulpit while he was still in a state of anger and his color was changed. Having praised and extolled Allāh and invoked His blessings on the Prophet ﷺ, he

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[1]The name of this sermon is the sermon of *ashbāh* أشباح. "Ashbāh" is the plural of "shabah" which literally means ghost, but it also means spirit or image. Because it contains a description of angels and other kinds of beings, it has thus been named. The grounds for the Imām ﵇ being angry with the inquirer was that his request had nothing to do with the obligations of the Sharī`a and beyond the limits of ordinary human capacity.

said the following:

About Allāh:

"Praise is all due to Allāh Whom refusal to give away and stinginess do not reach, Whom munificence and generosity do not make poor, although everyone who gives away loses (to that extent) except He, and every miser is blamed for his niggardliness. He obliges through beneficial bounties and plentiful gifts and grants. All beings are His dependents (for sustenance). He has guaranteed their livelihood and ordained their sustenance. He has prepared the way for those who turn to Him and those who seek what is with Him. He is as generous about what He is asked as He is about that for which He is not. He is the First for whom there was none before so that there could nothing before Him. He is the Last for whom there is no after, so there could not be anything after Him. Time does not change Him, so as to admit any change of condition about Him. He is not in any place so as to allow Him movement (from one place to another).

"If He gives away all that the mines of the mountains emit of gold, silver, pearls and cuttings of coral which the shells of the ocean vomit out, it will not affect his munificence, nor diminish the extent of what He has. (In fact) He will still have such treasures of bounty as will not decrease by the demands of the creatures because He simply is that generous. He is the One Whom the begging of beggars cannot impoverish, nor can the pertinacity of those who beseech make miser."

The Attributes of Allāh as described by the Holy Qur'ān:

"Then look at the inquirer, be confined to those of His attributes which the Holy Qur'ān had described and seek light from the glory of its guidance. Leave to Allāh that knowledge which Satan has prompted you to seek, and which neither the Holy Qur'ān enjoins you to seek, nor is there any trace of it in the deeds or sayings of the Prophet ﷺ and other leaders (Imāms) of guidance. This is the extreme limit of Allāh's demand on you. Be informed that firm in knowledge are those who refrain from opening the curtains that lie against the unknown, and their acknowledgment of ignorance about the details of the hidden unknown prevents them from further

probing. Allāh praises them for their admission that they are unable to get knowledge which is not allowed for them. They do not go deeply into the discussion of what is not enjoined on them about knowing Him, and they call it firmness. Be content with this and do not limit the Greatness of Allāh after the measure of your own intelligence else you should be among the destroyed ones.

"He is Powerful, such that when the imagination shoots its arrows to comprehend the extremity of His power, the mind, making itself free of the dangers of evil thoughts, tries to find Him in the depth of His realm. The hearts long to grasp realities of His attributes. The openings of intelligence penetrate beyond description in order to secure knowledge about His Being, crossing the dark pitfalls of the unknown and focusing on him; He will turn them back. They will return defeated, admitting that the reality of His knowledge cannot be comprehended by such random efforts, nor can an iota of the sublimity of His Honor enter the comprehension of those who ponder."

Allāh's Creations:

"He originated the creation without any example to follow, without any specimen prepared by any known creator. He demonstrates to us the realm of His Might and such wonders which speak of His Wisdom. The confession of the created things that their existence owes itself to Him makes us realize that the argument has been furnished about knowing Him (so that there is no excuse against it). The signs of His creative power and standard of His wisdom are fixed in the wonderful things which He has created. Whatever He has created is an argument in His favor, a guide towards Him. Even a silent thing is a guide towards Him, as though it speaks; its guiding to the Creator is clear.

"(O Allāh!) I testify that he who likens You to the separation of the limbs, or to the joining of the extremities of his body, does not acquaint his inner self with knowledge about You; his heart does not secure conviction to the effect that there is no partner with You. It is as though he has not heard the (wrongful) followers declaiming their false gods by saying, "By Allāh! We are certainly in manifest error when we equaled you with the master of the worlds" (Qur'ān, 26:

97-98). They are wrong those who liken You to their idols and outfit You with apparels of the creatures through their imagination, attributing to You parts of body through their own way of thinking. They regard You to be akin to creatures of various types, through the working of their intelligence. I testify that whoever equates You with any of Your creation models a likeness for You. Whoever takes a likeness for You is an unbeliever, according to what is stated in Your unambiguous verses and is indicated by the testimony of Your clear arguments. (I also testify that) You are Allāh Who cannot be confined to (the fetters of) intelligence so as to admit change of condition through entertaining his imagination, nor in the shackles of mind so as to become limited, an object subject to alterations."

Part of the Same Sermon:
About the Greatest Perfections in Allāh's Creation:

"He has fixed limits for everything which He has created, making the limits firm, and He has fixed its working, making such working delicate. He has fixed its direction. It does not transgress the limits of its status, nor does it fall short of reaching the end of its aim. It does not disobey when it is commanded to move by His will. How can it do so when all matters are governed by His will? He is the Producer of a variety of things without an exercise of imagination, without the urge of an impulse hidden in Him, without (the benefit of) any experiment taken from the vicissitudes of time, and without any partner who might have assisted Him in creating wonderful things.

"Thus, the creation was completed by His order, and it bowed down to His obedience and responded to His call. The laziness of any slug or the inertness of any excuse-finder did not prevent it from doing so. He straightened the curves of things, fixing their limits. Through His power, He created coherence in their contradictory parts, joining together the factors of similarity. Then He separated them in species which differ in limits, quantities, properties and shapes. All this is new creation. He made them firm and shaped them as He wished and invented."

Part of the same sermon: Describing the heavens:

"He has arranged the depressions and elevations of the openings of the sky. He has joined the breadths of its breaches and has joined them with one another. He has facilitated the approach to its heights for those (angels) who come down with His commands and those (angels) who go up with the deeds of the creatures. He called it when it was yet (in the form of) vapor. At once the links of its parts joined up. Then Allāh opened up its closed gate and put the sentinels of meteors at its holes, holding them with His hands (i.e. power) from falling into the vastness of space.

"He commanded it to remain stationary in obedience to His order. He made its sun the bright indication for its day and its moon the gloomy indication of its night. He then put them in motion in their orbits and ordained their (pace of) motion in the stages of their paths in order to distinguish through them between night and day, and so that the reckoning of years and calculations may be known by their fixed movements. Then He hung in its vastness the sky and put therein as its decoration consisting of stars like bright pearls and lamps. He shot at the over-hearers arrows of bright meteors. He put them in motion on their appointed routine, making them fixed stars, moving stars, descending stars, ascending stars, ominous stars and lucky stars.

Part of the same sermon: Describing the angels:

"Then Allāh, the most Glorified One, created for the inhabiting of His skies and populating the higher strata of his realm new (variety of) beings, namely the angels. With them He filled the openings of its cavities and populated them with the vastness of its circumference. In-between the openings of these cavities there resounds the voices of the angels glorifying Him in the enclosures of sublimity, (behind) curtains of concealment and in veils of His Greatness. And behind this resounding, which deafens the ears, there is the glory of light which defies the approaching vision and, consequently vision stands, disappointed at its own limitation.

"He created them in different shapes and characteristics. They have wings. They glorify the sublimity of His Honor. They do not appropriate to themselves His skill that shows itself in creating. Nor

do they claim they create anything in which He is unparalleled.

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ ۞ لا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ﴾

But they are, rather, honored creatures who do not take precedence over Him in uttering anything, and they act according to His command (Qur'ān, 21:26-27). He has appointed them the trustees of His revelation, dispatched them to His prophets, and as holders of His injunctions and prohibitions. He has protected them against the wavering of doubts. Consequently, noone among them strays from the path of His will. He has helped them with the benefits of succor and has covered their hearts with humility and peace. He has opened for them doors of submission to His Glories. He has fixed for them bright minarets as signs of His Oneness. The weights of sins do not burden them, and the rotation of nights and days does not affect. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the bases of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His greatness and awe of glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust.

"Among them are those who are within the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of over-powering darkness. And there are those whose feet have pierced the lowest boundaries of the earth. These feet are like white ensigns which have gone forth into the vast expanse of space. Under them blows the light wind which retains them till the end.

"Being occupied in worshipping Him has made them carefree. The realities of faith have served as a link between them and His knowledge. Their belief in Him has made them concentrate on Him. They long for Him not for others. They have tasted the sweetness of His knowledge and have drunk from the satiating cup of His love. The roots of His fear have been implanted in the depths of their hearts. Consequently, they have bent their straight backs through His worship. The length of the humility and extreme nearness has not

removed the rope of fear from them.

"They do not entertain pride so as to make much of their deeds. Their humility before the glory of Allāh does not allow them to esteem their own virtues. Languor does not affect them despite their perpetuated toil. Their longings (for Him) do not lessen so that they might turn away from hope in (Allāh), their Sustainer. The tips of their tongues do not get dry by constant prayers (to Allāh). Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him into faint ones. Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His command. Follies of negligence do not act against their determination to strive, and the deceptions of desires do not overcome their courage.

"They regard the Master of the Throne (Allāh) as the store for the day of their need. Because of their love (for Him), they turn to Him even when others turn to creatures. They never reach the extreme limit of worshipping Him. Their passionate fondness for worshipping Him does not turn them except to the springs of their own hearts, springs which are never devoid of His hope and of fearing Him. Fear of (Allāh) never permits them to slacken in their efforts, nor have temptations entrapped them so they may prefer this light search over their (serious) effort.

"They do not consider their past (virtuous) deeds as being significant, for if they had considered them significant, fear will have wiped out hopes from their hearts. They did not differ (among themselves) about their Sustainer as a result of Satan's control over them. The vice of separation from one another did not disperse them. Rancor and malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not divide them. Thus, they are devotees of the faith. Neither crookedness (of mind), nor excess, nor lethargy nor languor breaks them from its rope. There is not the thinnest point in the skies without an angel over it prostrating (before Allāh) or (busy) in quick performance (of His commands). Through lengthy worship of their Sustainer, they increase their knowledge, and the honor of their Sustainer increases in their hearts."

Part of the Same Sermon: Description of the earth and its expanse over water:

"Allāh spreads the earth on stormy and tumultuous waves and the depths of swollen seas, where waves clash with each other and high surges leap over one another. They emit foam like a camel at the time of its sexual excitement. So the tumult of the stormy water was subdued by the weight of the earth, when the earth pressed it with its chest, its shooting agitation eased, and when the earth rolled on it with its shoulders, water meekly submitted. Thus, after tumult of its surges, it became tame, overpowered, an obedient prisoner in the shackles of disgrace, while the earth spread itself and became solid in the stormy depths of this water. (In this way,) the earth put an end to the pride, self conceit, high status and superiority of the water, muzzling the intrepidity of its flow. Consequently, it stopped after its stormy flow, settling down after its tumult.

"When the excitement of water subsided under the earth's sides and under the weight of the high and lofty mountains placed on its shoulders, Allāh caused springs of water to flow from its high tops and distributed them through plains and low places, moderating their movement by fixed rocks and high mountain peaks. Then water's trembling came to a standstill because of the penetration of mountains in (various) parts of its surface and their being fixed in its deep areas, standing on its plains. Then Allāh created the vastness between the earth and the firmament, providing the blowing wind for its inhabitants. Then He directed its inhabitants to spread all over its convenient areas. Thereafter, He did not leave the barren tracts of the earth alone where high portions lacked water-springs and where rivers could not find their way. Rather, He created floating clouds which enliven the unproductive areas and cause vegetation to grow.

"He made a big cloud by collecting together smaller clouds. When water collected in a cloud, lightning began to flash on its sides; the spark continued under the white clouds as well as the heavy ones; it is then that He sent it to heavily rain. The cloud was hovering above the earth, southerly winds were squeezing it into shedding its water like a she-camel bending down for milking. When the cloud prostrated itself on the ground and delivered all the water it carried,

Allāh caused vegetation to grow on arid soil and herbage on dry mountains. As a result, the earth felt pleased at being decorated with its gardens and wondered at its outfit of soft vegetation and ornaments of blossoms. Allāh made all this as means of sustenance for people and for feeding the beasts. He has opened up highways in its expanse and established minarets (of guidance) for those who tread on its highways."

On the creation of man and the sending of the Prophet ﷺ:

"Once He had spread out the earth and enforced His commands, He chose Adam to be the best of His creation, making him the first [human being] to create. He made him reside in Paradise and arranged for his eating of it. He also indicated from what He had made prohibitive for him. He told him that proceeding towards prohibitives meant disobeying Him, thus jeopardizing his own status. But Adam did what he had been banned from doing, just as Allāh already knew beforehand. Consequently, Allāh sent him down, after (accepting) his repentance, to populate His earth with his progeny and to serve as a proof and plea for Him among His creatures.

"Even when He caused Adam to die, He did not leave them without one who would serve as proof and plea for His being the God, and to serve as the link between Adam's progeny and His knowledge. But He provided them the proofs through His chosen Messengers and bearers of the trust, century after century, till the process came to an end with Prophet Muhammed ﷺ and His pleas and warnings reached their destination.

"He ordained livelihoods with plenty, and with paucity. He distributed them narrowly as well as profusely. He did it with justice in order to test whomsoever He desired, with prosperity or with destitution, and to test through it the gratefulness or endurance of the rich and of the poor. Then He coupled plenitude with misfortune of destitution, safety with distresses of calamities, and pleasures of enjoyment with pangs of grief. He created fixed terms and made them long or short, earlier or later, ending them with death. He had made death capable of pulling up the ropes of ages and cutting them

asunder. He[1] knows the secrets of those who conceal them, the secret conversations of those who engage in them, the inner feelings of those who indulge in guesses, the established certainties, the inklings of the eyes, the inner contents of the hearts and the depths of the unknown. He also knows what can be heard only by bending the holes of the ears, the summer resorts of ants and the winter abodes of the insects, the resounding of the cries of wailing women, and the sound of the steps. He also knows the spots in the inner sheaths of leaves where fruits grow, the hiding places of beasts, i.e the caves in the mountains and valleys, the hiding holes of

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[1]The eloquence with which Imām Ali ibn Abū Tālib ﷺ has vested on Allāh's attributes of knowledge, and the sublime words in which he has portrayed the all-engrossing quality of His knowledge, cannot but impress the mind of the most die-hard opponent. Thus, Ibn Abul-Hadīd has written the following: "If Aristotle, who believed that God is only aware of the universe and not of its particulars, had heard this speech, his heart, too, would have inclined, his hair would have stood on end, and his thinking would have undergone a dramatic change." Do you not see the brightness, force, vehemence, sublimity, glory, seriousness and ripeness of this speech? Besides these qualities, there is sweetness, colorfulness, delicacy and smoothness in it. I have not found any utterance similar to it. Of course, if there is any utterance that matches it, that can only be the word of Allāh. And there is no wonder in it because he is an offshoot of the same tree (of Prophet Ibrahim who preached the Unity of Allāh), a tributary of the same river and a reflection of the same light, as we read on, pp. 23 – 24, Vol. 7 of *Sharh Nahjul-Balāgha*. Those who regard Allāh to possess only overall knowledge argue saying that since details undergo changes, to believe Him to have knowledge of the changing details would necessitate changes in His knowledge; but since knowledge is the same as His Being, His Being would have to be regarded as the object of change the result of which would be this: He would have to be taken as having come into existence. In this way, they claim, He would lose the attribute of being eternal. This is a very deceptive fallacy because changes in the object of knowledge can lead to changes in the One Who knows everything only when it is assumed that the One Who knows everything does not already possess knowledge of these changes. But since all the forms of change and alteration are so strikingly obvious to Him, there is no reason that with the changes in the objects of knowledge, He, too, should be regarded as changeable, although really this change is confined to the object of knowledge and does not affect knowing itself.

mosquitoes on trees' trunks and herbage, the sprouting points of leaves in the branches, the dripping points of semen passing through passages of loins, the small rising clouds and the big giant ones, the drops of rain in the thick clouds, the particles of dust scattered by whirlwinds through their skirts, the lines erased by rain floods, the movements of insects on sand-dunes, the nests of winged creatures on mountains cliffs, and the singing of chattering birds in the gloom of their brooding places.

"And He knows whatever has been treasured by the mother-of-pearls and covered under ocean waves, all that which is concealed under the darkness of night and all that shines in the light of the day, as well as all that over which sometimes darkness prevails and sometimes light shines, the trace of every footstep, the feel of every movement, the echo for every sound, the motion of every lip, the abode of every living being, the weight of every particle, the sobs of every sobbing heart and whatever is on the earth like fruits of trees or falling leaves, the settling places of semen, the congealing of the blood or of the clot, and the developing of life in the embryo.

"On all this, He suffers no trouble; no impediment hampers Him in the preservation of what he creates, nor does any languor or grief hinder Him from the enforcement of His commands and the management of all creatures. His knowledge penetrates through them; they are within His counting. His justice extends to all of them; His bounty encompasses them despite their falling short of what is due to Him.

"O Lord! You deserve the best description and the highest esteem. If wish is directed towards You, You are the best to be wished for. If hope is reposed in You, You are the most Honored to hope for. O Lord! You have bestowed on me such power that I do not praise anyone other than You. I do not direct my praise towards others who are the sources of disappointment, the centers of misgivings. You have held my tongue from praising human beings and from eulogizing those created and sustained. O Lord! Everyone who praises is entitled for a reward and recompense from the one whom he praises. Certainly I have turned to You with my eye fixed at the treasures of Your Mercy and stores of forgiveness.

"O Lord! Here stands one who has singled You out to be the One and Only God; this is due to You. I have not regarded anyone as being worthy of these praises save You. My need for You is such that nothing except Your generosity can meet its destitution, nor can anything provide for its need except Your obliging and generosity. So, Lord, do grant us in this place whatever You please and make us too independent to stretch our hands to anyone other than You. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *Certainly, You are powerful over all things* (Qur'ān, 66:8).

Allāh is the One Who guarantee sustenance, Who provides livelihood as He says the following:

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا، كُلٌّ فِي كِتَابٍ مُبِينٍ ﴾

No creature is there crawling on the earth, but its provision rests on Allāh. (Qur'ān, 11:6)

"But His being Guarantor means that He has provided ways for everyone to live and earn livelihood. He has allowed everyone equal shares in forests, mountains, rivers, mines, etc. In the vast earth, He has given everyone the right to make use of them. His bounties are not confined to any single person, nor is the gate of His sustenance closed to any one. Thus, Allāh says the following:

﴿ كُلاًّ نُمِدُّ هَؤُلاءِ وَهَؤُلاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴾

We do aid everyone: these and (also) those, out of the bounty of your Lord, and the bounty of your Lord is not confined. (Qur'ān, 17:20)

"If someone does not secure these things through languor or ease but sits effortless, it is not possible that livelihood will reach his doorstep. Allāh has laid the table with multifarious feeds, but in order to get them, it is necessary to extend the hand. He has deposited pearls in the bottom of the sea but they require diving in order to get them out. He has filled the mountains with rubies and

precious stones, but they cannot be had without digging stones. The earth contains treasures of growth, but benefit cannot be drawn from them without sowing the seeds. Heaps of edibles lie scattered on all four sides of the earth, but they cannot be collected without the trouble of travelling. Thus, Allāh says the following:

﴿ فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴾

Traverse, then, its (earth's) broad sides and eat of His provision. (Qur'ān, 67:15)

"Allāh providing livelihood does not mean that no effort is needed for looking for livelihood, or no going out of the house is required. Should livelihood itself find its way to the seeker?! The meaning of His being the Provider of livelihood is that He has given earth the property of growing. He has sent rain from clouds for germination, created fruits, vegetables and grains. All this is from Allāh, yet securing them is connected to human efforts. Whoever strives will reap the benefits of his efforts; whoever abstains from strife will face the consequences of his idleness and laziness. Accordingly, Allāh says the following:

﴿ وَأَن لَّيْسَ لِلإِنسَانِ إِلاَّ مَا سَعَى ﴾

And that man shall have nothing but what he strives for. (Qur'ān, 53:39)

"The order of the universe hinges on the maxim: 'You reap what you sow'. It is wrong to expect germination without sowing, to hope for results without an effort. Limbs and faculties have been given solely to be kept active. Thus, Allāh addressed Mary saying:

﴿ وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۞ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا ﴾

And shake towards you the trunk of the palm-tree, it will drop on you dates fresh (and) ripe. Then eat and drink and refresh the eye. (Qur'ān, 19:25-26)

"Allāh provided the means for Mary's sustenance. He did not, however, pluck the dates from the tree and put them in her lap! So far as production of food goes, it is His concern. So, He made the tree green, put fruit on it and ripened its fruit. But when the stage arrived for plucking them, He did not intervene. He just recalled to Mary her own job, namely to now move her hand and get her food.

"Again, if His providing the livelihood means that whatever is given is given by Him, and whatever is received comes from Him, then whatever a man will earn and eat, in whatever manner, he will obtain it with permission for Him. Yet one may obtain it by bribery, oppression or violence. This means that Allāh's function and the food which He gives Him, where one has no free will and where anything is out of limits, there is no question of what is permissible or forbidden. Nor is there any liability to account for it. But when it is not actually so, there is the question of what is permissible and forbidden. It should then have an impact on human behavior, so that one could be questioned whether he secured it via lawful or unlawful deeds. Of course, where He has not bestowed the power of seeking the livelihood, He has taken on Himself the responsibility to provide the livelihood. Consequently, He has managed to feed the embryo in the mother's womb: It reaches the fetus according to its needs and requirements. But when this very young life enters the wide world and picks up energy to move its limbs, it then cannot get its food from a source without moving its lips (for sucking the milk).

"In the management of the affairs of this world, Allāh has connected the sequence with the cause of human acts. As a result, the power of action in man does not remain idle. In the same way, He had made these deeds dependent on His own will. Man, therefore, should not rely on his own power of action and thus forget his Creator. This is the issue of the will between two will s within the controversy of 'free-will ' versus 'compulsion'. Just as in the entire universe, nature's universal and sovereign law is in force, in the same way, the production and distribution of food is also provided in a set manner under the dual force of the Divine ordainment and the human effort. This is somewhere less and more depending on the proportion of human effort and the aim of the Divine ordainment. Since He is the

Creator of the means of livelihood, the ability to seek and find food has also been bestowed by Him. The paucity or plenty of livelihood has been attributed to Him because He has fixed different and separate measures for livelihood, keeping in view the difference in efforts and deeds and the goodness of the beings. Somewhere, there is poverty, and somewhere else there is affluence. Somewhere there is distress, and somewhere else there is comfort. Someone is enjoying pleasure, while someone else is suffering the hardships of want. The Holy Qur'ān says:

﴿ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ، إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

He amplifies the sustenance of whomsoever He pleases and straitens; verily, He knows all things. (Qur'ān, 42:12)"

In sermon 23, Imām Ali ibn Abū Tālib ﷺ refers to this matter thus: "The Divine command descends from the sky towards the earth with whatever is ordained for everyone, whether less or more, just like rain drops."

So, there is a fixed process and manner for the benevolence of rain, namely that vapors rise from the sea storing in them water. They spread over in the sky in the shape of dark clouds, then they ooze the water by drops till they form themselves in lines. They irrigate plains as well as high lands and proceed onwards to collect in low areas, so that the thirsty may drink, the animals may use it and dry lands may be watered by it. In the same way, Allāh has provided all means of livelihood, but His bounty follows a particular mode in which there is never a jot of deviation. Thus, Allāh says the following:

﴿ وَإِن مِّن شَيْءٍ إِلاَّ عِندَنَا خَزَائِنُهُ، وَمَا نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَّعْلُومٍ ﴾

And there is not a thing but with Us are its treasures and We do not send it down except in a known measure. (Qur'ān, 15:21)

If man's greed and avarice exceeds its bounds, then just as an excess of rain ruins crops instead of growing and bringing them up, so the abundance of articles of livelihood and the necessities of life will

make man oblivious of Allāh, prompting him to rebel and to be unruly against his Maker. Consequently, Allāh says the following:

﴿ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الأَرْضِ، وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ؛ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴾

And should Allāh amplify the sustenance to his servants, they will certainly rebel in the earth, but He sends it down by measure as He pleases; Verily of His servants, He is all-Aware, all-Seeing. (Qur'ān, 42:27)

If He lessens the food, then just as a drought makes the land arid and kills the animals, likewise, by closure of the means of livelihood, the human society will be destroyed, so there will remain no means of lif and of livelihood. Allāh, accordingly, says the following:

﴿ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ؟ ﴾

Or who is that who can provide you with sustenance should He withhold His sustenance? (Qur'ān, 67:21)

Consequently, Allāh, the Wise, the Omniscient, has put a system for earning a livelihood on moderate and proportionate lines, and in order to emphasize the importance of seeking a livelihood and sustenance, for keeping them correlated with each other, introducing differences in the distribution of livelihood. Sometimes, this difference and unequal distribution is due to the difference of individual human effort, and sometimes it is the consequence of overall arrangement of the affairs of the universe and the Divine acts of wisdom and objectives. This is so because if by poverty and want He has tested the poor in their endurance and patience, in affluence and prosperity, there is a severe test of the rich by way of expressing their appreciation, gratifying the rights of others, namely whether or not the rich meet the needs of the poor and the distressed, and whether or not they take care of the destitutes. Again, where there is wealth there will also be dangers of all sorts. Sometimes, there will be danger to the wealth and property, and sometimes there is fear of poverty and want.

Consequently, there will be many persons who will be more satisfied and happy without a wealth of their own. For them, this destitution and want will be far better than the wealth which might snatch away their comfort and peace of mind. Moreover, sometimes this very wealth, which one holds as dearer than life, becomes the cause of loss of one's life. Furthermore, it has also been seen that for as long as wealth is lacking, character is above reproach and life without a blemish. But the moment property and wealth change into plenty, the conduct worsens, one's character becomes faulty and there appear the three vices of "wine, women and wealth"! In such cases, the absence of wealth was a blessing. However, being ignorant of Allāh's objectives, man cries out. Being affected by transitory distress, he begins to complain without realizing from how many vices, which could have accrued due to wealth, he has remained aloof. Therefore, if wealth produces conveniences, poverty serves as a guard for one's personality.



من كلام له عليه السلام لما أراده الناس على البيعة بعد قتل عثمان

دَعُونِي وَالْتَمِسُوا غَيْرِي فَإِنَّا مُسْتَقْبِلُونَ أَمْراً لَهُ وُجُوهٌ وَأَلْوَانٌ لَا تَقُومُ لَهُ الْقُلُوبُ وَلَا تَثْبُتُ عَلَيْهِ الْعُقُولُ وَإِنَّ الْآفَاقَ قَدْ أَغَامَتْ وَالْمَحَجَّةَ قَدْ تَنَكَّرَتْ. وَاعْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ رَكِبْتُ بِكُمْ مَا أَعْلَمُ وَلَمْ أُصْغِ إِلَى قَوْلِ الْقَائِلِ وَعَتْبِ الْعَاتِبِ وَإِنْ تَرَكْتُمُونِي فَأَنَا كَأَحَدِكُمْ وَلَعَلِّي أَسْمَعُكُمْ وَأَطْوَعُكُمْ لِمَنْ وَلَّيْتُمُوهُ أَمْرَكُمْ وَأَنَا لَكُمْ وَزِيراً خَيْرٌ لَكُمْ مِنِّي أَمِيراً.

Sermon 90
When people decided to swear the oath of allegiance to Imām Ali ibn Abū Tālib ﷺ after the murder of `Othmān, he delivered the following short speech:

"Leave me alone and seek someone else. We are facing a matter which has (several) faces and colors, which neither hearts can stand nor intelligence can accept. Clouds are hovering over in the sky, and faces are not discernable. You should know that if I respond to you,

I will lead you as I know and will not care about whatever one may say or abuse. If you leave me alone, I am the same as you are. It is possible I will listen to and obey whomsoever you place in charge of your affairs. I am better for you as a counselor than as a chief."

With the murder of `Othmān, the seat of the caliphate became vacant, and Muslims began to look up to Imām Ali ibn Abū Tālib ﷺ whose peaceful conduct, adherence to principles and political acumen had been witnessed by them to a great extent during the long past period. Consequently, they rushed to swear the oath of allegiance, testifying to his righteousness in much the same way a traveler who had lost his way, then finding it again rushes towards his destination, as the historian al-Tabari (on pp. 3066, 3067, 3076 of Vol. 1 of his Tārīkh) records the following: "People crowded around Imām Ali ibn Abū Tālib ﷺ and said, 'We want to swear the oath of allegiance to you. You can see what troubles have befallen Islam and how we are being tried with regard to the near in kin of the Prophet ﷺ.'"

But Imām Ali ibn Abū Tālib ﷺ declined to accede to their request, whereupon these people raised their cries and began to shout loudly, "O Abul-Hassan! Do you not witness how Islam has been ruined or see the advancing flood of unruliness and mischief? Do you have no fear of Allāh?" Even Imām Ali ibn Abū Tālib ﷺ demonstrated no readiness to consent because he noticed how the effects of the atmosphere that had come into being following the demise of the Prophet ﷺ, overcoming the people's hearts and minds. Selfishness and lust for power had set their roots in them, their thinking had become affected by materialism and they had become habituated to treating government as the means for securing their own ends. Now they liked to attain the Divine caliphate, too, and play with it. In these circumstances, it will be impossible to change the mentalities or turn their direction of temperaments. In addition to these considerations, he had also seen the end in sight, that these people should have further time to think on it, so that on frustration of their material ends, they should hereafter not say that the allegiance had been sworn by them under a temporary expediency and timely thought, that natural (rational) thoughts had not been paid to it, just

as `Omar's idea was about the first caliphate, which appears from his statement: "Abū Bakr's caliphate came into being without due thought, but Allāh saved us from its mischief. If anyone repeats such an affair, you should kill him," as stated in section 22 of Sahīh al-Bukhāri on pp. 210-11, Vol. 8; on p.55, Vol. 1 of *Al-Musnad* of imām Ahmed ibn Hanbal; on p. 1822, Vol. 1, of al-Tabari's *Tārīkh* (old edition); on p. 327, Vol. 2 of Ibn al-Athīr's book; on pp. 308-309, Vol. 4 of Ibn Hishām's *Seera*, and on p. 246, Vol. 5 of Ibn Kathīr's work.

In short, when their insistence increased beyond limits, Imām Ali ibn Abū Tālib ﷺ delivered this sermon wherein he clarified that: If you want me for your worldly ends, then I am not ready to serve as your instrument. Leave me alone and select someone else who may fulfill your desires. You have seen from my days that I am not prepared to follow anything except the Holy Qur'ān and the Sunnah and will not give up this principle for securing power. If you select someone else, I will observe to the laws of the state as a peaceful citizen should do. I have not, at any stage, tried to disrupt the unity of the Muslims by inciting rebellion. The same will happen now. Rather, just as keeping the common good in view, I have hitherto been giving correct advice that I will not harbor grudge doing the same. If you put me in the same position, it will be better for your worldly ends because in that case I will not have power in my hands so that I could stand in the way of your worldly affairs and create impediments against your heart's desires. However, if you are determined to swear the oath of allegiance to me, then bear in mind that if you fret or speak against me, I will force you to tread on the path of right, and in the matter of what is right, I will not care for anyone. If you want to swear the oath of allegiance even to this, you can satisfy your wish (somewhere else)."

The impression Imām Ali ibn Abū Tālib ﷺ had formed about those people is fully corroborated by later events. Consequently, when those who had sworn allegiance while hiding their worldly motives did not succeed in their objectives, they broke away and rose against his government with baseless allegations.



من خطبة له عليه السلام، وفيها ينبّه أمير المؤمنين على فضله و علمه و يبيّن فتنة بني أميةّ:

أمَّا بَعْدَ حَمْدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ، أيُّهَا النَّاسُ، فَإنِّي فقأتُ عَيْنَ الفِتْنَةِ ولَمْ يَكُنْ لِيَجْتَرِئَ عَلَيْهَا أحَدٌ غَيْرِي بَعْدَ أنْ مَاجَ غَيْهَبُهَا وَاشْتَدَّ كَلَبُهَا، فَاسْألونِي قَبْلَ أنْ تَفْقِدُونِي، فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا تَسْألونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ، وَلَا عَنْ فِئَةٍ تَهْدِي مِائَةً وَتُضِلُّ مِائَةً، إلَّا أنْبَأتُكُمْ بِنَاعِقِهَا وَقَائِدِهَا وَسَائِقِهَا وَمُنَاخِ رِكَابِهَا وَمَحَطِّ رِحَالِهَا وَمَنْ يُقْتَلُ مِنْ أهْلِهَا قَتْلًا وَمَنْ يَمُوتُ مِنْهُمْ مَوْتاً. وَلَوْ قَدْ فَقَدْتُمُونِي وَنَزَلَتْ بِكُمْ كَرَائِهُ الْأُمُورِ وَحَوَازِبُ الْخُطُوبِ، لَأَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ وَفَشِلَ كَثِيرٌ مِنَ الْمَسْئُولِينَ، وَذَلِكَ إذَا قَلَّصَتْ حَرْبُكُمْ وَشَمَّرَتْ عَنْ سَاقٍ وَضَاقَتِ الدُّنْيَا عَلَيْكُمْ ضِيقاً تَسْتَطِيلُونَ مَعَهُ أيَّامَ الْبَلَاءِ عَلَيْكُمْ، حَتَّى يَفْتَحَ اللَّهُ لِبَقِيَّةِ الْأَبْرَارِ مِنْكُمْ. إنَّ الْفِتَنَ إذَا أقْبَلَتْ شَبَّهَتْ، وَإذَا أدْبَرَتْ نَبَّهَتْ، يُنْكَرْنَ مُقْبِلَاتٍ وَيُعْرَفْنَ مُدْبِرَاتٍ، يَحُمْنَ حَوْمَ الرِّيَاحِ يُصِبْنَ بَلَداً وَيُخْطِئْنَ بَلَداً. ألَا وَإنَّ أخْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أمَيَّةَ، فَإنَّهَا فِتْنَةٌ عَمْيَاءُ مُظْلِمَةٌ، عَمَّتْ خُطَّتُهَا وَخَصَّتْ بَلِيَّتُهَا وَأصَابَ الْبَلَاءُ مَنْ أبْصَرَ فِيهَا وَأخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا، وَايْمُ اللَّهِ لَتَجِدُنَّ بَنِي أمَيَّةَ لَكُمْ أرْبَابَ سُوءٍ بَعْدِي كَالنَّابِ الضَّرُوسِ، تَعْذِمُ بِفِيهَا وَتَخْبِطُ بِيَدِهَا وَتَزْبِنُ بِرِجْلِهَا وَتَمْنَعُ دَرَّهَا، لَا يَزَالُونَ بِكُمْ حَتَّى لَا يَتْرُكُوا مِنْكُمْ إلَّا نَافِعاً لَهُمْ أوْ غَيْرَ ضَائِرٍ بِهِمْ، وَلَا يَزَالُ بَلَاؤُهُمْ عَنْكُمْ حَتَّى لَا يَكُونَ انْتِصَارُ أحَدِكُمْ مِنْهُمْ إلَّا كَانْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ وَالصَّاحِبِ مِنْ مُسْتَصْحِبِهِ، تَرِدُ عَلَيْكُمْ فِتْنَتُهُمْ شَوْهَاءَ مَخْشِيَّةً وَقِطَعاً جَاهِلِيَّةً، لَيْسَ فِيهَا مَنَارُ هُدًى وَلَا عَلَمٌ يُرَى. نَحْنُ أهْلَ الْبَيْتِ مِنْهَا بِمَنْجَاةٍ، وَلَسْنَا فِيهَا بِدُعَاةٍ، ثُمَّ يُفَرِّجُهَا اللَّهُ عَنْكُمْ كَتَفْرِيجِ الْأَدِيمِ بِمَنْ يَسُومُهُمْ خَسْفاً وَيَسُوقُهُمْ عُنْفاً وَيَسْقِيهِمْ بِكَأْسٍ مُصَبَّرَةٍ، لَا يُعْطِيهِمْ إلَّا السَّيْفَ وَلَا يُحْلِسُهُمْ إلَّا الْخَوْفَ، فَعِنْدَ ذَلِكَ تَوَدُّ قُرَيْشٌ بِالدُّنْيَا وَمَا فِيهَا لَوْ يَرَوْنَنِي مَقَاماً وَاحِداً، وَلَوْ قَدْرَ جَزْرِ جَزُورٍ لِأَقْبَلَ مِنْهُمْ مَا أطْلُبُ الْيَوْمَ بَعْضَهُ فَلَا يُعْطُونِيهِ.


وهو على كل شيء قدير

Sermon 91[1]

About the vastness of his knowledge, the mischief-mongering of the Umayyads:

"So now, Praise and Glorification belong to Allāh. O people! I have gauged the eye of sedition. No one except me advanced towards it when its gloom was swelling and madness was intense. Ask me before you miss me[2] because, by Allāh Who has my life in His

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[1]Imām Ali ibn Abū Tālib ﷺ delivered this sermon after the battle of Nahrawān. In it, the word "mischiefs" implicitly refers to the battles fought in Basra, Siffin and Nahrawān because their nature was different from the battles of the Prophet ﷺ. There, the opponent party was that of the unbelievers, while here the confrontation was with those who had veils of Islam on their faces. So people were hesitant to fight against Muslims and said why they should fight with those who recited the call to the prayers and offered their prayers. Thus, Khuzaymah ibn Thābit al-Ansāri did not take part in the Battle of Siffin till the falling of `Ammār ibn Yāsir as martyr did not prove the opposite party as being the rebellious one. Similarly the presence of companions like Talhah and az-Zubayr, who were included in the "Foretold Ten" on the side of `Ā'isha in Basra, and the prayer signs on foreheads of the Khārijites in Nahrawān, and their prayers and worship were creating confusion in the minds. Under these circumstances, only those who could have the courage to rise against them were aware of the secrets of their hearts and the reality of their faith. It was the peculiar perception of Imām Ali ibn Abū Tālib ﷺ and his spiritual courage that he rose to oppose them, thus testifying to the saying of the Holy Prophet ﷺ: "You will fight after me against those who violate their own oath of allegiance (i.e. the people of the Jamal), oppressors (the people of Syria, the Umayyads) and the deviators (the Khārijites)" as we read in the following references: al-Hākim, *Al-Mustadrak Ala as-Sahīhayn*, Vol. 3, pp. 139-40; *Al-Durr al-Manthūr*, Vol. 6, p.18; *Al-Istī`āb*, Vol. 3, p.1117; *Usd al-Ghāba*, Vol. 4 pp. 32, 33; *Tārīkh Baghdad*, Vol. 8, p. 340; Vol. 13, p. 186, 187; Ibn `Asākir, *Tārīkh*, Vol. 5, p. 41; Ibn Kathīr, *Tārīkh*, Vol. 7, pp. 304-6; *Majma` az-Zawā'id*, Vol. 7, p. 238; Vol. 9, p. 235; *Sharh al-Mawāhib*, Vol. 3, pp. 316-317; al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 6, pp. 72, 82, 88, 155, 319, 391, 392; Vol. 8, p. 215.

[2]After the demise of the Holy Prophet ﷺ, none except Imām Ali ibn Abū Tālib ﷺ could utter this challenge: "Ask whatever you want". Ibn Abdul-Barr in *Al-Jāmi` Bayān al-`Ilm wa Fadlihi*, Vol. 1, p. 58 and in *Al-Istī`āb*,

hands, if you ask me about anything between the present and the Day of Judgment, or about the groups that will guide a hundred people or misguide a hundred, I will tell you who is announcing its march, who is driving it in the front and who is driving it at the rear, the stages where its riding animals will stop for rest, final place of stay, who among them will be killed and who will die a natural death.

"Once I am dead, harsh circumstances and distressing events will befall you. Many individuals in the state of asking questions will remain silent with eyes cast down, while those in the state of replying will lose courage. This will be at a time when wars will descend on you with all hardships, and days will be so hard on you that you will feel them prolonged because of hardship till Allāh grants victory to those from among you who remain virtuous.

Vol. 3, p.1103; Ibn al-Athīr in *Usd al-Ghāba*, Vol. 4, p. 22; Ibn Abul-Hadīd in *Sharh Nahjul-Balāgha,* Vol. 7, p. 46; as-Sayyūti in *Tārīkh al-Khulafā'*, p.171 and ibn Hajar al-Haythami in *Al-Sawā`iq al-Muhriqa*, p.76 have all written that "None among the companions of the Holy Prophet ﷺ ever said, 'Ask me whatever you want' except Ali ibn Abū Tālib." However, among other than the *sahāba*, Prophet's companions, a few names do appear in history of those who did utter such a challenge. Among them were: Ibrahim ibn Hishām al-Makhzūmi, Muqatil ibn Sulaymān, Qatādah ibn Di'amah, Abd ar-Rahmān (Ibn al-Jawzi) and Muhammed ibn Idris ash-Shāfi`i, etc. But every one of them faced disgrace and was forced to take his challenge back. This challenge can be urged only by one who knws the realities of the universe and is aware of future happenings. Imām Ali ibn Abū Tālib ﷷ, the gate of the Prophet's knowledge, was the only person who was never seen unable to answer any question on any occasion, so much so that even `Omar (ibn al-Khattāb) had to say, "I seek Allāh's protection from the difficulty for the solution of which Ali will not be available." Similarly, the prophecies of Imām Ali ibn Abū Tālib ﷷ about the future proved to be true word-for-word and served as an index to his vast knowledge, be it about the devastation of Banū Umayyah, the uprisings of the Khārijites, the wars and destruction of the Tatars, the attacks of other non-Arabs, the Basra floods or the devastation of Kūfa. In short, when these events are historical realities, there is no reason why this challenge of Imām Ali ibn Abū Tālib ﷷ should be held as being amazing.

"When mischief comes, they will confuse (right with wrong), and when they clear away, they will leave a warning. They cannot be known at the time of approach but are recognized at the time of return. They blow like the blowing of winds, striking some cities and missing others.

"Beware! The worst mischief against you, in my view, is the mischief of Banū Umayyah because it is blind, and it creates darkness. Its sway is general but its ill effects are for certain people. He who remains clear-sighted in it will be afflicted by distress, and he who remains blind in it will escape distress. By Allāh, after me you will find Banū Ummayyah the very worst, like the old unruly she-camel that bites, beats with its fore-legs, kicks with its hind legs and refuses to be milked. They will remain over you till they leave among you only those who benefit them, or those who do not harm them. Their calamity will continue till your seeking help from them will become like a slave seeking help of his master, or the follower seeking help of the leader.

"Their mischief will come to you like evil-eyed fear and pre-Islamic fragments, wherein there will be neither a lighthouse of guidance nor any sign (of salvation) to be seen. We Ahl al-Bayt ﷺ (Household of the Prophet ﷺ) are free from this mischief, and we are not among those who will engender it. Thereafter, Allāh will dispel it from you like the removal of the skin (from flesh) through him who will humble them, drag them by their necks, make them drink full cups (of hardships), not extend to them anything but the sword and not clothing them except fear. At that time, Quraish will wish at the cost of the world and all its contents to find me even only once, just for the duration of the slaughter of a camel, so that I may accept from them that of the present. I am asking them only a portion, but they still are not giving me."



من خطبة له عليه السلام وفيها يصف الله تعالى ثم يبين فضل الرسول الكريم و أهل بيته ثم يعظ الناس:

الله تعالى

تَبَارَكَ اللَّهُ الَّذِي لَا يَبْلُغُهُ بُعْدُ الْهِمَمِ وَلَا يَنَالُهُ حَدْسُ الْفِطَنِ الْأَوَّلُ الَّذِي لَا غَايَةَ لَهُ فَيَنْتَهِيَ وَلَا آخِرَ لَهُ فَيَنْقَضِيَ.

و منها في وصف الأنبياء

فَاسْتَوْدَعَهُمْ فِي أَفْضَلِ مُسْتَوْدَعٍ وَأَقَرَّهُمْ فِي خَيْرِ مُسْتَقَرٍّ تَنَاسَخَتْهُمْ كَرَائِمُ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ كُلَّمَا مَضَى مِنْهُمْ سَلَفٌ قَامَ مِنْهُمْ بِدِينِ اللَّهِ خَلَفٌ.

رسول الله و آل بيته

حَتَّى أَفْضَتْ كَرَامَةُ اللَّهِ سُبْحَانَهُ وَتَعَالَى إِلَى مُحَمَّدٍ صلى الله عليه وآله فَأَخْرَجَهُ مِنْ أَفْضَلِ الْمَعَادِنِ مَنْبِتاً وَأَعَزِّ الْأَرُومَاتِ مَغْرِساً مِنَ الشَّجَرَةِ الَّتِي صَدَعَ مِنْهَا أَنْبِيَاءَهُ وَانْتَجَبَ مِنْهَا أُمَنَاءَهُ عِتْرَتُهُ خَيْرُ الْعِتَرِ وَأُسْرَتُهُ خَيْرُ الْأُسَرِ وَشَجَرَتُهُ خَيْرُ الشَّجَرِ نَبَتَتْ فِي حَرَمٍ وَبَسَقَتْ فِي كَرَمٍ لَهَا فُرُوعٌ طِوَالٌ وَثَمَرٌ لَا يُنَالُ فَهُوَ إِمَامُ مَنِ اتَّقَى وَبَصِيرَةُ مَنِ اهْتَدَى سِرَاجٌ لَمَعَ ضَوْؤُهُ وَشِهَابٌ سَطَعَ نُورُهُ وَزَنْدٌ بَرَقَ لَمْعُهُ سِيرَتُهُ الْقَصْدُ وَسُنَّتُهُ الرُّشْدُ وَكَلَامُهُ الْفَصْلُ وَحُكْمُهُ الْعَدْلُ أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَهَفْوَةٍ عَنِ الْعَمَلِ وَغَبَاوَةٍ مِنَ الْأُمَمِ.

عظة الناس

اعْمَلُوا رَحِمَكُمُ اللَّهُ عَلَى أَعْلَامٍ بَيِّنَةٍ فَالطَّرِيقُ نَهْجٌ يَدْعُوا إِلَى دارِ السَّلَامِ وَأَنْتُمْ فِي دَارِ مُسْتَعْتَبٍ عَلَى مَهَلٍ وَفَرَاغٍ وَالصُّحُفُ مَنْشُورَةٌ وَالْأَقْلَامُ جَارِيَةٌ وَالْأَبْدَانُ صَحِيحَةٌ وَالْأَلْسُنُ مُطْلَقَةٌ وَالتَّوْبَةُ مَسْمُوعَةٌ وَالْأَعْمَالُ مَقْبُولَةٌ.

Sermon 92

An excerpt from one of his sermons in which he ﷺ describes Allāh Almighty then explains the distinction of the Holy Prophet ﷺ and his Progeny ﷺ followed by admonishing people:

"Exalted is Allāh Whom heights of daring cannot approach and fineness of intelligence cannot find. He is such First that there is no extremity for Him so that He may be contained in it, nor is there an end for Him where He will cease to be."

Part of the Same Sermon about the Prophet ﷺ:

"Allāh kept His prophets in the best place and made them stay in the best way. He moved them in succession from distinguished forefathers to the wombs of chaste women. Whenever a predecessor

from among them died, the follower stood up for the cause of the religion of Allāh."

About the Holy Prophet ﷺ and his Descendants (`Itra):

"... until this elevation of status by Allāh, the Glorified One, reached Muhammed ﷺ. Allāh brought him out of the most distinguished sources of origin and the most honorable places of planting, namely from the same (lineal) tree that brought forth other prophets and from which He selected His trustees. Muhammed's descendants are the best of descendants, his kinsmen the best of kin and his lineal tree the best of trees. It grew in esteem and rose in distinction. It has tall branches and unapproachable fruits.

"He is the leader (Imām) of all those who are steadfast in fearing (Allāh) and the light for all those who seek guidance. He is a lamp whose flame is burning, a meteor whose light is shining and a flint whose spark is bright. His conduct is upright, his behavior is guiding, his speech is decisive and his decision is just. Allāh sent him after an interval from the previous prophets when people had fallen into errors of deed and ignorance. May Allāh have mercy on you.

"May Allāh shower His mercy on you! Do act according to the clear signs because the way is straight and leads to the house of safety while you are in the position of seeking Allāh's favor and have time and opportunity. The books (of your deeds) are open and the pens (of the angels) are busy (recording your deeds) while your bodies are healthy, tongues are free, repentance is accepted and deeds are accorded recognition."



من خطبة له عليه السلام يقرر فضيلة الرسول الكريم:

بَعَثَهُ وَالنَّاسُ ضُلَّالٌ فِي حَيْرَةٍ وَحَاطِبُونَ فِي فِتْنَةٍ قَدِ اسْتَهْوَتْهُمُ الأهْوَاءُ وَاسْتَزَلَّتْهُمُ الكِبْرِيَاءُ وَاسْتَخَفَّتْهُمُ الجَاهِلِيَّةُ الجَهْلاءُ حَيَارَى فِي زَلْزَالٍ مِنَ الأمْرِ وَبَلاءٍ مِنَ الجَهْلِ فَبَالَغَ صلى الله عليه وآله فِي النَّصِيحَةِ وَمَضَى عَلَى الطَّرِيقَةِ وَدَعَا إِلَى الحِكْمَةِ وَالمَوْعِظَةِ الحَسَنَةِ.

Sermon 93

An except from one of his sermons in which he ﷷ highlights the distinction of the Holy Prophet ﷺ:

"Allāh sent the Prophet ﷺ at a time when people were going astray in perplexity and were moving here and there in mischief. Desires had deflected them and self-conceit had swerved them. Extreme ignorance had made them foolish. They were confounded by the unsteadiness of matters and the ills of ignorance. Then the Prophet ﷺ did his best to give them sincere advice, himself trod on the right path and called (them) towards wisdom and beautiful exhortation."



من خطبة له عليه السلام في الله و في الرسول الأكرم:

الله تعالى

الحَمْدُ لِلَّهِ الأوَّلِ فَلا شَيْءَ قَبْلَهُ وَالآخِرِ فَلا شَيْءَ بَعْدَهُ وَالظَّاهِرِ فَلا شَيْءَ فَوْقَهُ وَالبَاطِنِ فَلا شَيْءَ دُونَهُ.

و منها في ذكر الرسول صلى الله عليه وآله

مُسْتَقَرُّهُ خَيْرُ مُسْتَقَرٍّ وَمَنْبِتُهُ أشْرَفُ مَنْبِتٍ فِي مَعَادِنِ الكَرَامَةِ وَمَمَاهِدِ السَّلامَةِ قَدْ صُرِفَتْ نَحْوَهُ أفْئِدَةُ الأبْرَارِ وَثُنِيَتْ إِلَيْهِ أزِمَّةُ الأبْصَارِ دَفَنَ اللَّهُ بِهِ الضَّغَائِنَ وَأطْفَأَ بِهِ الثَّوَائِرَ ألَّفَ بِهِ إِخْوَاناً وَفَرَّقَ بِهِ أقْرَاناً أعَزَّ بِهِ الذِّلَّةَ وَأذَلَّ بِهِ العِزَّةَ كَلامُهُ بَيَانٌ وَصَمْتُهُ لِسَانٌ.

Sermon 94

In praise of Allāh and the Holy Prophet ﷺ:

"Praise is all due to Allāh Who is the First: Nothing is before Him, and He is the Last, nothing is there after Him. He is such Manifest

that there is nothing above Him and such Hidden that there is nothing nearer than Him."

Part of the same sermon about the holy Prophet ﷺ:

"His place of stay is the best of all places, and his origin is the noblest of all origins in the minds of honor and cradles of safety. Hearts of virtuous persons have been inclined to him and thereins of eyes have been turned towards him. Through him, Allāh buried mutual rancor and put off the flames of rebellion. Through him, He created affection among them, so they became like brothers, and separated those who were together (through their disbelief). His speaking is clear and his silence is (indicative of) the tongue."[1]

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[1]In the atmosphere that had been created soon after the demise of the Prophet ﷺ, Ahl al-Bayt ﷺ (members of his family) had no course except to remain secluded, resulting in the world's continued ignorance of their real qualities and of being unfamiliar with their teachings and attainments. To belittle them and to keep them away from authority has been considered as the greatest service to Islam. If `Othmān's open misdeeds had not given a chance to the Muslims to wake up and open their eyes, there would have been no question about swearing the oath of allegiance to Imām Ali ibn Abū Tālib ﷺ and temporal authority would have retained the same course as it had so far followed. But all those who could be named for the purpose had no courage to come forward because of their own shortcomings, while Mu`āwiyah was sitting in his own capital away from the center. In these circumstances, there was none except Imām Ali ibn Abū Tālib ﷺ who could be looked at. Consequently, people's eyes hovered around him and the same common people who, following the direction of the wind, had been swearing allegiance to others jumped at him to swear the oath of allegiance to him. Nevertheless, this allegiance was not on the count that they regarded his caliphate as coming from Allāh and him as an Imām (Divinely-appointed leader) obedience to him is obligatory. It was rather under their own principles, which were labelled as being "democratic" or "consultative". However, there was one group which was swearing allegiance to him as a religious obligation, regarding his caliphate as having been determined by Allāh. Other than that, the majority regarded him a ruler like the other caliphs. As regarding sequence, he ranked the fourth, or at the level of the common men after the three caliphs. Since the people, the army and the civil servants had been impressed by the beliefs and actions of the previous rulers and became immersed in their ways, whenever they found anything against their liking,



من خطبة له عليه السلام في أصحابه و أصحاب رسول الله:

أصحاب علي

وَلَئِنْ أَمْهَلَ الظَّالِمَ فَلَنْ يَفُوتَ أَخْذُهُ وَهُوَ لَهُ بِالْمِرْصَادِ عَلَى مَجَازِ طَرِيقِهِ وَبِمَوْضِعِ الشَّجَا مِنْ مَسَاغِ رِيقِهِ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَيَظْهَرَنَّ هَؤُلَاءِ الْقَوْمُ عَلَيْكُمْ لَيْسَ لِأَنَّهُمْ أَوْلَى بِالْحَقِّ مِنْكُمْ وَلَكِنْ لِإِسْرَاعِهِمْ إِلَى بَاطِلِ صَاحِبِهِمْ وَإِبْطَائِكُمْ عَنْ حَقِّي وَلَقَدْ أَصْبَحَتِ الْأُمَمُ تَخَافُ ظُلْمَ رُعَاتِهَا وَأَصْبَحْتُ أَخَافُ ظُلْمَ رَعِيَّتِي اسْتَنْفَرْتُكُمْ لِلْجِهَادِ فَلَمْ تَنْفِرُوا وَأَسْمَعْتُكُمْ فَلَمْ تَسْمَعُوا وَدَعَوْتُكُمْ سِرّاً وَجَهْراً فَلَمْ تَسْتَجِيبُوا وَنَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا أَ شُهُودٌ كَغُيَّابٍ وَعَبِيدٌ كَأَرْبَابٍ أَتْلُو عَلَيْكُمُ الْحِكَمَ فَتَنْفِرُونَ مِنْهَا وَأَعِظُكُمْ بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَتَفَرَّقُونَ عَنْهَا وَأَحُثُّكُمْ

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they fretted and frowned, evaded war and were ready to rise in disobedience and rebellion. Furthermore, just as among those who performed *jihād* on the side of the Prophet ﷺ, there were some seekers of this world and others of the Hereafter. Now, in the same way, there was no dearth of worldly men who were, outwardly, with Imām Ali ibn Abū Tālib ﵇, but actually they had connections with Mu`āwiyah who promised some of them positions and extended to others the temptation of wealth. To hold them as Shī`as of Imām Ali ibn Abū Tālib ﵇ and to blame Shī`ism for this reason is closing the eyes to many facts because the beliefs of these people would be the same as those who regarded Imām Ali ibn Abū Tālib ﵇ the fourth in a series. Ibn Abul-Hadīd throws light on the beliefs of these individuals in clear words thus: "Whoever observes minutely the events during the period of caliphate of Imām Ali ibn Abū Tālib ﵇ will know that Imām Ali ibn Abū Tālib ﵇ had been brought to bay because those who knew his real status were very few." The swarming majority did not bear that belief about him which was obligatory. They gave precedence to the previous caliphs over him and held that the criterion of precedence was caliphate. In this matter, those coming later followed the predecessors. They argued that if the predecessors did not have the knowledge of the previous caliphs, that is, having precedence over Imām Ali ibn Abū Tālib ﵇, they would not have preferred them over him. Rather, these people knew and took Imām Ali ibn Abū Tālib ﵇ as a citizen and a subject. Most of those who fought in his company did so on the grounds of prestige or Arab partisanship, not on the grounds of religion or belief, as we read on p. 72, Vol. 1 of *Sharh Nahjul-Balāgha.*

عَلَى جِهَادِ أَهْلِ الْبَغْيِ فَمَا آتِي عَلَى آخِرِ قَوْلِي حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَادِيَ سَبَا تَرْجِعُونَ إِلَى مَجَالِسِكُمْ وَتَتَخَادَعُونَ عَنْ مَوَاعِظِكُمْ أُقَوِّمُكُمْ غُدْوَةً وَتَرْجِعُونَ إِلَيَّ عَشِيَّةً كَظَهْرِ الْحَنِيَّةِ عَجَزَ الْمُقَوِّمُ وَأَعْضَلَ الْمُقَوَّمُ أَيُّهَا الْقَوْمُ الشَّاهِدَةُ أَبْدَانُهُمْ الْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ الْمُبْتَلَى بِهِمْ أُمَرَاؤُهُمْ صَاحِبُكُمْ يُطِيعُ اللَّهَ وَأَنْتُمْ تَعْصُونَهُ وَصَاحِبُ أَهْلِ الشَّامِ يَعْصِي اللَّهَ وَهُمْ يُطِيعُونَهُ لَوَدِدْتُ وَاللَّهِ أَنَّ مُعَاوِيَةَ صَارَفَنِي بِكُمْ صَرْفَ الدِّينَارِ بِالدِّرْهَمِ فَأَخَذَ مِنِّي عَشَرَةً مِنْكُمْ وَأَعْطَانِي رَجُلًا مِنْهُمْ يَا أَهْلَ الْكُوفَةِ مُنِيتُ مِنْكُمْ بِثَلَاثٍ وَاثْنَتَيْنِ صُمٌّ ذَوُو أَسْمَاعٍ وَبُكْمٌ ذَوُو كَلَامٍ وَعُمْيٌ ذَوُو أَبْصَارٍ لَا أَحْرَارُ صِدْقٍ عِنْدَ اللِّقَاءِ وَلَا إِخْوَانُ ثِقَةٍ عِنْدَ الْبَلَاءِ تَرِبَتْ أَيْدِيكُمْ يَا أَشْبَاهَ الْإِبِلِ غَابَ عَنْهَا رُعَاتُهَا كُلَّمَا جُمِعَتْ مِنْ جَانِبٍ تَفَرَّقَتْ مِنْ آخَرَ وَاللَّهِ لَكَأَنِّي بِكُمْ فِيمَا إِخَالُكُمْ أَنْ لَوْ حَمِسَ الْوَغَى وَحَمِيَ الضِّرَابُ قَدِ انْفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الْمَرْأَةِ عَنْ قُبُلِهَا وَإِنِّي لَعَلَى بَيِّنَةٍ مِنْ رَبِّي وَمِنْهَاجٍ مِنْ نَبِيِّي وَإِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ أَلْقُطُهُ لَقْطًا.

أصحاب رسول الله ﷺ

انْظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَالْزَمُوا سَمْتَهُمْ وَاتَّبِعُوا أَثَرَهُمْ فَلَنْ يُخْرِجُوكُمْ مِنْ هُدًى وَلَنْ يُعِيدُوكُمْ فِي رَدًى فَإِنْ لَبَدُوا فَالْبُدُوا وَإِنْ نَهَضُوا فَانْهَضُوا وَلَا تَسْبِقُوهُمْ فَتَضِلُّوا وَلَا تَتَأَخَّرُوا عَنْهُمْ فَتَهْلِكُوا لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ صلى الله عليه وآله فَمَا أَرَى أَحَدًا يُشْبِهُهُمْ مِنْكُمْ لَقَدْ كَانُوا يُصْبِحُونَ شُعْثًا غُبْرًا وَقَدْ بَاتُوا سُجَّدًا وَقِيَامًا يُرَاوِحُونَ بَيْنَ جِبَاهِهِمْ وَخُدُودِهِمْ وَيَقِفُونَ عَلَى مِثْلِ الْجَمْرِ مِنْ ذِكْرِ مَعَادِهِمْ كَأَنَّ بَيْنَ أَعْيُنِهِمْ رُكَبَ الْمِعْزَى مِنْ طُولِ سُجُودِهِمْ إِذَا ذُكِرَ اللَّهُ هَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبُلَّ جُيُوبَهُمْ وَمَادُوا كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ الْعَاصِفِ خَوْفًا مِنَ الْعِقَابِ وَرَجَاءً لِلثَّوَابِ.

Sermon 95[1]

Imām Ali ﷺ talking about his companions and those of the Holy Prophet ﷺ:

"Although Allāh gives a respite to an oppressor, His might does not spare him. Allāh takes hold of him on the passage of his way and the status of that which suffocates the throats.

"By Allāh in Whose power my life lies! These people (Mu`āwiyah and his men) will overcome you not because they have a better right than you but because of their hastening towards the wrong with their leader and your slowness about my right (to be followed). People are afraid of the oppression of their rulers while I worry about my subjects being oppressed.

"I called you forward but you did not come forth. I warned you but you did not heed. I called you secretly as well as openly, but you did not respond. I gave you sincere counsel, but you did not accept it.

Are you present ones like the absent, your slaves like the masters? I recite before you points of wisdom but you turn away from them, and I admonish you with far-reaching advice, but you disperse away from it. I urge you to uphold *jihād* against the people of rebellion, but before I come to the end of my speech, I see you disperse like the sons of Saba'[1]. You return to your places and deceive one another by your counsel. I straighten you in the morning, but you are back to me in the evening as curved as the back of a bow. The one who straightens has become weary, while those to be straightened have become incorrigible.

"O those whose bodies are present but wits are absent and whose wishes are scattered and their rulers are on trial! Your leader obeys Allāh but you disobey him, while the leader of the people of Syria disobeys Allāh, but they obey him. By Allāh, I wish Mu`āwiyah will exchange with me dinars for dirhams, so that he gives from me ten of you and gives me one from them.

"O people of Kūfa! I have experienced in you three things and two others: You are deaf in spite of having ears, dumb in spite of speaking and blind in spite of having eyes. You are neither true supporters in combat, nor are you dependable brothers in distress. May your hands be rubbed with the earth. O examples of those camels whose herdsman has disappeared: If they are collected together from one side, they disperse from the other. By Allāh, I see in my imagination that if war becomes intense and action is in full swing, you will run away from the son of Abū Tālib like a woman whose front becomes uncovered. I am certainly on clear guidance from my Master (Allāh) and on the path of my Prophet ﷺ, and I am on the right path to which I adhere constantly."

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[1]The progeny of Saba' ibn Yashjub ibn Ya`rub ibn Qahtān are known as the tribesmen of Saba' [in English, Sheba]. When these people began to falsify prophets, to shake them, Allāh sent a flood by which their gardens were submerged, and they left their homes and properties to settle down in different cities and countries. This proverb arose out of this event, and it is now applied wherever people thus disperse that there is no hope for their reunion.

About the Household of the Holy Prophet ﷺ:

"Behold the people of the Prophet's family! Adhere to their direction. Follow in their footsteps because they will never let you out of guidance and never throw you into destruction. If they sit down, you sit down, and if they rise, you should rise. Do not go ahead of them, as you will thereby stray, and do not lag behind them, as you will thus be ruined.

"I have seen the companions of the Prophet ﷺ, but I do not find anyone resembling them. They began the day with dust on the hair facing (the hardship of life), passing the night prostrating and standing in prayers. Sometimes, they would put down their foreheads and sometimes their cheeks. Remembeing their resurrection, they seemed as though they stood on live burning coals. It seemed as if in-between their eyes there were signs like knees of goats as a result of prolonged prostrations. When Allāh is mentioned, their eyes flow freely till their shirt collars are drenched. They tremble out of fear of the punishment and rest their hope on rewards as trees tremble on a stormy day."



من كلام له عليه السلام يشير فيه إلى ظلم بني أمية

وَاللَّهِ لا يَزَالونَ حَتَّى لا يَدَعُوا لِلَّهِ مُحَرَّمًا إلَّا اسْتَحَلُّوهُ وَلا عَقْدًا إلَّا حَلُّوهُ وَحَتَّى لا يَبْقَى بَيْتُ مَدَرٍ وَلا وَبَرٍ إلَّا دَخَلَهُ ظُلْمُهُمْ وَنَبَا بِهِ سُوءُ رَعْيِهِمْ وَحَتَّى يَقُومَ الْبَاكِيَانِ يَبْكِيَانِ بَاكٍ يَبْكِي لِدِينِهِ وَبَاكٍ يَبْكِي لِدُنْيَاهُ وَحَتَّى تَكُونَ نُصْرَةُ أَحَدِكُمْ مِنْ أَحَدِهِمْ كَنُصْرَةِ الْعَبْدِ مِنْ سَيِّدِهِ إذَا شَهِدَ أَطَاعَهُ وَإذَا غَابَ اغْتَابَهُ وَحَتَّى يَكُونَ أَعْظَمَكُمْ فِيهَا عَنَاءً أَحْسَنُكُمْ بِاللَّهِ ظَنًّا فَإِنْ أَتَاكُمُ اللَّهُ بِعَافِيَةٍ فَاقْبَلُوا وَإِنِ ابْتُلِيتُمْ فَاصْبِرُوا فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ.

Sermon 96

Referring to the oppressiveness of the Umayyads:

"By Allāh! They will continue like this till there will remain not a single unlawful act agaomst Allāh except that they will make it lawful, nor a pledge except that they will break it, and till there will

remain no house of bricks or of woolen tents but their oppression will enter it. Their bad dealings will make them wretched, till two groups of crying complainants will rise. One will cry for his religion and the other for his world. Helping one of you to one of them will be like helping a slave against his master: When he is present, he obeys him, but when the master is away, he backbites him. The highest among you in distress will be he who bears the best belief about Allāh. If Allāh grants you safety, accept it, and if you are put in trouble, endure it because surely (the good) result is for the God-fearing."



من خطبة له عليه السلام في التزهيد من الدنيا:

نَحْمَدُهُ عَلَى مَا كَانَ وَنَسْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ وَنَسْأَلُهُ الْمُعَافَاةَ فِي الْأَدْيَانِ كَمَا نَسْأَلُهُ الْمُعَافَاةَ فِي الْأَبْدَانِ عِبَادَ اللَّهِ أُوصِيكُمْ بِالرَّفْضِ لِهَذِهِ الدُّنْيَا التَّارِكَةِ لَكُمْ وَإِنْ لَمْ تُحِبُّوا تَرْكَهَا وَالْمُبْلِيَةِ لِأَجْسَامِكُمْ وَإِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا فَإِنَّمَا مَثَلُكُمْ وَمَثَلُهَا كَسَفْرٍ سَلَكُوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ وَأَمُّوا عَلَماً فَكَأَنَّهُمْ قَدْ بَلَغُوهُ وَكَمْ عَسَى الْمُجْرِي إِلَى الْغَايَةِ أَنْ يَجْرِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا وَمَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا يَعْدُوهُ وَطَالِبٌ حَثِيثٌ مِنَ الْمَوْتِ يَحْدُوهُ وَمُزْعِجٌ فِي الدُّنْيَا حَتَّى يُفَارِقَهَا رَغْماً فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَفَخْرِهَا وَلَا تَعْجَبُوا بِزِينَتِهَا وَنَعِيمِهَا وَلَا تَجْزَعُوا مِنْ ضَرَّائِهَا وَبُؤْسِهَا فَإِنَّ عِزَّهَا وَفَخْرَهَا إِلَى انْقِطَاعٍ وَإِنَّ زِينَتَهَا وَنَعِيمَهَا إِلَى زَوَالٍ وَضَرَّاءَهَا وَبُؤْسَهَا إِلَى نَفَادٍ وَكُلُّ مُدَّةٍ فِيهَا إِلَى انْتِهَاءٍ وَكُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ أَ وَلَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ مُزْدَجَرٌ وَفِي آبَائِكُمُ الْمَاضِينَ تَبْصِرَةٌ وَمُعْتَبَرٌ إِنْ كُنْتُمْ تَعْقِلُونَ أَ وَلَمْ تَرَوْا إِلَى الْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ وَإِلَى الْخَلَفِ الْبَاقِينَ لَا يَبْقَوْنَ أَ وَلَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُصْبِحُونَ وَيُمْسُونَ عَلَى أَحْوَالٍ شَتَّى فَمَيِّتٌ يُبْكَى وَآخَرُ يُعَزَّى وَصَرِيعٌ مُبْتَلًى وَعَائِدٌ يَعُودُ وَآخَرُ بِنَفْسِهِ يَجُودُ وَطَالِبٌ لِلدُّنْيَا وَالْمَوْتُ يَطْلُبُهُ وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ وَعَلَى أَثَرِ الْمَاضِي مَا يَمْضِي الْبَاقِي أَلَا فَاذْكُرُوا هَادِمَ اللَّذَّاتِ وَمُنَغِّصَ الشَّهَوَاتِ وَقَاطِعَ الْأُمْنِيَاتِ عِنْدَ الْمُسَاوَرَةِ لِلْأَعْمَالِ الْقَبِيحَةِ وَاسْتَعِينُوا اللَّهَ عَلَى أَدَاءِ وَاجِبِ حَقِّهِ وَمَا لَا يُحْصَى مِنْ أَعْدَادِ نِعَمِهِ وَإِحْسَانِهِ.

Sermon 97
About asceticism:

"We praise Allāh for what has happened and seek His succor in our affairs for what is yet to happen. We plead to Him for safety in our faith just as we plead to Him for safety in our bodies.

"O servants of Allāh! I admonish you to stay away from this world which will (shortly) leave you even though you do not like its departure and which will make your bodies old even though you will like to keep them young. Your example and its example is like the travelers who travel some distance then, as though they traverse it quickly or aimed at a sign, reach it at once. How short the distance is to the aim if one heads towards it and reaches it! And how short the stage of one who has only a day is which he cannot exceed, while a swift driver is driving him in this world till he departs from it!

"So do not hanker after worldly honor and its pride, and do not feel happy over its beauties and bounties, nor should you wail over its damages and misfortunes because its honor and pride will end while its beauty and bounty will perish; its damages and misfortunes will pass away. Every period in it has an end and every living being in it is to die. Is there not for you a warning in the relics of the predecessors, an eye opener, a lesson in your forefathers, provided you understand?

"Do you not see that your predecessors do not come back and the surviving followers do not remain? Do you not observe that the people of the world pass mornings and evenings in different conditions? Thus, (somewhere) a dead person is mourned, someone else is being consoled, someone else lowers his head to distress, someone else is inquires about a sick person, someone else draws his last breath, someone else is hankering over the world even while death is looking for him. Someone is forgetful but he is not forgotten (by death), and on the footsteps of the predecessors do survivors walk.

"Beware! At the time of committing evil deeds, remember the destroyer of joys, the spoiler of pleasures and the killer of desires (namely death). Seek assistance of Allāh for fulfillment of His obligatory rights and for (thanking Him) for His countless bounties and benevolence."



من خطبة له عليه السلام في رسول الله ﷺ و أهل بيته عليهم السلام

الحَمْدُ لِلَّهِ النَّاشِرِ فِي الخَلْقِ فَضْلَهُ وَالبَاسِطِ فِيهِمْ بِالجُودِ يَدَهُ نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِأَمْرِهِ صَادِعاً وَبِذِكْرِهِ نَاطِقاً فَأَدَّى أَمِيناً وَمَضَى رَشِيداً وَخَلَّفَ فِينَا رَايَةَ الحَقِّ مَنْ تَقَدَّمَهَا مَرَقَ وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ وَمَنْ لَزِمَهَا لَحِقَ دَلِيلُهَا مَكِيثُ الكَلَامِ بَطِيءُ القِيَامِ سَرِيعٌ إِذَا قَامَ فَإِذَا أَنْتُمْ أَلَنْتُمْ لَهُ رِقَابَكُمْ وَأَشَرْتُمْ إِلَيْهِ بِأَصَابِعِكُمْ جَاءَهُ المَوْتُ فَذَهَبَ بِهِ فَلَبِثْتُمْ بَعْدَهُ مَا شَاءَ اللَّهُ حَتَّى يُطْلِعَ اللَّهُ لَكُمْ مَنْ يَجْمَعُكُمْ وَيَضُمُّ نَشْرَكُمْ فَلَا تَطْمَعُوا فِي غَيْرِ مُقْبِلٍ وَلَا تَيْأَسُوا مِنْ مُدْبِرٍ فَإِنَّ المُدْبِرَ عَسَى أَنْ تَزِلَّ بِهِ إِحْدَى قَائِمَتَيْهِ وَتَثْبُتَ الأُخْرَى فَتَرْجِعَا حَتَّى تَثْبُتَا جَمِيعاً أَلَا إِنَّ مَثَلَ آلِ مُحَمَّدٍ صلى الله عليه وآله كَمَثَلِ نُجُومِ السَّمَاءِ إِذَا خَوَى نَجْمٌ طَلَعَ نَجْمٌ فَكَأَنَّكُمْ قَدْ تَكَامَلَتْ مِنَ اللَّهِ فِيكُمُ الصَّنَائِعُ وَأَرَاكُمْ مَا كُنْتُمْ تَأْمُلُونَ.

Sermon 98
About the Holy Prophet ﷺ and his Ahl al-Bayt عليهم السلام:

"Praise is all due to Allāh Who spreads His bounty throughout the creation and extends His hand of generosity among them. We praise Him in all His affairs and seek His assistance for fulfillment of His rights. We testify that there is no god except Him and that Muhammed ﷺ is His servant and Prophet. He sent him to manifest His commands and speak about His remembrance. Consequently, he fulfilled it with trustworthiness then passed away while on the right path.

"He left among us the criterion of righteousness. Whoever goes further from it goes out of faith, whoever lags behind it is ruined. Whoever sticks to it will join (the righteous). Its guide is short of speech, slow of steps and quick when rising. When you have bent your necks before him and pointed towards him with your fingers, his death will occur and will take him away. They will live after him as long as Allāh will s till Allāh brings out for you one who will gather you together and fuse you after diffusion. Do not place expectation on one who does not[1] come forward, and do not lose

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[1]The implication is that if, for the time being, your expectations are not being fulfilled, you should not be disappointed. It is possible matters may improve, the impediments in the way of improvement may be removed and

hope in one who is veiled because it is possible that one of the two feet of the veiled one may slip, while the other may remain sticking, till both return to status and stick.

"Beware! The example of the descendants of Muhammed ﷺ is that of the stars in the sky: When one star sets, another rises. So, you are in a status that Allāh's blessings on you have been perfected, and He has shown you what you once wished for."



من خطبة له عليه السلام، وهي إحدى الخطب المشتملة على الملاحم:

الحَمْدُ لِلَّهِ الْأَوَّلِ قَبْلَ كُلِّ أَوَّلٍ وَالْآخِرِ بَعْدَ كُلِّ آخِرٍ وَبِأَوَّلِيَّتِهِ وَجَبَ أَنْ لَا أَوَّلَ لَهُ وَبِآخِرِيَّتِهِ وَجَبَ أَنْ لَا آخِرَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الْإِعْلَانَ وَالْقَلْبُ اللِّسَانَ أَيُّهَا النَّاسُ لا يَجْرِمَنَّكُمْ شِقَاقِي وَلَا يَسْتَهْوِيَنَّكُمْ عِصْيَانِي وَلَا تَتَرَامَوْا بِالْأَبْصَارِ عِنْدَ مَا تَسْمَعُونَهُ مِنِّي فَوَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّ الَّذِي أُنَبِّئُكُمْ بِهِ عَنِ النَّبِيِّ الْأُمِّيِّ صلى الله عليه وآله مَا كَذَبَ الْمُبَلِّغُ وَلَا جَهِلَ السَّامِعُ لَكَأَنِّي أَنْظُرُ إِلَى ضِلِّيلٍ قَدْ نَعَقَ بِالشَّامِ وَفَحَصَ بِرَايَاتِهِ فِي ضَوَاحِي كُوفَانَ فَإِذَا فَغَرَتْ فَاغِرَتُهُ وَاشْتَدَّتْ شَكِيمَتُهُ وَثَقُلَتْ فِي الْأَرْضِ وَطْأَتُهُ عَضَّتِ الْفِتْنَةُ أَبْنَاءَهَا بِأَنْيَابِهَا وَمَاجَتِ الْحَرْبُ بِأَمْوَاجِهَا وَبَدَا مِنَ الْأَيَّامِ كُلُوحُهَا وَمِنَ اللَّيَالِي كُدُوحُهَا فَإِذَا أَيْنَعَ زَرْعُهُ وَقَامَ عَلَى يَنْعِهِ وَهَدَرَتْ شَقَاشِقُهُ وَبَرَقَتْ بَوَارِقُهُ عُقِدَتْ رَايَاتُ الْفِتَنِ الْمُعْضِلَةِ وَأَقْبَلْنَ كَاللَّيْلِ الْمُظْلِمِ وَالْبَحْرِ الْمُلْتَطِمِ هَذَا وَكَمْ يَخْرِقُ الْكُوفَةَ مِنْ قَاصِفٍ وَيَمُرُّ عَلَيْهَا مِنْ عَاصِفٍ وَعَنْ قَلِيلٍ تَلْتَفُّ الْقُرُونُ بِالْقُرُونِ وَيُحْصَدُ الْقَائِمُ وَيُحْطَمُ الْمَحْصُودُ.

Sermon 99

An excerpt from one of his sermons which make predictions about seditions and calamitous times to come:

He (Allāh) is the First before every first and the Last after every last. His firstness necessitates that there is no (other) first before Him, and His perpetuity necessitates that there is no other to last after Him. I do testify, both openly as well as secretly, with heart as well as with tongue, that there is no god but Allāh.

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matters may be settled as you wish.

"O people! Do not commit the crime of opposing me, do not be tempted into disobeying me, and do not wink at each other with eyes when you hear me. By Allāh Who germinates the seed and blows the wind, whatever I convey to you is from the Prophet ﷺ. Neither the conveyor (of Allāh's message, i.e. the Prophet ﷺ) lied, nor the hearer misunderstood.

"Well, it is as though I see a misguided man[1] who is shouting in Syria and has put his banners in the outskirts of Kūfa. When his mouth is fully open, his recalcitrance will become intense and steps on earth become heavy (and tyrannical), then disorder will cut the people with its teeth and war will rage with (all) its waves. Days will become severe and nights full of toil. So, when the crops grow and stand on stalks, the foam shoots forth and lightning shines, the banners of misguiding rebellion will fire up and shoot forth like darkening nights and surging seas. How many other storms will rend Kūfa and gales will sweep it over? Shortly, heads will clash with heads, the standing crop will be harvested and the harvest will be smashed..."





[1]Some people have taken this to refer to Mu`āwiyah, while others see it as a reference to `Abdul-Malik ibn Marwān.

من خطبة له عليه السلام تجري هذا المجرى، و فيها ذكر يوم القيامة و أحوال الناس المقبلة

يوم القيامة

وَذَلِكَ يَوْمٌ يَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ لِنِقَاشِ الْحِسَابِ وَجَزَاءِ الْأَعْمَالِ خُضُوعاً قِيَاماً قَدْ أَلْجَمَهُمُ الْعَرَقُ وَرَجَفَتْ بِهِمُ الْأَرْضُ فَأَحْسَنُهُمْ حَالًا مَنْ وَجَدَ لِقَدَمَيْهِ مَوْضِعاً وَلِنَفْسِهِ مُتَّسَعاً.

حال مقبلة على الناس

ومنها: فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ لَا تَقُومُ لَهَا قَائِمَةٌ وَلَا تُرَدُّ لَهَا رَايَةٌ تَأْتِيكُمْ مَزْمُومَةً مَرْحُولَةً يَحْفِزُهَا قَائِدُهَا وَيَجْهَدُهَا رَاكِبُهَا أَهْلُهَا قَوْمٌ شَدِيدٌ كَلَبُهُمْ قَلِيلٌ سَلَبُهُمْ يُجَاهِدُهُمْ فِي سَبِيلِ اللَّهِ قَوْمٌ أَذِلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ فِي الْأَرْضِ مَجْهُولُونَ وَفِي السَّمَاءِ مَعْرُوفُونَ فَوَيْلٌ لَكِ يَا بَصْرَةُ عِنْدَ ذَلِكِ مِنْ جَيْشٍ مِنْ نِقَمِ اللَّهِ لَا رَهَجَ لَهُ وَلَا حَسَّ وَسَيُبْتَلَى أَهْلُكِ بِالْمَوْتِ الْأَحْمَرِ وَالْجُوعِ الْأَغْبَرِ.

Sermon 100

Another sermon about the same theme. It also discusses the Day of Judgment and the conditions of future nations:

"That Day will be such that Allāh will gather on it the interiors and the posteriors, to stand in obedience for deeds of accounts and for awards of recompense for deeds. Sweat will flow to their mouths like rain, while the earth will be trembling underneath them. In the best of condition, among them will be one who has found a resting place for both his feet and an open place to breathe."

Part of the same sermon about future seditions (*fitan*):

"The troubles are like a dark night. Horses will not stand for (facing) them nor will their banners turn back. They will approach in full reins and be ready with saddles. Their leader will be driving them and the rider will be exerting (them). The trouble-mongers are a people whose attacks are severe. Those who will fight them for the sake of Allāh will be a people who are low in the estimation of the arrogant ones, unknown on earth but well known in the heavens. Woe to you, O Basra, when an army of Allāh's infliction will face you without (raising) their dust of cries! Your inhabitants will then face bloody death and an acute starvation."



من خطبة له عليه السلام في التزهيد في الدنيا

أَيُّهَا النَّاسُ انْظُرُوا إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِينَ فِيهَا الصَّادِفِينَ عَنْهَا فَإِنَّهَا وَاللَّهِ عَمَّا قَلِيلٍ تُزِيلُ الثَّاوِيَ السَّاكِنَ وَتَفْجَعُ الْمُتْرَفَ الْآمِنَ لَا يَرْجِعُ مَا تَوَلَّى مِنْهَا فَأَدْبَرَ وَلَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيُنْتَظَرَ سُرُورُهَا مَشُوبٌ بِالْحُزْنِ وَجَلَدُ الرِّجَالِ فِيهَا إِلَى الضَّعْفِ وَالْوَهْنِ فَلَا يَغُرَّنَّكُمْ كَثْرَةُ مَا يُعْجِبُكُمْ فِيهَا لِقِلَّةِ مَا يَصْحَبُكُمْ مِنْهَا رَحِمَ اللَّهُ امْرَأً تَفَكَّرَ فَاعْتَبَرَ وَاعْتَبَرَ فَأَبْصَرَ فَكَأَنَّ مَا هُوَ كَائِنٌ مِنَ الدُّنْيَا عَنْ قَلِيلٍ لَمْ يَكُنْ وَكَأَنَّ مَا هُوَ كَائِنٌ مِنَ الْآخِرَةِ عَمَّا قَلِيلٍ لَمْ يَزَلْ وَكُلُّ مَعْدُودٍ مُنْقَضٍ وَكُلُّ مُتَوَقَّعٍ آتٍ وَكُلُّ آتٍ قَرِيبٌ دَانٍ.

صفة العالم

و منها: الْعَالِمُ مَنْ عَرَفَ قَدْرَهُ وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ وَإِنَّ مِنْ أَبْغَضِ الرِّجَالِ إِلَى اللَّهِ تَعَالَى لَعَبْداً وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ جَائِراً عَنْ قَصْدِ السَّبِيلِ سَائِراً بِغَيْرِ دَلِيلٍ إِنْ دُعِيَ إِلَى حَرْثِ الدُّنْيَا عَمِلَ وَإِنْ دُعِيَ إِلَى حَرْثِ الْآخِرَةِ كَسِلَ كَأَنَّ مَا عَمِلَ لَهُ وَاجِبٌ عَلَيْهِ وَكَأَنَّ مَا وَنَى فِيهِ سَاقِطٌ عَنْهُ.

آخر الزمان

و منها: وَذَلِكَ زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا كُلُّ مُؤْمِنٍ نُوَمَةٍ إِنْ شَهِدَ لَمْ يُعْرَفْ وَإِنْ غَابَ لَمْ يُفْتَقَدْ أُولَئِكَ مَصَابِيحُ الْهُدَى وَأَعْلَامُ السُّرَى لَيْسُوا بِالْمَسَايِيحِ وَلَا الْمَذَايِيعِ الْبُذُرِ أُولَئِكَ يَفْتَحُ اللَّهُ لَهُمْ أَبْوَابَ رَحْمَتِهِ وَيَكْشِفُ عَنْهُمْ ضَرَّاءَ نِقْمَتِهِ. أَيُّهَا النَّاسُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ يُكْفَأُ فِيهِ الْإِسْلَامُ كَمَا يُكْفَأُ الْإِنَاءُ بِمَا فِيهِ أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَعَاذَكُمْ مِنْ أَنْ يَجُورَ عَلَيْكُمْ وَلَمْ يُعِذْكُمْ مِنْ أَنْ يَبْتَلِيَكُمْ وَقَدْ قَالَ جَلَّ مِنْ قَائِلٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ.

قال السيد الشريف الرضي: أما قوله (عليه السلام) كل مؤمن نومة فإنما أراد به الخامل الذكر القليل الشر و المساييح جمع مسياح و هو الذي يسيح بين الناس بالفساد و النمائم و المذاييع جمع مذياع و هو الذي إذا سمع لغيره بفاحشة أذاعها و نوه بها و البذر جمع بذور و هو الذي يكثر سفهه و يلغو منطقه.

Sermon 101
About asceticism, the man of knowledge, the end of time:

"O people! Look at the world like those who abstain from it, and do turn away from it. By Allāh, it will shortly turn out its inhabitants and cause grief to the happy and the safe. That which turns and goes away from it never returns, and that which is likely to come about is not known or anticipated. Its joy is mingled with grief. Herein men's

firmness inclines towards weakness and languidness. The majority of what pleases you here should not mislead you because that which will help you will be little.

"May Allāh shower His mercy on one who ponders and takes lesson thereby, and when he takes lessons, he achieves enlightenment. Whatever is present in this world will shortly stop existing, while whatever is (perceived) to exist in the Hereafter is already in existence. Every countable thing will pass away. Every anticipation should be taken to be coming up, and everything that is to come up should be taken as just near."

Part of the Same Sermon on the Attributes of a Learned Person:
"Learned is he who knows his worth. It is enough for a man to remain ignorant if he knows not his worth. Certainly, the most hated man by Allāh is he whom Allāh has left for his own self. He strays from the right path and moves without a guide. If he is called to the plantation of the Hereafter, he is slow, as though what he is active for is obligatory on him, whereas in whatever he is slow is not required of him."

Part of the same sermon about future times:
"There will be a time when only a sleeping (inactive) believer will be safe (such that) if he is present, he is not recognized, but if he is absent, he is not sought after. These are the lamps of guidance and lighthouses of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allāh will open the gates of His mercy and will keep off from them the hardships of His chastisement.

"O people! Time will come when Islam will be capsized as a pot is capsized with all its contents. O people! Allāh has protected you from that. He might be hard on you, but He has not spared you from being put on trial. Allāh, the most Sublime of all speakers, has said the following:

﴿ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ، وَإِن كُنَّا لَمُبْتَلِينَ ﴾

Verily in this are signs and We do only try (the people). (Qur'ān, 23: 30)"

Compiler of Nahjul-Balāgha, Sayyid ar-Radi, says the following: "Imām Ali ibn Abū Tālib's words *Akullu Mu'minīn nuwamah* (every sleeping believer) imply one who is talked of little and who commits no evil." The word "al-masayth" is the plural of "misyah". He is one who spreads trouble among people through evildoing and calumny. The word *almadhayi* is the plural of "midhya". He is one who, on hearing of an evil about someone, propagates it and shouts about it. *Al-budhur* is the plural of *badur*. He is one who excels only in foolishness and speaks rubbish.



من خطبه له عليه السلام

أمَّا بَعْدُ، فَإنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صلى الله عليه وآله وَلَيْسَ أحَدٌ مِنَ العَرَبِ يَقْرَأ كِتَابًا وَلَا يَدَّعِي نُبُوَّةً وَلَا وَحْيًا فَقَاتَلَ بِمَنْ أطَاعَهُ مَنْ عَصَاهُ يَسُوقُهُمْ إِلَى مَنْجَاتِهِمْ وَيُبَادِرُ بِهِمُ السَّاعَةَ أنْ تَنْزِلَ بِهِمْ يَحْسِرُ الحَسِيرُ وَيَقِفُ الكَسِيرُ فَيُقِيمُ عَلَيْهِ حَتَّى يُلْحِقَهُ غَايَتَهُ إِلَّا هَالِكًا لَا خَيْرَ فِيهِ حَتَّى أرَاهُمْ مَنْجَاتَهُمْ وَبَوَّأهُمْ مَحَلَّتَهُمْ فَاسْتَدَارَتْ رَحَاهُمْ وَاسْتَقَامَتْ قَنَاتُهُمْ وَايْمُ اللَّهِ لَقَدْ كُنْتُ مِنْ سَاقَتِهَا حَتَّى تَوَلَّتْ بِحَذَافِيرِهَا وَاسْتَوْسَقَتْ فِي قِيَادِهَا مَا ضَعُفْتُ وَلَا جَبُنْتُ وَلَا خُنْتُ وَلَا وَهَنْتُ وَايْمُ اللَّهِ لَأبْقُرَنَّ البَاطِلَ حَتَّى أخْرِجَ الحَقَّ مِنْ خَاصِرَتِهِ.

قال السيد الشريف الرضي: و قد تقدم مختار هذه الخطبة إلا أنني وجدتها في هذه الرواية على خلاف ما سبق من زيادة و نقصان فاوجبت الحال إثباتها ثانية.

Sermon 102
About people's condition before the proclamation of Prophetic mission, the Prophet's endeavor in spreading the message:

"So now, certainly Allāh deputed Muhammed ﷺ as the Prophet while no one among the Arabs read the Book nor claimed Prophetic mission nor received revelation. He had to fight those who disobeyed him in the company of those who followed him, leading

them towards their salvation and hastening with them lest death should overtake them. When any weary person sighed or a distressed one stopped, he would stand with him till he granted him his wish, except one in whom there was no virtue at all. Eventually, he demonstrated for them their goal and carried them to their places (of deliverance). Consequently, their affairs moved on and their hand-mill began to rotate (i.e. gained strength), their spears became straightened. By Allāh, I was among their rear-guard till they turned back on their sides and were flocked in their rope. I never demonstrated weakness or lack of courage, nor did I betray or become languid. By Allāh, I shall split the wrong till I extract right from its flanks."

Sayyid ar-Radi says the following: "I have quoted a selected part of this sermon before, but since I have found in the narration that this part differs from the previous one, more or less, I deemed it necessary to quote it again here."



من خطبة له عليه السلام: في بعض صفات الرسول الكريم و تهديد بني أمية و عظة الناس:

الرسول الكريم

حتَّى بَعَثَ اللهُ مُحَمَّدا صلى الله عليه وآله شَهِيداً وبَشِيرا ونَذِيرا خَيْر البَرِيّة طِفْلا وأنْجبها كَهْلا وَاطهَرَ المُطهَّرِين شِيمَةً وَاجْوَدَ المُستَمْطَرِين دِيمَةً.

بنو امية

فَمَا احْلَوْلَتْ لَكُمُ الدُّنْيَا فِي لَذَّتِهَا وَلَا تَمَكَّنْتُمْ مِنْ رَضَاعِ أخْلَافِهَا إلَّا مِنْ بَعْدِ مَا صَادَفْتُمُوهَا جَائِلا خِطَامُهَا قَلِقا وَضِينُهَا قَدْ صَارَ حَرَامُهَا عِنْدَ أقْوَامٍ بِمَنْزِلَةِ السِّدْرِ المَخْضُودِ وحَلَالُهَا بَعِيدا غَيْرَ مَوْجُودٍ وَصَادَفْتُمُوهَا وَاللهِ ظِلًّا مَمْدُودا إلَى أجَلٍ مَعْدُودٍ فَالْأرْضُ لَكُمْ شَاغِرَةٌ وَأيْدِيكُمْ فِيهَا مَبْسُوطَةٌ وَأيْدِي القَادَةِ عَنْكُمْ مَكْفُوفَةٌ وَسُيُوفُكُمْ عَلَيْهِمْ مُسَلَّطَةٌ وَسُيُوفُهُمْ عَنْكُمْ مَقْبُوضَةٌ ألَا وَإنَّ لِكُلِّ دَمٍ ثَائِرا وَلِكُلِّ حَقٍّ طَالِبا وَإنَّ الثَّائِرَ فِي دِمَائِنَا كَالحَاكِمِ فِي حَقِّ نَفْسِهِ وَهُوَ اللهُ الَّذِي لَا يُعْجِزُهُ مَنْ طَلَبَ وَلَا يَفُوتُهُ مَنْ هَرَبَ فَأُقْسِمُ بِاللهِ يَا بَنِي أُمَيَّةَ عَمَّا قَلِيلٍ لَتَعْرِفُنَّهَا فِي أيْدِي غَيْرِكُمْ وَفِي دَارِ عَدُوِّكُمْ ألَا إنَّ أبْصَرَ الأبْصَارِ مَا نَفَذَ فِي الخَيْرِ طَرْفُهُ ألَا إنَّ أسْمَعَ الأسْمَاعِ مَا وَعَى التَّذْكِيرَ وَقَبِلَهُ.

وعظ الناس

أَيُّهَا النَّاسُ اسْتَصْبِحُوا مِنْ شُعْلَةِ مِصْبَاحٍ وَاعِظٍ مُتَّعِظٍ، وَامْتَاحُوا مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ مِنَ الْكَدَرِ، عِبَادَ اللَّهِ لَا تَرْكَنُوا إِلَى جَهَالَتِكُمْ، وَلَا تَنْقَادُوا لِأَهْوَائِكُمْ، فَإِنَّ النَّازِلَ بِهَذَا الْمَنْزِلِ نَازِلٌ بِشَفَا جُرُفٍ هَارٍ، يَنْقُلُ الرَّدَى عَلَى ظَهْرِهِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ لِرَأْيٍ يُحْدِثُهُ بَعْدَ رَأْيٍ، يُرِيدُ أَنْ يُلْصِقَ مَا لَا يَلْتَصِقُ، وَيُقَرِّبَ مَا لَا يَتَقَارَبُ، فَاللَّهَ اللَّهَ أَنْ تَشْكُوا إِلَى مَنْ لَا يُشْكِي شَجْوَكُمْ، وَلَا يَنْقُضُ بِرَأْيِهِ مَا قَدْ أَبْرَمَ لَكُمْ، إِنَّهُ لَيْسَ عَلَى الْإِمَامِ إِلَّا مَا حُمِّلَ مِنْ أَمْرِ رَبِّهِ: الْإِبْلَاغُ فِي الْمَوْعِظَةِ، وَالِاجْتِهَادُ فِي النَّصِيحَةِ، وَالْإِحْيَاءُ لِلسُّنَّةِ، وَإِقَامَةُ الْحُدُودِ عَلَى مُسْتَحِقِّيهَا، وَإِصْدَارُ السُّهْمَانِ عَلَى أَهْلِهَا، فَبَادِرُوا الْعِلْمَ مِنْ قَبْلِ تَصْوِيحِ نَبْتِهِ، وَمِنْ قَبْلِ أَنْ تُشْغَلُوا بِأَنْفُسِكُمْ عَنْ مُسْتَثَارِ الْعِلْمِ مِنْ عِنْدِ أَهْلِهِ، وَانْهَوْا عَنِ الْمُنْكَرِ وَتَنَاهَوْا عَنْهُ، فَإِنَّمَا أُمِرْتُمْ بِالنَّهْيِ بَعْدَ التَّنَاهِي.

Sermon 103

In praise of the Holy Prophet ﷺ, warning about the Umayyads, admonishing the public:

"Allāh deputed Muhammed ﷺ as a witness, a giver of glad tidings and a warner, the best in the universe as a child and the most chaste as a grown-up, the purest of the purified in conduct and the most generous of those who are generous."

The Ummayads:

"This world did not appear sweet to you with its pleasures, and you could not milk its udders except after having met it when its nose rein was trailing and leather girth was loose. For certain, folks, unlawful things are like bent branches (laden with fruit), while its unlawful things are far away, not available. By Allāh, you will find a long shade until a fixed time. So the earth is with you without hindrance, your hands in it are extended while the hands of the leaders are held away from you. Your swords are hanging over them while their swords are held away from you.

"Beware that for every blood (that is shed) there is an avenger, every right has a claimant. The avenger for our blood is like the judge for his own claim; it is Allāh Who is such that if one seeks Him, then He does not disappoint him; whoever runs away from Him cannot escape Him. I swear by Allāh, O Banū Umayyah! Soon you will see it (i.e. your possession, that is, power) in the hands of others and in

the house of your enemy. Be informed that the best looking eye is that whose sight catches virtue. Be informed that the best hearing ear is that which hears good advice and accepts it."

Imāms' roles:

"O people! Secure light from the flame of lamps of the preacher who follows what he preaches; draw water from the spring which has been cleaned of dirt.

"O servants of Allāh! Do not rely on your ignorance. Do not obey your own desires because he who stays at this place is like one who stays on the brink of a bank undermined by water carrying ruin on his back from one portion to the other and following his opinion which he changes (one after the other). He wants to adhere to what cannot be adhered to, to bring together what cannot be kept together. So fear Allāh and do not place your complaints before him who cannot redress your grievances, nor should you undo with his opinion what has been made obligatory for you.

"Certainly, there is no obligation on the Imām except what has been devolved on him by Allāh, namely to convey warnings, to exert good advice, to revive the Sunnah, to enforce penalties on those liable to them, and to award shares to those who deserve them. So hasten to knowledge before its vegetation dries up, before you turn yourselves away from seeking knowledge from those who have it. Discourage others from committing what is unlawful and abstain from it yourselves because you have been commanded to abstain before enjoining others to do likewise."



من خطبة له عليه السلام وفيها يبين فضل الإسلام و يذكر الرسول الكريم ثم يلوم أصحابه

دين الإسلام

الحَمْدُ لِلَّهِ الَّذِي شَرَعَ الإِسْلَامَ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ غَالَبَهُ فَجَعَلَهُ أَمْنًا لِمَنْ عَلِقَهُ وَسِلْمًا لِمَنْ دَخَلَهُ وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ وَشَاهِدًا لِمَنْ خَاصَمَ عَنْهُ وَنُورًا لِمَنْ

اسْتَضَاءَ بِهِ وَفَهْماً لِمَنْ عَقَلَ وَلُبّاً لِمَنْ تَدَبَّرَ وَآيَةً لِمَنْ تَوَسَّمَ وَتَبْصِرَةً لِمَنْ عَزَمَ وَعِبْرَةً لِمَنِ اتَّعَظَ وَنَجَاةً لِمَنْ صَدَّقَ وَثِقَةً لِمَنْ تَوَكَّلَ وَرَاحَةً لِمَنْ فَوَّضَ وَجُنَّةً لِمَنْ صَبَرَ فَهُوَ أَبْلَجُ الْمَنَاهِجِ وَأَوْضَحُ الْوَلَائِجِ مُشْرَفُ الْمَنَارِ مُشْرِقُ الْجَوَادِّ مُضِيءُ الْمَصَابِيحِ كَرِيمُ الْمِضْمَارِ رَفِيعُ الْغَايَةِ جَامِعُ الْحَلْبَةِ مُتَنَافِسُ السُّبْقَةِ شَرِيفُ الْفُرْسَانِ التَّصْدِيقُ مِنْهَاجُهُ وَالصَّالِحَاتُ مَنَارُهُ وَالْمَوْتُ غَايَتُهُ وَالدُّنْيَا مِضْمَارُهُ وَالْقِيَامَةُ حَلْبَتُهُ وَالْجَنَّةُ سُبْقَتُهُ.

و منها في ذكر النبي صلى الله عليه وآله

حَتَّى أَوْرَى قَبَساً لِقَابِسٍ وَأَنَارَ عَلَماً لِحَابِسٍ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبَعِيثُكَ نِعْمَةً وَرَسُولُكَ بِالْحَقِّ رَحْمَةً اللَّهُمَّ اقْسِمْ لَهُ مَقْسَماً مِنْ عَدْلِكَ وَاجْزِهِ مُضَعَّفَاتِ الْخَيْرِ مِنْ فَضْلِكَ اللَّهُمَّ أَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَأَكْرِمْ لَدَيْكَ نُزُلَهُ وَشَرِّفْ عِنْدَكَ مَنْزِلَهُ وَآتِهِ الْوَسِيلَةَ وَأَعْطِهِ السَّنَاءَ وَالْفَضِيلَةَ وَاحْشُرْنَا فِي زُمْرَتِهِ غَيْرَ خَزَايَا وَلَا نَادِمِينَ وَلَا نَاكِبِينَ وَلَا نَاكِثِينَ وَلَا ضَالِّينَ وَلَا مُضِلِّينَ وَلَا مَفْتُونِينَ.

قال الشريف: و قد مضى هذا الكلام فيما تقدم إلا أننا كررناه هاهنا لما في الروايتين من الاختلاف.

و منها في خطاب أصحابه

وَقَدْ بَلَغْتُمْ مِنْ كَرَامَةِ اللَّهِ تَعَالَى لَكُمْ مَنْزِلَةً تُكْرَمُ بِهَا إِمَاؤُكُمْ وَتُوصَلُ بِهَا جِيرَانُكُمْ وَيُعَظِّمُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ وَلَا يَدَ لَكُمْ عِنْدَهُ وَيَهَابُكُمْ مَنْ لَا يَخَافُ لَكُمْ سَطْوَةً وَلَا لَكُمْ عَلَيْهِ إِمْرَةٌ وَقَدْ تَرَوْنَ عُهُودَ اللَّهِ مَنْقُوضَةً فَلَا تَغْضَبُونَ وَأَنْتُمْ لِنَقْضِ ذِمَمِ آبَائِكُمْ تَأْنَفُونَ وَكَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرِدُ وَعَنْكُمْ تَصْدُرُ وَإِلَيْكُمْ تَرْجِعُ فَمَكَّنْتُمُ الظَّلَمَةَ مِنْ مَنْزِلَتِكُمْ وَأَلْقَيْتُمْ إِلَيْهِمْ أَزِمَّتَكُمْ وَأَسْلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ وَيَسِيرُونَ فِي الشَّهَوَاتِ وَايْمُ اللَّهِ لَوْ فَرَّقُوكُمْ تَحْتَ كُلِّ كَوْكَبٍ لَجَمَعَكُمُ اللَّهُ لِشَرِّ يَوْمٍ لَهُمْ.

Sermon 104

From one of his sermons where he highlights the distinction of Islam, making a reference to the Holy Prophet ﷺ, then rebuking his companions:

"Praise is all due to Allāh Who established Islam and made it easy for those who approach it, strengthening its columns against anyone who tries to overpower it. So Allāh made it (a source of) peace for whoever clings to it, safety for whoever enters it, argument for whoever speaks about it, witness for whoever fights with its help, light for whoever seeks light from it, understanding for whoever provides it, sagacity for whoever exerts, a sign (of guidance) for whoever perceives, insight for whoever resolves, lesson for whoever seeks advice, salvation for whoever testifies, confidence for whoever trusts, pleasure for whoever entrusts and a shield for whoever endures.

"It is the brightest of all paths and the clearest of all passages. It has dignified minarets, bright highways, burning lamps, prestigious fields of activity and high objectives. It has a collection of race horses. It is approached eagerly. Its riders are honorable. A testimony (to Allāh, Prophet ﷺ, etc.) is its path. Good deeds are its minarets, death is its extremity, this world is its race-course. The Day of Judgment is its horses and Paradise is its final destination."

Part of the same sermon About the Holy Prophet ﷺ:

"The Prophet ﷺ lit flames for the seeker and put bright signs for the impeded. So he is Your trustworthy trustee, Lord, Your witness on the Day of Judgment, Your deputy as a blessing and Your messenger of truth as mercy. May Allāh distribute to him a share from Your Justice and award him multiples of good by Your bounty. May Allāh heighten his construction over the construction of others, honor him when he comes to You, dignify his status before You, give him honorable status, award him glory and distinction and bring us out (on the Day of Judgment) among his party, neither ashamed, nor repentant, nor deviators, nor pledge-breakers, nor strayers, nor misleading others, nor fallen into temptation."

Sayyid ar-Radi says the following: "This sermon had already appeared earlier, but we have repeated it here because of the difference between the two versions."

Part of the same sermon addressing his followers:

"By the bounty of Allāh over you, you have acquired a status where even your slavemaids are honored, your neighbors are treated well. Even he over whom you enjoy no distinction or obligation honors you. Even those people fear you who had no apprehension of attack by you or any authority over you. You now see pledges of Allāh being broken, but do not feel enraged although you fret and frown on the breaking of traditions of your forefathers. Allāh's matters have been coming back to you; but you have given your place to wrongdoers and thrown your responsibilities towards them. You have placed Allāh's affairs in their hands. They act in doubts and tread in (fulfillment of) desires. By Allāh, even if they disperse you

under every star, Allāh will surely collect you on the day that will be the very worst for them."



ومن كلام له عليه السلام في بعض أيام صفين

وَقَدْ رَأَيْتُ جَوْلَتَكُمْ وَانْحِيَازَكُمْ عَنْ صُفُوفِكُمْ تَحُوزُكُمُ الْجُفَاةُ الطَّغَامُ وَأَعْرَابُ أَهْلِ الشَّامِ وَأَنْتُمْ لَهَامِيمُ الْعَرَبِ وَيَآفِيخُ الشَّرَفِ وَالْأَنْفُ الْمُقَدَّمُ وَالسَّنَامُ الْأَعْظَمُ وَلَقَدْ شَفَى وَحَاوِحَ صَدْرِي أَنْ رَأَيْتُكُمْ بِأَخَرَةٍ تَحُوزُونَهُمْ كَمَا حَازُوكُمْ وَتُزِيلُونَهُمْ عَنْ مَوَاقِفِهِمْ كَمَا أَزَالُوكُمْ حَسّاً بِالنِّصَالِ وَشَجْراً بِالرِّمَاحِ تَرْكَبُ أُولَاهُمْ أُخْرَاهُمْ كَالْإِبِلِ الْهِيمِ الْمَطْرُودَةِ تُرْمَى عَنْ حِيَاضِهَا وَتُذَادُ عَنْ مَوَارِدِهَا.

Sermon 105

Delivered during one of the fighting days of the Battle of Siffīn:

"I have seen your flight and your dispersal from the lines. You were surrounded by rude and low people and by the bedouins of Syria, although you are the chiefs of Arabs and the height of distinction. You possess dignity as that of the high nose and the big hump of a camel. The sigh of my bosom can subside only when I eventually see you surrounding them as they surrounded you and see you dislodging them from their position as they dislodged you, killing them with arrows and striking them with spears so that their forward rows might fall on the rear ones just like thirsty camels that have been turned away from their drinking place and removed from their water-points."

من خطبة له عليه السلام، وهي من خطب الملاحم:

الله تعالى

الْحَمْدُ لِلَّهِ الْمُتَجَلِّي لِخَلْقِهِ بِخَلْقِهِ وَالظَّاهِرِ لِقُلُوبِهِمْ بِحُجَّتِهِ خَلَقَ الْخَلْقَ مِنْ غَيْرِ رَوِيَّةٍ إِذْ كَانَتِ الرَّوِيَّاتُ لَا تَلِيقُ إِلَّا بِذَوِي الضَّمَائِرِ وَلَيْسَ بِذِي ضَمِيرٍ فِي نَفْسِهِ خَرَقَ عِلْمُهُ بَاطِنَ غَيْبِ السُّتُرَاتِ وَأَحَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيرَاتِ.

وَمِنْهَا فِي ذِكْرِ النَّبِيِّ صلى الله عليه وآله

اخْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ وَمِشْكَاةِ الضِّيَاءِ وَذُؤَابَةِ الْعَلْيَاءِ وَسُرَّةِ الْبَطْحَاءِ وَمَصَابِيحِ الظُّلْمَةِ وَيَنَابِيعِ الْحِكْمَةِ.

فتنة بني امية

و منها: طَبِيبٌ دَوَّارٌ بِطِبِّهِ قَدْ أَحْكَمَ مَرَاهِمَهُ وَأَحْمَى مَوَاسِمَهُ يَضَعُ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ مِنْ قُلُوبٍ عُمْيٍ وَآذَانٍ صُمٍّ وَأَلْسِنَةٍ بُكْمٍ مُتَتَبِّعٌ بِدَوَائِهِ مَوَاضِعَ الْغَفْلَةِ وَمَوَاطِنَ الْحَيْرَةِ لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ وَلَمْ يَقْدَحُوا بِزِنَادِ الْعُلُومِ الثَّاقِبَةِ فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ وَالصُّخُورِ الْقَاسِيَةِ قَدِ انْجَابَتِ السَّرَائِرُ لِأَهْلِ الْبَصَائِرِ وَوَضَحَتْ مَحَجَّةُ الْحَقِّ لِخَابِطِهَا وَأَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا وَظَهَرَتِ الْعَلَامَةُ لِمُتَوَسِّمِهَا مَا لِي أَرَاكُمْ أَشْبَاحاً بِلَا أَرْوَاحٍ وَأَرْوَاحاً بِلَا أَشْبَاحٍ وَنُسَّاكاً بِلَا صَلَاحٍ وَتُجَّاراً بِلَا أَرْبَاحٍ وَأَيْقَاظاً نُوَّماً وَشُهُوداً غُيَّباً وَنَاظِرَةً عَمْيَاءَ وَسَامِعَةً صَمَّاءَ وَنَاطِقَةً بَكْمَاءَ رَايَةُ ضَلَالٍ قَدْ قَامَتْ عَلَى قُطْبِهَا وَتَفَرَّقَتْ بِشُعَبِهَا تَكِيلُكُمْ بِصَاعِهَا وَتَخْبِطُكُمْ بِبَاعِهَا قَائِدُهَا خَارِجٌ مِنَ الْمِلَّةِ قَائِمٌ عَلَى الضِّلَّةِ فَلَا يَبْقَى يَوْمَئِذٍ مِنْكُمْ إِلَّا ثُفَالَةٌ كَثُفَالَةِ الْقِدْرِ أَوْ نُفَاضَةٌ كَنُفَاضَةِ الْعِكْمِ تَعْرُكُكُمْ عَرْكَ الْأَدِيمِ وَتَدُوسُكُمْ دَوْسَ الْحَصِيدِ وَتَسْتَخْلِصُ الْمُؤْمِنَ مِنْ بَيْنِكُمُ اسْتِخْلَاصَ الطَّيْرِ الْحَبَّةَ الْبَطِينَةَ مِنْ بَيْنِ هَزِيلِ الْحَبِّ أَيْنَ تَذْهَبُ بِكُمُ الْمَذَاهِبُ وَتَتِيهُ بِكُمُ الْغَيَاهِبُ وَتَخْدَعُكُمُ الْكَوَاذِبُ وَمِنْ أَيْنَ تُؤْتَوْنَ وَأَنَّى تُؤْفَكُونَ فَـ لِكُلِّ أَجَلٍ كِتَابٌ وَلِكُلِّ غَيْبَةٍ إِيَابٌ فَاسْتَمِعُوا مِنْ رَبَّانِيِّكُمْ وَأَحْضِرُوهُ قُلُوبَكُمْ وَاسْتَيْقِظُوا إِنْ هَتَفَ بِكُمْ وَلْيَصْدُقْ رَائِدٌ أَهْلَهُ وَلْيَجْمَعْ شَمْلَهُ وَلْيُحْضِرْ ذِهْنَهُ فَلَقَدْ فَلَقَ لَكُمُ الْأَمْرَ فَلْقَ الْخَرَزَةِ وَقَرَفَهُ قَرْفَ الصَّمْغَةِ فَعِنْدَ ذَلِكَ أَخَذَ الْبَاطِلُ مَآخِذَهُ وَرَكِبَ الْجَهْلُ مَرَاكِبَهُ وَعَظُمَتِ الطَّاغِيَةُ وَقَلَّتِ الدَّاعِيَةُ وَصَالَ الدَّهْرُ صِيَالَ السَّبُعِ الْعَقُورِ وَهَدَرَ فَنِيقُ الْبَاطِلِ بَعْدَ كُظُومٍ وَتَوَاخَى النَّاسُ عَلَى الْفُجُورِ وَتَهَاجَرُوا عَلَى الدِّينِ وَتَحَابُّوا عَلَى الْكَذِبِ وَتَبَاغَضُوا عَلَى الصِّدْقِ فَإِذَا كَانَ ذَلِكَ كَانَ الْوَلَدُ غَيْظاً وَالْمَطَرُ قَيْظاً وَتَفِيضُ اللِّئَامُ فَيْضاً وَتَغِيضُ الْكِرَامُ غَيْضاً وَكَانَ أَهْلُ ذَلِكَ الزَّمَانِ ذِئَاباً وَسَلَاطِينُهُ سِبَاعاً وَأَوْسَاطُهُ أُكَّالًا وَفُقَرَاؤُهُ أَمْوَاتاً وَغَارَ الصِّدْقُ وَفَاضَ الْكَذِبُ وَاسْتُعْمِلَتِ الْمَوَدَّةُ بِاللِّسَانِ وَتَشَاجَرَ النَّاسُ بِالْقُلُوبِ وَصَارَ الْفُسُوقُ نَسَباً وَالْعَفَافُ عَجَباً وَلُبِسَ الْإِسْلَامُ لُبْسَ الْفَرْوِ مَقْلُوباً.

Sermon 106

One of the sermons about the vicissitudes of time and the Umayyad sedition:

“Praise is all due to Allāh Who is Manifest before His creation because of themselves, Who is apparent to their hearts because of clear proofs, Who created without meditating, since meditating does not befit except one who has thinking organs while He has no thinking organ in Himself. His knowledge has split forth the inside of unknown secrets and hit the bottom of deep beliefs.”

Part of the same sermon about the Holy Prophet ﷺ:

“Allāh chose him from the lineal tree of prophets, from the flame of light, from the forehead of greatness, from the best part of the valley

of al-Batha', from the lamps for the darkness, and from the sources of wisdom."

Part of the same sermon:

"The Prophet ﷺ was like a roaming physician who has readied his ointments and heated his instruments. He uses them wherever the need arises for curing blind hearts, deaf ears and dumb tongues. He followed with his medicines the spots of negligence and places of perplexity."

Remonstrating with the Muslims:

"They did not take light from the lights of his (Prophet's) wisdom nor did they produce flame from the flint of sparkling knowledge. So in this matter they are like grazing cattle and hard stones. Nevertheless, hidden things have appeared for those who perceive. The face of right has become clear for the wanderer, the approaching moment has raised the veil from its face and signs have appeared for those who search for them.

"What is the matter with me?! I see that you are just bodies without spirits and spirits without bodies, devotees without goodness, traders without profits, wakeful but sleeping, present but unseen, seeing but blind, hearing but deaf and speaking but dumb.

"I notice that misguidance has stood on its center and spread (all around) through its off-shoots. It weighs you with its weights and confuses you with its measures. Its leader is an outcast from the community. He insists on misguidance. So on that day, none from among you will remain except as the sediment in a cooking pot or the dust left after dusting a bundle. It will scrape you as leather is scraped and trample you as harvest is trampled and pick out the believer as a bird picks out a big grain from the thin grain.

"Where are these ways taking you, gloom misleading you and falsehood deceiving you? Whence are you brought and where are you driven? For every period there is a written document, and everyone who is absent has to return. So listen to your godly leader and keep your hearts present. If he speaks to you be wakeful. The forerunner must speak the truth to his people, should keep his wits

together and maintain presence of mind. He has clarified to you the matter as the stitch hole is cleared and scraped it as the gum is scraped (from the twigs).

"Nevertheless, now wrongdoing has set itself on its places and ignorance has mounted itself on riding beasts. Unruliness has increased while the call for virtue is suppressed. Wrong has pounced in time like a devouring carnivore and is shouting like a camel after remaining silent. People have become brothers over evil deeds, have forsaken the essential unity of the religion while being united in speaking lies and bearing mutual hatred of the truth.

"While the case is as such, the son will be a source of anger (instead of being the apple of the parents' eyes) and rain the cause of heat, the wicked will abound and the virtuous will diminish. The people of this time will be wolves, its rulers beasts, men of the middle class gluttons and the poor (almost) dead. Truth will sink down, falsehood will flourish, affection will be claimed with tongues but people will be quarrelsome at heart. Adultery will be the key to lineage while chastity will be rare; Islam will be worn unturned like (dead) skin."



من خطبة له عليه السلام في بيان قدرة الله و انفراده بالعظمة و أمر البعث

قدرة الله:

كُلُّ شَيْءٍ خَاشِعٌ لَهُ وَكُلُّ شَيْءٍ قَائِمٌ بِهِ غِنَى كُلِّ فَقِيرٍ وَعِزُّ كُلِّ ذَلِيلٍ وَقُوَّةُ كُلِّ ضَعِيفٍ وَمَفْزَعُ كُلِّ مَلْهُوفٍ مَنْ تَكَلَّمَ سَمِعَ نُطْقَهُ وَمَنْ سَكَتَ عَلِمَ سِرَّهُ وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ وَمَنْ مَاتَ فَإِلَيْهِ مُنْقَلَبُهُ لَمْ تَرَكَ الْعُيُونُ فَتُخْبِرَ عَنْكَ بَلْ كُنْتَ قَبْلَ الْوَاصِفِينَ مِنْ خَلْقِكَ لَمْ تَخْلُقِ الْخَلْقَ لِوَحْشَةٍ وَلَا اسْتَعْمَلْتَهُمْ لِمَنْفَعَةٍ وَلَا يَسْبِقُكَ مَنْ طَلَبْتَ وَلَا يُفْلِتُكَ مَنْ أَخَذْتَ وَلَا يَنْقُصُ سُلْطَانَكَ مَنْ عَصَاكَ وَلَا يَزِيدُ فِي مُلْكِكَ مَنْ أَطَاعَكَ وَلَا يَرُدُّ أَمْرَكَ مَنْ سَخِطَ قَضَاءَكَ وَلَا يَسْتَغْنِي عَنْكَ مَنْ تَوَلَّى عَنْ أَمْرِكَ كُلُّ سِرٍّ عِنْدَكَ عَلَانِيَةٌ وَكُلُّ غَيْبٍ عِنْدَكَ شَهَادَةٌ أَنْتَ الْأَبَدُ فَلَا أَمَدَ لَكَ وَأَنْتَ الْمُنْتَهَى فَلَا مَحِيصَ عَنْكَ وَأَنْتَ الْمَوْعِدُ فَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ بِيَدِكَ نَاصِيَةُ كُلِّ دَابَّةٍ وَإِلَيْكَ مَصِيرُ كُلِّ نَسَمَةٍ سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ سُبْحَانَكَ مَا أَعْظَمَ مَا نَرَى

مِنْ خَلْقِكَ وَمَا أَصْغَرَ كُلَّ عَظِيمَةٍ فِي جَنْبِ قُدْرَتِكَ وَمَا أَهْوَلَ مَا نَرَى مِنْ مَلَكُوتِكَ وَمَا أَحْقَرَ ذَلِكَ فِيمَا غَابَ عَنَّا مِنْ سُلْطَانِكَ وَمَا أَسْبَغَ نِعَمَكَ فِي الدُّنْيَا وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ.

الملائكة الكرام

و منها: مِنْ مَلَائِكَةٍ أَسْكَنْتَهُمْ سَمَاوَاتِكَ وَرَفَعْتَهُمْ عَنْ أَرْضِكَ هُمْ أَعْلَمُ خَلْقِكَ بِكَ وَأَخْوَفُهُمْ لَكَ وَأَقْرَبُهُمْ مِنْكَ لَمْ يَسْكُنُوا الْأَصْلَابَ وَلَمْ يُضَمَّنُوا الْأَرْحَامَ وَلَمْ يُخْلَقُوا مِنْ مَاءٍ مَهِينٍ وَلَمْ يَتَشَعَّبْهُمْ رَيْبُ الْمَنُونِ وَإِنَّهُمْ عَلَى مَكَانِهِمْ مِنْكَ وَمَنْزِلَتِهِمْ عِنْدَكَ وَاسْتِجْمَاعِ أَهْوَائِهِمْ فِيكَ وَكَثْرَةِ طَاعَتِهِمْ لَكَ وَقِلَّةِ غَفْلَتِهِمْ عَنْ أَمْرِكَ لَوْ عَايَنُوا كُنْهَ مَا خَفِيَ عَلَيْهِمْ مِنْكَ لَحَقَّرُوا أَعْمَالَهُمْ وَلَزَرَوْا عَلَى أَنْفُسِهِمْ وَلَعَرَفُوا أَنَّهُمْ لَمْ يَعْبُدُوكَ حَقَّ عِبَادَتِكَ وَلَمْ يُطِيعُوكَ حَقَّ طَاعَتِكَ.

عصيان الخلق

سُبْحَانَكَ خَالِقاً وَمَعْبُوداً بِحُسْنِ بَلَائِكَ عِنْدَ خَلْقِكَ خَلَقْتَ دَاراً وَجَعَلْتَ فِيهَا مَأْدُبَةً مَشْرَباً وَمَطْعَماً وَأَزْوَاجاً وَخَدَماً وَقُصُوراً وَأَنْهَاراً وَزُرُوعاً وَثِمَاراً ثُمَّ أَرْسَلْتَ دَاعِياً يَدْعُو إِلَيْهَا فَلَا الدَّاعِيَ أَجَابُوا وَلَا فِيمَا رَغَّبْتَ رَغِبُوا وَلَا إِلَى مَا شَوَّقْتَ إِلَيْهِ اشْتَاقُوا أَقْبَلُوا عَلَى جِيفَةٍ قَدِ افْتَضَحُوا بِأَكْلِهَا وَاصْطَلَحُوا عَلَى حُبِّهَا وَمَنْ عَشِقَ شَيْئاً أَعْشَى بَصَرَهُ وَأَمْرَضَ قَلْبَهُ فَهُوَ يَنْظُرُ بِعَيْنٍ غَيْرِ صَحِيحَةٍ وَيَسْمَعُ بِأُذُنٍ غَيْرِ سَمِيعَةٍ قَدْ خَرَقَتِ الشَّهَوَاتُ عَقْلَهُ وَأَمَاتَتِ الدُّنْيَا قَلْبَهُ وَوَلِهَتْ عَلَيْهَا نَفْسُهُ فَهُوَ عَبْدٌ لَهَا وَلِمَنْ فِي يَدَيْهِ شَيْءٌ مِنْهَا حَيْثُمَا زَالَتْ زَالَ إِلَيْهَا وَحَيْثُمَا أَقْبَلَتْ أَقْبَلَ عَلَيْهَا لَا يَنْزَجِرُ مِنَ اللَّهِ بِزَاجِرٍ وَلَا يَتَّعِظُ مِنْهُ بِوَاعِظٍ وَهُوَ يَرَى الْمَأْخُوذِينَ عَلَى الْغِرَّةِ حَيْثُ لَا إِقَالَةَ وَلَا رَجْعَةَ كَيْفَ نَزَلَ بِهِمْ مَا كَانُوا يَجْهَلُونَ وَجَاءَهُمْ مِنْ فِرَاقِ الدُّنْيَا مَا كَانُوا يَأْمَنُونَ وَقَدِمُوا مِنَ الْآخِرَةِ عَلَى مَا كَانُوا يُوعَدُونَ فَغَيْرُ مَوْصُوفٍ مَا نَزَلَ بِهِمْ اجْتَمَعَتْ عَلَيْهِمْ سَكْرَةُ الْمَوْتِ وَحَسْرَةُ الْفَوْتِ فَفَتَرَتْ لَهَا أَطْرَافُهُمْ وَتَغَيَّرَتْ لَهَا أَلْوَانُهُمْ ثُمَّ ازْدَادَ الْمَوْتُ فِيهِمْ وُلُوجاً فَحِيلَ بَيْنَ أَحَدِهِمْ وَبَيْنَ مَنْطِقِهِ وَإِنَّهُ لَبَيْنَ أَهْلِهِ يَنْظُرُ بِبَصَرِهِ وَيَسْمَعُ بِأُذُنِهِ عَلَى صِحَّةٍ مِنْ عَقْلِهِ وَبَقَاءٍ مِنْ لُبِّهِ يُفَكِّرُ فِيمَ أَفْنَى عُمُرَهُ وَفِيمَ أَذْهَبَ دَهْرَهُ وَيَتَذَكَّرُ أَمْوَالًا جَمَعَهَا أَغْمَضَ فِي مَطَالِبِهَا وَأَخَذَهَا مِنْ مُصَرَّحَاتِهَا وَمُشْتَبِهَاتِهَا قَدْ لَزِمَتْهُ تَبِعَاتُ جَمْعِهَا وَأَشْرَفَ عَلَى فِرَاقِهَا تَبْقَى لِمَنْ وَرَاءَهُ يَنْعَمُونَ فِيهَا وَيَتَمَتَّعُونَ بِهَا فَيَكُونُ الْمَهْنَأُ لِغَيْرِهِ وَالْعِبْءُ عَلَى ظَهْرِهِ وَالْمَرْءُ قَدْ غَلِقَتْ رُهُونُهُ بِهَا فَهُوَ يَعَضُّ يَدَهُ نَدَامَةً عَلَى مَا أَصْحَرَ لَهُ عِنْدَ الْمَوْتِ مِنْ أَمْرِهِ وَيَزْهَدُ فِيمَا كَانَ يَرْغَبُ فِيهِ أَيَّامَ عُمُرِهِ وَيَتَمَنَّى أَنَّ الَّذِي كَانَ يَغْبِطُهُ بِهَا وَيَحْسُدُهُ عَلَيْهَا قَدْ حَازَهَا دُونَهُ فَلَمْ يَزَلِ الْمَوْتُ يُبَالِغُ فِي جَسَدِهِ حَتَّى خَالَطَ لِسَانُهُ سَمْعَهُ فَصَارَ بَيْنَ أَهْلِهِ لَا يَنْطِقُ بِلِسَانِهِ وَلَا يَسْمَعُ بِسَمْعِهِ يُرَدِّدُ طَرْفَهُ بِالنَّظَرِ فِي وُجُوهِهِمْ يَرَى حَرَكَاتِ أَلْسِنَتِهِمْ وَلَا يَسْمَعُ رَجْعَ كَلَامِهِمْ ثُمَّ ازْدَادَ الْمَوْتُ الْتِيَاطاً بِهِ فَقُبِضَ بَصَرُهُ كَمَا قُبِضَ سَمْعُهُ وَخَرَجَتِ الرُّوحُ مِنْ جَسَدِهِ فَصَارَ جِيفَةً بَيْنَ أَهْلِهِ قَدْ أَوْحَشُوا مِنْ جَانِبِهِ وَتَبَاعَدُوا مِنْ قُرْبِهِ لَا يُسْعِدُ بَاكِياً وَلَا يُجِيبُ دَاعِياً ثُمَّ حَمَلُوهُ إِلَى مَخَطٍّ فِي الْأَرْضِ فَأَسْلَمُوهُ فِيهِ إِلَى عَمَلِهِ وَانْقَطَعُوا عَنْ زَوْرَتِهِ.

القيامة

حَتَّى إِذَا بَلَغَ الْكِتَابُ أَجَلَهُ وَالْأَمْرُ مَقَادِيرَهُ وَأُلْحِقَ آخِرُ الْخَلْقِ بِأَوَّلِهِ وَجَاءَ مِنْ أَمْرِ اللَّهِ مَا يُرِيدُهُ مِنْ تَجْدِيدِ خَلْقِهِ أَمَادَ السَّمَاءَ وَفَطَرَهَا وَأَرَجَّ الْأَرْضَ وَأَرْجَفَهَا وَقَلَعَ جِبَالَهَا وَنَسَفَهَا وَدَكَّ بَعْضُهَا بَعْضاً مِنْ هَيْبَةِ جَلَالَتِهِ وَمَخُوفِ سَطْوَتِهِ وَأَخْرَجَ مَنْ فِيهَا فَجَدَّدَهُمْ بَعْدَ إِخْلَاقِهِمْ

وَجَمَعَهُمْ بَعْدَ تَفَرُّقِهِمْ ثُمَّ مَيَّزَهُمْ لِمَا يُرِيدُهُ مِنْ مَسْأَلَتِهِمْ عَنْ خَفَايَا الْأَعْمَالِ وَخَبَايَا الْأَفْعَالِ وَجَعَلَهُمْ فَرِيقَيْنِ أَنْعَمَ عَلَى هَؤُلَاءِ وَانْتَقَمَ مِنْ هَؤُلَاءِ فَأَمَّا أَهْلُ الطَّاعَةِ فَأَثَابَهُمْ بِجِوَارِهِ وَخَلَّدَهُمْ فِي دَارِهِ حَيْثُ لَا يَظْعَنُ النُّزَّالُ وَلَا تَتَغَيَّرُ بِهِمُ الْحَالُ وَلَا تَنُوبُهُمُ الْأَفْزَاعُ وَلَا تَنَالُهُمُ الْأَسْقَامُ وَلَا تَعْرِضُ لَهُمُ الْأَخْطَارُ وَلَا تُشْخِصُهُمُ الْأَسْفَارُ وَأَمَّا أَهْلُ الْمَعْصِيَةِ فَأَنْزَلَهُمْ شَرَّ دَارٍ وَغَلَّ الْأَيْدِيَ إِلَى الْأَعْنَاقِ وَقَرَنَ النَّوَاصِيَ بِالْأَقْدَامِ وَأَلْبَسَهُمْ سَرَابِيلَ الْقَطِرَانِ وَمُقَطَّعَاتِ النِّيرَانِ فِي عَذَابٍ قَدِ اشْتَدَّ حَرُّهُ وَبَابٍ قَدْ أُطْبِقَ عَلَى أَهْلِهِ فِي نَارٍ لَهَا كَلَبٌ وَلَجَبٌ وَلَهَبٌ سَاطِعٌ وَقَصِيفٌ هَائِلٌ لَا يَظْعَنُ مُقِيمُهَا وَلَا يُفَادَى أَسِيرُهَا وَلَا تُفْصَمُ كُبُولُهَا لَا مُدَّةَ لِلدَّارِ فَتَفْنَى وَلَا أَجَلَ لِلْقَوْمِ فَيُقْضَى.

زهد النبي

و منها في ذكر النبي صلى الله عليه وآله: قَدْ حَقَّرَ الدُّنْيَا وَصَغَّرَهَا وَأَهْوَنَ بِهَا وَهَوَّنَهَا وَعَلِمَ أَنَّ اللَّهَ زَوَاهَا عَنْهُ اخْتِيَاراً وَبَسَطَهَا لِغَيْرِهِ احْتِقَاراً فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ وَأَمَاتَ ذِكْرَهَا عَنْ نَفْسِهِ وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشاً أَوْ يَرْجُوَ فِيهَا مَقَاماً بَلَّغَ عَنْ رَبِّهِ مُعْذِراً وَنَصَحَ لِأُمَّتِهِ مُنْذِراً وَدَعَا إِلَى الْجَنَّةِ مُبَشِّراً وَخَوَّفَ مِنَ النَّارِ مُحَذِّراً.

أهل البيت

نَحْنُ شَجَرَةُ النُّبُوَّةِ وَمَحَطُّ الرِّسَالَةِ وَمُخْتَلَفُ الْمَلَائِكَةِ وَمَعَادِنُ الْعِلْمِ وَيَنَابِيعُ الْحُكْمِ نَاصِرُنَا وَمُحِبُّنَا يَنْتَظِرُ الرَّحْمَةَ وَعَدُوُّنَا وَمُبْغِضُنَا يَنْتَظِرُ السَّطْوَةَ.

Sermon 107
An excerpt from one of his sermons about Allāh's Might, His unique Greatness; Resurrection:

"Everything submits to Him and everything exists through Him. He is the Feeder of the poor, the dignity of the lowly, the energy for the weak and the shelter for the oppressed. Whoever speaks, He hears his speaking, and whoever keeps quiet, He knows his innermost. On Him depends the livelihood of everyone who lives, and whoever dies returns to Him.

"(O Allāh!) The eyes have not seen You, so as to be aware of You, but You were before the describers of Your creation. You did not create the creation on account of loneliness, nor did You make them work for gain. He whom You seize cannot go farther, and he whom You hold cannot escape. He who disobeys You does not decrease Your authority, while he who obeys You does not add to Your Might. He who disagrees with Your judgment cannot overturn it, and he who turns away from Your command cannot do without You.

Every secret before You is open, and for You every absent is present.

"You are the Everlasting One, there is no end to You. You are the highest aim, there is no escape from You. You are the promised (point of return) from which there is no deliverance except towards You. In Your hand is the forelock of every creature, to You is the return of every living being. Glory to You! How great Your creation which we see is, but how small this greatness is by the side of Your Might! How awe-striking Your realm which we notice is, yet how humble this is against what is hidden from us of Your authority! How extensive Your bounties in this world are, yet how small they are against the bounties of the Hereafter!"

Part of the same sermon about the angels:
"You (O Allāh) made angels reside in Your skies and placed them high above Your earth. They have the most knowledge about You and Your whole creation, the most fearing You, the nearest to You. They never stayed in loins, nor were they retained in wombs. They were not created مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ *from mean water (semen)* (Qur'ān, 32:8; 77:20). They were not dispersed by vicissitudes of time. They are on their stations from You and in their positions near You. Their desires are focused on You. Their worship of You is much. Their neglect from Your command is little. If they witness what remains hidden about You, they will regard their deeds as being very little; they will criticize themselves and will realize that they did not worship You as You should be worshipped and did not obey You as You have the right to be obeyed.

Bounties and guidance of Allāh *versus* ingrates:
"Glorified You are, O Creator, the One worshipped by all, on account of Your good trials of Your creatures. You created an abode (Paradise) and provided in it for feasting, drinks, foods, spouses, servants, places, streams, plantations and fruits. Then You sent a messenger to invite to it. But people did not respond to the caller and did not feel persuaded to what You persuaded them, nor did they demonstrate eagerness towards what You eagerly desired them to feel. They jumped on the carcass (of this world), earned shame by eating it and became united in loving it.

"When one loves a thing, this love blinds him and sickens his heart. Then he sees but with a diseased eye, hears but with unhearing ears. Desires have cut asunder his wits, and the world has made his heart dead, while his mind is all longing for it. Consequently, he is a slave of it and of everyone who has any share in it. Wherever it turns, he turns towards it; wherever it proceeds, he proceeds towards it. He is not desisted by any disaster from Allāh, nor is he admonished by any preacher. He sees those who have been caught in neglect whence there is neither rescission nor reversion (repentance).

About Death and Resurrection:

"Whatever they were ignoring has befallen them: separation from this world from which they took themselves as being safe. It has come to them and they have realized that the Hereafter which they had been promised. Whatever has befallen them cannot be described. Pangs of death and grief for losing (this world) have surrounded them. Consequently, their limbs become languid and complexion changes. Then death tightens its grip on them.

"With some of them, it stands in-between him and his power of speech, although he lies to his people, looking with eyes, hearing with ears, having full wits and intelligence. He then thinks over how he wasted his life and in what (activities) he passed his time. He recalls the wealth which he collected when he blinded himself in seeking it, acquiring it from fair and foul sources. Now the consequences of collecting it have overtaken him. He gets ready to leave it. It will remain for those whom he leaves behind. They will enjoy it and benefit from it (while he is held accountable for its acquisition).

"It will be an easy acquisition for others but a burden on his own back: He cannot get rid of it. He will, thereupon, bite his fingers out of shame for what was disclosed to him about his affairs at the time of his death. He will dislike what he coveted during the days of his life and will wish that one who envied him on account of it and felt jealous over him for it should have instead amassed it.

"Death will go on affecting his body till his ears will behave like his

tongue (and stop functioning). So he will lie among his people, neither speaking with his tongue nor hearing with his ears. He will be rotating his glance over their faces, watching the movements of their tongues but not hearing their speech. Then death will increase its sway over him, and his sight will be taken by death as his hearing had been taken away; the soul will depart from his body. He will then become a corpse among his own people. They will miss him and gradually get away from his remembrance. He will not join a mourner or respond to a caller. Then they will carry him to a small place in the ground and place him in it to (face) his deeds. They will abandon visiting him."

About the Day of Judgment:

"Until whatever is written, as ordained, approaches, and the affairs complete their destined limits, the posteriors join the anteriors, and whatever Allāh will s takes place in the shape of the resurrection of His creation. Then He will convulse the sky and split it. He will quake the earth and shake it. He will root out the mountains and scatter them. They will crush each other out of awe of His Glory and fear of His Dignity.

"He will take out everyone who is in it. He will refresh them after they had been worn out and collect them after they had been separated. Then He will set them apart for questioning about the hidden deeds and secret acts. He will then divide them into two groups, rewarding one and punishing the other. As regarding the obedient people, He will reward them with His nearness and will keep them forever in His house from where those who settle therein do not move out. Their status will not undergo change, fear will not overtake them, ailments will not befall them, dangers will not affect them and journey will not force them (from place to place).

"As for the sinners, He will settle them in the worst place, bind their hands to their necks, bind their forelocks with the feet. He will clothe them in shirts of tar and dress them with cut-out flames. They will be in the punishment the heat of which will be severe, the gate will closed on the inmates - in a Fire which is full of shouts, cries, rising flames and fearful voices. Its inmate does not move out of it, its prisoner cannot be released by ransom and its shackles cannot be

removed. There is no fixed term for this abode so it might perish, nor is there a period for its life that might pass away."

Part of the same sermon about the Holy Prophet ﷺ:

"He treated this world disdainfully and held it in low esteem. He held it contemptible and hated it. He realized that Allāh kept it away from him intentionally, spreading it out for others by way of contempt. Therefore, he remained away from it by his heart, banished its recollection from his mind and wished that its attraction should remain hidden from his eyes so that he should not acquire any clothing from it, or hope for staying in it. He conveyed from Allāh the pleas (against committing sins), counseled his people as a warner (against the Divine chastisement), inviting (people) to Paradise as a conveyor of glad tidings."

About the Descendants of the Holy Prophet ﷺ:

"We are the tree of Prophetic mission, the repository of (the Divine) Message, angels' descending place, mines of knowledge and sources of wisdom. Our supporter and lover anticipates mercy, while our enemy and he who hates us awaits wrath."



من خطبة له عليه السلام في أركان الدين:

الإسلام

إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ إِلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى الْإِيمَانُ بِهِ وَبِرَسُولِهِ وَالْجِهَادُ فِي سَبِيلِهِ فَإِنَّهُ ذِرْوَةُ الْإِسْلَامِ وَكَلِمَةُ الْإِخْلَاصِ فَإِنَّهَا الْفِطْرَةُ وَإِقَامُ الصَّلَاةِ فَإِنَّهَا الْمِلَّةُ وَإِيتَاءُ الزَّكَاةِ فَإِنَّهَا فَرِيضَةٌ وَاجِبَةٌ وَصَوْمُ شَهْرِ رَمَضَانَ فَإِنَّهُ جُنَّةٌ مِنَ الْعِقَابِ وَحَجُّ الْبَيْتِ وَاعْتِمَارُهُ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَيَرْحَضَانِ الذَّنْبَ وَصِلَةُ الرَّحِمِ فَإِنَّهَا مَثْرَاةٌ فِي الْمَالِ وَمَنْسَأَةٌ فِي الْأَجَلِ وَصَدَقَةُ السِّرِّ فَإِنَّهَا تُكَفِّرُ الْخَطِيئَةَ وَصَدَقَةُ الْعَلَانِيَةِ فَإِنَّهَا تَدْفَعُ مِيتَةَ السُّوءِ وَصَنَائِعُ الْمَعْرُوفِ فَإِنَّهَا تَقِي مَصَارِعَ الْهَوَانِ أَفِيضُوا فِي ذِكْرِ اللَّهِ فَإِنَّهُ أَحْسَنُ الذِّكْرِ وَارْغَبُوا فِيمَا وَعَدَ الْمُتَّقِينَ فَإِنَّ وَعْدَهُ أَصْدَقُ الْوَعْدِ وَاقْتَدُوا بِهَدْيِ نَبِيِّكُمْ فَإِنَّهُ أَفْضَلُ الْهَدْيِ وَاسْتَنُّوا بِسُنَّتِهِ فَإِنَّهَا أَهْدَى السُّنَنِ.

فضل القرآن

وَتَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ وَتَفَقَّهُوا فِيهِ فَإِنَّهُ رَبِيعُ الْقُلُوبِ وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ وَأَحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَنْفَعُ الْقَصَصِ وَإِنَّ الْعَالِمَ الْعَامِلَ بِغَيْرِ عِلْمِهِ كَالْجَاهِلِ الْحَائِرِ الَّذِي لَا يَسْتَفِيقُ مِنْ جَهْلِهِ بَلِ الْحُجَّةُ عَلَيْهِ أَعْظَمُ وَالْحَسْرَةُ لَهُ أَلْزَمُ وَهُوَ عِنْدَ اللَّهِ أَلْوَمُ.

Sermon 108
About the pillars of Islam, the greatness of the Qur'ān:

"The best means by which seekers of nearness to Allāh, the Glorified One, the most Exalted, seeking nearness to Him, is believing in Him and in His Prophet ﷺ, fighting in His cause, for such is the high pinnacle of Islam and (to believe) in *kalimatul-ikhlas* (the expression of the Divine purification). It is a just nature and the establishment of prayer for it is (the basis of) community. The payment of *zakāt* for it is a compulsory obligation, fasting the month of Ramadān is the shield against chastisement. The performance of *hajj* to the House of Allāh (i.e. the Ka`ba) and of the *`umra*: These two acts banish poverty and wash away sins. Regard for kinship for it increases wealth and prolongs life's term. Giving alms secretly for it covers shortcomings, giving alms openly for it protects against a tragic death, and extending benefits (to people) saves one from disgrace."

About the Holy Qur'ān and the Sunnah:

"Go ahead with the remembrance of Allāh for it is the best remembrance; long for that which He has promised the pious, for His promise is the most true. Tread the course of the Prophet ﷺ, for it is the most distinguished course. Follow the Sunnah of the Prophet ﷺ, for it is the best of all norms of conduct. Learn the Holy Qur'ān, for it is the fairest of discourses; understand it thoroughly, for it is the best for the blossoming of hearts. Seek cure with its light, for it is the hearts' cure. Recite it beautifully for it is the most beautiful narration. Certainly, a scholar who does not act according to his knowledge is like the off-headed ignorant who does not find relief from his ignorance; but on the learned person, the plea of Allāh is greater, and grief is more incumbent; he is more blameworthy before Allāh."



من خطبة له عليه السلام في ذم الدنيا:

أمَّا بَعْدُ، فَإنِّي أحَذِّرُكُمُ الدُّنْيَا فَإنَّهَا حُلْوَةٌ خَضِرَةٌ حُفَّتْ بِالشَّهَوَاتِ وَتَحَبَّبَتْ بِالْعَاجِلَةِ وَرَاقَتْ بِالْقَلِيلِ وَتَحَلَّتْ بِالْآمَالِ وَتَزَيَّنَتْ بِالْغُرُورِ لَا تَدُومُ حَبْرَتُهَا وَلَا تُؤْمَنُ فَجْعَتُهَا غَرَّارَةٌ ضَرَّارَةٌ حَائِلَةٌ زَائِلَةٌ نَافِدَةٌ بَائِدَةٌ أَكَّالَةٌ غَوَّالَةٌ لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ الرَّغْبَةِ فِيهَا وَالرِّضَاءِ بِهَا أَنْ تَكُونَ كَمَا قَالَ اللَّهُ تَعَالَى سُبْحَانَهُ كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيماً تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِراً لَمْ يَكُنِ امْرُؤٌ مِنْهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ بَعْدَهَا عَبْرَةً وَلَمْ يَلْقَ فِي سَرَّائِهَا بَطْناً إِلَّا مَنَحَتْهُ مِنْ ضَرَّائِهَا ظَهْراً وَلَمْ تَطُلَّهُ فِيهَا دِيمَةُ رَخَاءٍ إِلَّا هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلَاءٍ وَحَرِيٌّ إِذَا أَصْبَحَتْ لَهُ مُنْتَصِرَةً أَنْ تُمْسِيَ لَهُ مُتَنَكِّرَةً وَإِنْ جَانِبٌ مِنْهَا اعْذَوْذَبَ وَاحْلَوْلَى أَمَرَّ مِنْهَا جَانِبٌ فَأَوْبَى لَا يَنَالُ امْرُؤٌ مِنْ غَضَارَتِهَا رَغَباً إِلَّا أَرْهَقَتْهُ مِنْ نَوَائِبِهَا تَعَباً وَلَا يُمْسِي مِنْهَا فِي جَنَاحِ أَمْنٍ إِلَّا أَصْبَحَ عَلَى قَوَادِمِ خَوْفٍ غَرَّارَةٌ غُرُورٌ مَا فِيهَا فَانِيَةٌ فَانٍ مَنْ عَلَيْهَا لَا خَيْرَ فِي شَيْءٍ مِنْ أَزْوَادِهَا إِلَّا التَّقْوَى مَنْ أَقَلَّ مِنْهَا اسْتَكْثَرَ مِمَّا يُؤْمِنُهُ وَمَنِ اسْتَكْثَرَ مِنْهَا اسْتَكْثَرَ مِمَّا يُوبِقُهُ وَزَالَ عَمَّا قَلِيلٍ عَنْهُ كَمْ مِنْ وَاثِقٍ بِهَا قَدْ فَجَعَتْهُ وَذِي طُمَأْنِينَةٍ إِلَيْهَا قَدْ صَرَعَتْهُ وَذِي أُبَّهَةٍ قَدْ جَعَلَتْهُ حَقِيراً وَذِي نَخْوَةٍ قَدْ رَدَّتْهُ ذَلِيلاً سُلْطَانُهَا دُوَّلٌ وَعَيْشُهَا رَنِقٌ وَعَذْبُهَا أُجَاجٌ وَحُلْوُهَا صَبِرٌ وَغِذَاؤُهَا سِمَامٌ وَأَسْبَابُهَا رِمَامٌ حَيُّهَا بِعَرَضِ مَوْتٍ وَصَحِيحُهَا بِعَرَضِ سُقْمٍ مُلْكُهَا مَسْلُوبٌ وَعَزِيزُهَا مَغْلُوبٌ وَمَوْفُورُهَا مَنْكُوبٌ وَجَارُهَا مَحْرُوبٌ أَ لَسْتُمْ فِي مَسَاكِنِ مَنْ كَانَ قَبْلَكُمْ أَطْوَلَ أَعْمَاراً وَأَبْقَى آثَاراً وَأَبْعَدَ آمَالاً وَأَعَدَّ عَدِيداً وَأَكْثَفَ جُنُوداً تَعَبَّدُوا لِلدُّنْيَا أَيَّ تَعَبُّدٍ وَآثَرُوهَا أَيَّ إِيثَارٍ ثُمَّ ظَعَنُوا عَنْهَا بِغَيْرِ زَادٍ مُبَلِّغٍ وَلَا ظَهْرٍ قَاطِعٍ فَهَلْ بَلَغَكُمْ أَنَّ الدُّنْيَا سَخَتْ لَهُمْ نَفْساً بِفِدْيَةٍ أَوْ أَعَانَتْهُمْ بِمَعُونَةٍ أَوْ أَحْسَنَتْ لَهُمْ صُحْبَةً بَلْ أَرْهَقَتْهُمْ بِالْقَوَادِحِ وَأَوْهَقَتْهُمْ بِالْقَوَارِعِ وَضَعْضَعَتْهُمْ بِالنَّوَائِبِ وَعَفَّرَتْهُمْ لِلْمَنَاخِرِ وَوَطِئَتْهُمْ بِالْمَنَاسِمِ وَأَعَانَتْ عَلَيْهِمْ رَيْبَ الْمَنُونِ فَقَدْ رَأَيْتُمْ تَنَكُّرَهَا لِمَنْ دَانَ لَهَا وَآثَرَهَا وَأَخْلَدَ إِلَيْهَا حِينَ ظَعَنُوا عَنْهَا لِفِرَاقِ الْأَبَدِ وَهَلْ زَوَّدَتْهُمْ إِلَّا السَّغَبَ أَوْ أَحَلَّتْهُمْ إِلَّا الضَّنْكَ أَوْ نَوَّرَتْ لَهُمْ إِلَّا الظُّلْمَةَ أَوْ أَعْقَبَتْهُمْ إِلَّا النَّدَامَةَ أَ فَهَذِهِ تُؤْثِرُونَ أَمْ إِلَيْهَا تَطْمَئِنُّونَ أَمْ عَلَيْهَا تَحْرِصُونَ فَبِئْسَتِ الدَّارُ لِمَنْ لَمْ يَتَّهِمْهَا وَلَمْ يَكُنْ فِيهَا عَلَى وَجَلٍ مِنْهَا فَاعْلَمُوا وَأَنْتُمْ تَعْلَمُونَ بِأَنَّكُمْ تَارِكُوهَا وَظَاعِنُونَ عَنْهَا وَاتَّعِظُوا فِيهَا بِالَّذِينَ قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً حُمِلُوا إِلَى قُبُورِهِمْ فَلَا يُدْعَوْنَ رُكْبَاناً وَأُنْزِلُوا الْأَجْدَاثَ فَلَا يُدْعَوْنَ ضِيفَاناً وَجُعِلَ لَهُمْ مِنَ الصَّفِيحِ أَجْنَانٌ وَمِنَ التُّرَابِ أَكْفَانٌ وَمِنَ الرُّفَاتِ جِيرَانٌ فَهُمْ جِيرَةٌ لَا يُجِيبُونَ دَاعِياً وَلَا يَمْنَعُونَ ضَيْماً وَلَا يُبَالُونَ مَنْدَبَةً إِنْ جِيدُوا لَمْ يَفْرَحُوا وَإِنْ قُحِطُوا لَمْ يَقْنَطُوا جَمِيعٌ وَهُمْ آحَادٌ وَجِيرَةٌ وَهُمْ أَبْعَادٌ مُتَدَانُونَ لَا يَتَزَاوَرُونَ وَقَرِيبُونَ لَا يَتَقَارَبُونَ حُلَمَاءُ قَدْ ذَهَبَتْ أَضْغَانُهُمْ وَجُهَلَاءُ قَدْ مَاتَتْ أَحْقَادُهُمْ لَا يُخْشَى فَجْعُهُمْ وَلَا يُرْجَى دَفْعُهُمْ اسْتَبْدَلُوا بِظَهْرِ الْأَرْضِ بَطْناً وَبِالسَّعَةِ ضِيقاً وَبِالْأَهْلِ غُرْبَةً وَبِالنُّورِ ظُلْمَةً فَجَاءُوهَا كَمَا فَارَقُوهَا حُفَاةً عُرَاةً قَدْ ظَعَنُوا عَنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الدَّائِمَةِ وَالدَّارِ الْبَاقِيَةِ كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ.

Sermon 109
Cautioning about this world:

"So now, certainly I warn you about (the temptations of) this world, for it is sweet and green, surrounded by lusts and liked for its immediate enjoyments. It excites wonder with small things, is ornamented with (false) hopes and decorated with deception. Its rejoicing does not last; its afflictions cannot be avoided. It is deceitful, harmful, changing, perishable, exhaustible, liable to destruction, gnawing and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy about it, the status is just what Allāh, the most Glorified One, says (in the Holy Qur'ān):

﴿ كَمَاءٍ انزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴾

... like water which We send down from the heavens and the herbage of the earth mingles with it, then it becomes dry stubble which the winds scatter; surely Allāh has power over all things. (Qur'ān, 18: 45)

"Nobody rejoices about this world except that (sorrows, regrets and) tears come to him later. No one enjoys its comforts except one who has to face hardships thereafter. No one receives the light rain of ease in it but the heavy rain of distress pours on him. It is worthy of this world that in the morning it supports a man, but in the evening it does not recognize him. If one side of it is sweet and pleasant, the other side is bitter and distressing.

"No one secures enjoyment from its freshness but he has to face hardship from its calamities. No one will pass the evening under the wing of safety but that his morning will be under the feathers of the wing-tip of fear. It is deceitful and deceptive. It is perishable: All that is on it is to perish. There is no good in its provisions except in piety. Whoever takes little from it collects much of what will give him safety, while one who takes much from it takes much of what

will ruin him. He will shortly depart from his accumulation. How many people relied on it, yet it distressed them? (How many persons) felt peaceful with it, yet it made them tumble? How many persons were prestigious, but it made them low, and how many were proud, but it disgraced them?

"Its authority is fickle. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its foods are poisons. Its means are weak. Those who live in it are exposed to death; the healthy ones in it are exposed to disease. Its realm is (liable to be) snatched away. The strong in it are (liable to be) defeated, and the rich are (liable to be) afflicted with misfortune. A neighbor in it is (liable to be) plundered.

"Are you not (residing) in the houses of those before you who lived longer, had greater desires, were more numerous and had greater hosts? How they devoted themselves to this world, and how they demonstrated preference to it! Then they left it without any provision that could convey them through, or the back (of a beast for riding) to carry them.

"Did you get the news that the world was ever generous enough to present ransom for them, or gave them any support or afforded them any good company? It rather afflicted them with troubles, made them languid with calamities, assaulted them with catastrophes, threw them down on their noses, trampled them under hoofs and helped the vicissitudes of time against them. You have observed how it fares strangely with those who go near it, acquire it and appropriate it, till they departed from it for good. Did it give them any provision other than starvation, or make them stay in anything other than narrow places, or give them light other than gloom, or give them in the end anything other than regret? Is this what you ask for so much or with which you remain satisfied or which you covet? How bad is this abode for him that he did not suspect it (to be so) and did not entertain fear about it?

"You should know, you do know, that you have to leave it and depart from it. While being in it, take lessons from those *who proclaimed:* وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً؟! *"Who is more powerful than us?!"* (Qur'ān, 41:15), but they were carried to their graves, though not as

riders. They were then made to stay in the graves, but not as guests. Graves were made for them from the surface of the ground. Their shrouds were made of the earth. Old bones were made their neighbors. They are neighbors who do not answer a caller nor ward off trouble, nor pay heed to a mourner.

"If they (the dead) get rain, they do not feel happy, and if they face famine, they do not get disappointed. They are together but each one is apart. They are close together but do not see each other. They are near but do not meet. They are enduring and have no hatred. They are ignorant and their malice died with them. There is no fear of trouble from them and no hope for their warding off (troubles). They have exchanged the back (surface) of the earth for its stomach (interior), vastness with narrowness, family with loneliness and light with darkness. They have come to it (this world) as they had left it with bare feet and naked bodies. They departed from it with their deeds towards the continuing life and everlasting house as Allāh has said:

﴿ يَوْمَ نطوي السَّمَاء كَطيِّ السِّجِلِّ لِلكُتُبِ كَمَا بَدَأنا أوَّلَ خَلقٍ نُعِيدُهُ، وَعْدًا عَلَيْنا، إنّا كُنّا فاعِلِينَ ﴾

... As We caused the first creation, so shall We cause its return (recurrence). (It is) a promise binding on Us; verily We shall do it (Qur'ān, 21:104)."



من خطبة له عليه السلام ذكر فيها ملك الموت وتوفية النفس وعجز الخلق عن وصف الله:

هَلْ تُحِسُّ بِهِ إذا دَخَلَ مَنْزِلا أمْ هَلْ تَرَاهُ إذَا تَوَفَّى أحَداً؟ بَلْ كَيْفَ يَتَوَفَّى الجَنِينَ فِي بَطنِ أمِّهِ؟ أ يَلِجُ عَلَيْهِ مِنْ بَعْضِ جَوَارِحِهَا، أمْ الرُّوحُ أجَابَتْهُ بِإذْنِ رَبِّهَا، أمْ هُوَ سَاكِنٌ مَعَهُ فِي أحْشَائِهَا؟ كَيْفَ يَصِفُ إلهَهُ مَنْ يَعْجَزُ عَنْ صِفَةِ مَخْلُوقٍ مِثْلِهِ؟!

Sermon 110

About the angel of death, his taking away the souls, the creation's inability to describe Allāh:

"Do you feel when the angel of death enters a house, or do you see him when he pulls life out of someone? How does he take out the life of an embryo in the womb of its mother? Does he reach it through any part of the body, or does the spirit respond to his call with the permission of Allāh? Or does he stay with it in the mother's womb? How can anyone, who is unable to describe a being such as this, describe Allāh?!"



من خطبة له عليه السلام في ذم الدنيا

وَأحَذِّرُكُمُ الدُّنْيَا فَإِنَّهَا مَنْزِلُ قُلْعَةٍ وَلَيْسَتْ بِدَارِ نُجْعَةٍ قَدْ تَزَيَّنَتْ بِغُرُورِهَا وَغَرَّتْ بِزِينَتِهَا دَارُهَا هَانَتْ عَلَى رَبِّهَا فَخَلَطَ حَلَالَهَا بِحَرَامِهَا وَخَيْرَهَا بِشَرِّهَا وَحَيَاتَهَا بِمَوْتِهَا وَحُلْوَهَا بِمُرِّهَا لَمْ يُصْفِهَا اللَّهُ تَعَالَى لِأَوْلِيَائِهِ وَلَمْ يَضِنَّ بِهَا عَلَى أَعْدَائِهِ خَيْرُهَا زَهِيدٌ وَشَرُّهَا عَتِيدٌ وَجَمْعُهَا يَنْفَدُ وَمُلْكُهَا يُسْلَبُ وَعَامِرُهَا يَخْرَبُ فَمَا خَيْرُ دَارٍ تُنْقَضُ نَقْضَ الْبِنَاءِ وَعُمُرٍ يَفْنَى فِيهَا فَنَاءَ الزَّادِ وَمُدَّةٍ تَنْقَطِعُ انْقِطَاعَ السَّيْرِ اجْعَلُوا مَا افْتَرَضَ اللَّهُ عَلَيْكُمْ مِنْ طَلَبِكُمْ وَاسْأَلُوهُ مِنْ أَدَاءِ حَقِّهِ مَا سَأَلَكُمْ وَأَسْمِعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا تَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا وَيَشْتَدُّ حُزْنُهُمْ وَإِنْ فَرِحُوا وَيَكْثُرُ مَقْتُهُمْ أَنْفُسَهُمْ وَإِنِ اغْتَبَطُوا بِمَا رُزِقُوا قَدْ غَابَ عَنْ قُلُوبِكُمْ ذِكْرُ الْآجَالِ وَحَضَرَتْكُمْ كَوَاذِبُ الْآمَالِ فَصَارَتِ الدُّنْيَا أَمْلَكَ بِكُمْ مِنَ الْآخِرَةِ وَالْعَاجِلَةُ أَذْهَبَ بِكُمْ مِنَ الْآجِلَةِ وَإِنَّمَا أَنْتُمْ إِخْوَانٌ عَلَى دِينِ اللَّهِ مَا فَرَّقَ بَيْنَكُمْ إِلَّا خُبْثُ السَّرَائِرِ وَسُوءُ الضَّمَائِرِ فَلَا تَوَازَرُونَ وَلَا تَنَاصَحُونَ وَلَا تَبَاذَلُونَ وَلَا تَوَادُّونَ مَا بَالُكُمْ تَفْرَحُونَ بِالْيَسِيرِ مِنَ الدُّنْيَا تُدْرِكُونَهُ وَلَا يَحْزُنُكُمُ الْكَثِيرُ مِنَ الْآخِرَةِ تُحْرَمُونَهُ وَيُقْلِقُكُمُ الْيَسِيرُ مِنَ الدُّنْيَا يَفُوتُكُمْ حَتَّى يَتَبَيَّنَ ذَلِكَ فِي وُجُوهِكُمْ وَقِلَّةِ صَبْرِكُمْ عَمَّا زُوِيَ مِنْهَا عَنْكُمْ كَأَنَّهَا دَارُ مُقَامِكُمْ وَكَأَنَّ مَتَاعَهَا بَاقٍ عَلَيْكُمْ وَمَا يَمْنَعُ أَحَدَكُمْ أَنْ يَسْتَقْبِلَ أَخَاهُ بِمَا يَخَافُ مِنْ عَيْبِهِ إِلَّا مَخَافَةُ أَنْ يَسْتَقْبِلَهُ بِمِثْلِهِ قَدْ تَصَافَيْتُمْ عَلَى رَفْضِ الْآجِلِ وَحُبِّ الْعَاجِلِ وَصَارَ دِينُ أَحَدِكُمْ لُعْقَةً عَلَى لِسَانِهِ صَنِيعَ مَنْ قَدْ فَرَغَ مِنْ عَمَلِهِ وَأَحْرَزَ رِضَى سَيِّدِهِ.

Sermon 111
Warning about the world and its people:

"I warn you of the world for it is an unsteady abode. It is not a house for foraging. It has decorated itself with deception, so it deceives with its decoration. It is a house which is held as being low by Allāh. So He has mixed what is lawful in it with what is unlawful, what is good in it with what is evil, what is alive in it with what is dead, its sweetness with its bitterness... Allāh has not kept it clear for those whom He loves, nor has He been niggardly with it for His foes. Its goodness is sparing. Its evil is ready at hand. What is collected in it will dwindle away. Its authority will be snatched away. Its habitation will face desolation. What is the goodness of a house which falls down like fallen construction, or what goodness is there in an age which expires as the provisions are depleted, or of time which passes away like walking?

"Include whatever Allāh has made obligatory on you in your pleas (to Him). Ask from Him fulfillment of what He has asked you to do. Make your ears hear the call of death before you are called on by death. Surely the hearts of the abstemious weep in this world even though they may (apparently) laugh, and their grief increases even though they may appear to be happy. Their hating themselves is much even though they may be envied for the subsistence they are allowed. Remembrance of death has disappeared from your hearts while false hopes persist within you. So this world has subjugated you more than the Hereafter, the immediate end (of this world) has removed you away from the remote one (the next life). You are brethren in the religion of Allāh. Dirty natures and bad consciences have caused disunity among you. As a consequence, you do not bear one another's burdens, nor do you advise each other, nor do you spend on each other, nor do you love one another.

"What is your condition? You feel satisfied with what little you have secured of this world while much of the Hereafter, of which you have been deprived, does not grieve you. The little of this world that you lose causes you pain, so much so that it shows itself on your faces, and in the lack of your endurance over whatever is taken away from you, as though this world is your permanent abode, and as

though its wealth will stay with you for good. Nothing prevents anyone from among you from disclosing to his comrade the shortcomings of which he is afraid, except the fear that his comrade will also disclose to him similar defects. You have been deceived together on leaving the Hereafter and loving this world. Your religion has become just a lip service. It is like the work of one who has finished his job and earned his master's satisfaction."



من خطبة له عليه السلام، وفيها مواعظ للناس:

الحَمْدُ لِلَّهِ الوَاصِلِ الحَمْدَ بِالنِّعَمِ وَالنِّعَمَ بِالشُّكْرِ نَحْمَدُهُ عَلَى آلَائِهِ كَمَا نَحْمَدُهُ عَلَى بَلَائِهِ
وَنَسْتَعِينُهُ عَلَى هَذِهِ النُّفُوسِ البِطَاءِ عَمَّا أُمِرَتْ بِهِ السِّرَاعِ إِلَى مَا نُهِيَتْ عَنْهُ وَنَسْتَغْفِرُهُ
مِمَّا أَحَاطَ بِهِ عِلْمُهُ وَأَحْصَاهُ كِتَابُهُ عِلْمٌ غَيْرُ قَاصِرٍ وَكِتَابٌ غَيْرُ مُغَادِرٍ وَنُؤْمِنُ بِهِ إِيمَانَ مَنْ
عَايَنَ الغُيُوبَ وَوَقَفَ عَلَى المَوْعُودِ إِيمَاناً نَفَى إِخْلَاصُهُ الشِّرْكَ وَيَقِينُهُ الشَّكَّ وَنَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ
شَهَادَتَيْنِ تُصْعِدَانِ القَوْلَ وَتَرْفَعَانِ العَمَلَ لَا يَخِفُّ مِيزَانٌ تُوضَعَانِ فِيهِ وَلَا يَثْقُلُ مِيزَانٌ
تُرْفَعَانِ عَنْهُ أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّتِي هِيَ الزَّادُ وَبِهَا المَعَاذُ زَادٌ مُبْلِغٌ وَمَعَاذٌ
مُنْجِحٌ دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ وَوَعَاهَا خَيْرُ وَاعٍ فَأَسْمَعَ دَاعِيهَا وَفَازَ وَاعِيهَا عِبَادَ اللَّهِ إِنَّ
تَقْوَى اللَّهِ حَمَتْ أَوْلِيَاءَ اللَّهِ مَحَارِمَهُ وَأَلْزَمَتْ قُلُوبَهُمْ مَخَافَتَهُ حَتَّى أَسْهَرَتْ لَيَالِيَهُمْ
وَأَظْمَأَتْ هَوَاجِرَهُمْ فَأَخَذُوا الرَّاحَةَ بِالنَّصَبِ وَالرِّيَّ بِالظَّمَإِ وَاسْتَقْرَبُوا الأَجَلَ فَبَادَرُوا العَمَلَ
وَكَذَّبُوا الأَمَلَ فَلَاحَظُوا الأَجَلَ ثُمَّ إِنَّ الدُّنْيَا دَارُ فَنَاءٍ وَعَنَاءٍ وَغِيَرٍ وَعِبَرٍ فَمِنَ الفَنَاءِ أَنَّ الدَّهْرَ
مُوتِرٌ قَوْسَهُ لَا تُخْطِئُ سِهَامُهُ وَلَا تُؤْسَى جِرَاحُهُ يَرْمِي الحَيَّ بِالمَوْتِ وَالصَّحِيحَ بِالسَّقَمِ
وَالنَّاجِيَ بِالعَطَبِ آكِلٌ لَا يَشْبَعُ وَشَارِبٌ لَا يَنْقَعُ وَمِنَ العَنَاءِ أَنَّ المَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ
وَيَبْنِي مَا لَا يَسْكُنُ ثُمَّ يَخْرُجُ إِلَى اللَّهِ تَعَالَى لَا مَالاً حَمَلَ وَلَا بِنَاءً نَقَلَ وَمِنْ غِيَرِهَا أَنَّكَ تَرَى
المَرْحُومَ مَغْبُوطاً وَالمَغْبُوطَ مَرْحُوماً لَيْسَ ذَلِكَ إِلَّا نَعِيماً زَلَّ وَبُؤْساً نَزَلَ وَمِنْ عِبَرِهَا أَنَّ
المَرْءَ يُشْرِفُ عَلَى أَمَلِهِ فَيَقْتَطِعُهُ حُضُورُ أَجَلِهِ فَلَا أَمَلٌ يُدْرَكُ وَلَا مُؤَمَّلٌ يُتْرَكُ فَسُبْحَانَ اللَّهِ
مَا أَعَزَّ سُرُورَهَا وَأَظْمَأَ رِيَّهَا وَأَضْحَى فَيْئَهَا لَا جَاءٍ يُرَدُّ وَلَا مَاضٍ يَرْتَدُّ فَسُبْحَانَ اللَّهِ مَا
أَقْرَبَ الحَيَّ مِنَ المَيِّتِ لِلَحَاقِهِ بِهِ وَأَبْعَدَ المَيِّتَ مِنَ الحَيِّ لِانْقِطَاعِهِ عَنْهُ إِنَّهُ لَيْسَ شَيْءٌ بِشَرٍّ
مِنَ الشَّرِّ إِلَّا عِقَابُهُ وَلَيْسَ شَيْءٌ بِخَيْرٍ مِنَ الخَيْرِ إِلَّا ثَوَابُهُ وَكُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ
أَعْظَمُ مِنْ عِيَانِهِ وَكُلُّ شَيْءٍ مِنَ الآخِرَةِ عِيَانُهُ أَعْظَمُ مِنْ سَمَاعِهِ فَلْيَكْفِكُمْ مِنَ العِيَانِ السَّمَاعُ
وَمِنَ الغَيْبِ الخَبَرُ وَاعْلَمُوا أَنَّ مَا نَقَصَ مِنَ الدُّنْيَا وَزَادَ فِي الآخِرَةِ خَيْرٌ مِمَّا نَقَصَ مِنَ
الآخِرَةِ وَزَادَ فِي الدُّنْيَا فَكَمْ مِنْ مَنْقُوصٍ رَابِحٍ وَمَزِيدٍ خَاسِرٍ إِنَّ الَّذِي أُمِرْتُمْ بِهِ أَوْسَعُ مِنَ
الَّذِي نُهِيتُمْ عَنْهُ وَمَا أُحِلَّ لَكُمْ أَكْثَرُ مِمَّا حُرِّمَ عَلَيْكُمْ فَذَرُوا مَا قَلَّ لِمَا كَثُرَ وَمَا ضَاقَ لِمَا

اتَّسَعَ قَدْ تَكَفَّلَ لَكُمْ بِالرِّزْقِ وَأُمِرْتُمْ بِالْعَمَلِ فَلَا يَكُونَنَّ الْمَضْمُونُ لَكُمْ طَلَبُهُ أَوْلَى بِكُمْ مِنَ الْمَفْرُوضِ عَلَيْكُمْ عَمَلُهُ مَعَ أَنَّهُ وَاللَّهِ لَقَدِ اعْتَرَضَ الشَّكُّ وَدَخِلَ الْيَقِينُ حَتَّى كَأَنَّ الَّذِي ضُمِنَ لَكُمْ قَدْ فُرِضَ عَلَيْكُمْ وَكَأَنَّ الَّذِي فُرِضَ عَلَيْكُمْ قَدْ وُضِعَ عَنْكُمْ فَبَادِرُوا الْعَمَلَ وَخَافُوا بَغْتَةَ الْأَجَلِ فَإِنَّهُ لَا يُرْجَى مِنْ رَجْعَةِ الْعُمُرِ مَا يُرْجَى مِنْ رَجْعَةِ الرِّزْقِ مَا فَاتَ الْيَوْمَ مِنَ الرِّزْقِ رُجِيَ غَداً زِيَادَتُهُ وَمَا فَاتَ أَمْسِ مِنَ الْعُمُرِ لَمْ يُرْجَ الْيَوْمَ رَجْعَتُهُ الرَّجَاءُ مَعَ الْجَائِي وَالْيَأْسُ مَعَ الْمَاضِي فَـ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Sermon 112

About abstemiousness, fear of Allāh and the importance of making provisions for the hereafter:

"Praised is the One Who follows praise with bounty and bounty with gratitude. We praise Him for His bounties and for His boons. We seek His help against these hearts which are slow to obey what they have been commended yet quick about what they have been discouraged from. We seek His forgiveness from that which His knowledge covers and His records preserve, knowledge which does not leave anything and records which omit nothing. We believe in Him like the belief of one who has seen the unknown and has attained the promised rewards, a belief the purity of which keeps away believing in partners with Allāh and the conviction of which removes doubts.

"We testify that there is no god but Allāh, the One Who has no partner with Him, and that Muhammed ﷺ is His slave and Prophet, Allāh blesses him and his descendants. These two testimonials intensify the utterance and raise the status of good deeds. The scale wherein they will be placed will not be light, while the scale from which they are removed will not become heavy."

Enjoining Piety:

"O servants of Allāh! I admonish you to fear Allāh. Such fear is the provision (for the Hereafter), and with it is (your) return. The provision will take you (to your destination), and the return will be successful. The best person among you is one who is able to make people listen when he invites them to it, while the best listener is the one who listens to it. So, the caller has proclaimed, and the listener has listened and maintained.

"O creations of Allāh! Certainly fear of Allāh has saved those who love Allāh from unlawful things and cast fear in their hearts till their nights are passed in wakefulness (as they pray) and days in thirst (as they fast). So they achieve comfort through trouble and copious watering through thirst. They regarded death to be near and, therefore, hastened towards (good) deeds. They rejected their desires, so they kept death in sight.

"Then, this world is a place of destruction, tribulations, changes and lessons. As for destruction, the time has its bow pressed (to readiness): Its dart does not go amiss, its wound does not heal; it afflicts the living with death, the healthy with ailment and the safe with distress. It is an eater who is not satisfied and a drinker whose thirst is never quenched. As for tribulation, a man collects what he does not eat and builds that in which he does not live. Then he goes back to Allāh without carrying his wealth or taking what he built with him.

"As for its changes, you see a pitiable man becoming enviable and an enviable man becoming pitiable. This is so because wealth has gone and misfortune has come. As for its lessons, a man reaches near (realization of) his desires when (suddenly) the approach of death cuts them; then neither the desire is achieved, nor is the one who desires spared. Glory to Allāh, how deceitful its pleasures are, how thirst-rousing its quenching and how sunny its shade! That which approaches (i.e. death) cannot be sent back. Whoever goes away never returns. Glory to Allāh, how near the living is to the dead: Soon will he meet death! How far the dead are from the living! They have left them behind for good.

"Certainly nothing is more vile than evil except its punishment, nothing is better than goodness except its reward. In the life of this world, everything that is heard is better than what is seen, while of everything of the Hereafter that is seen is better than what is heard about. So you should satisfy yourself by hearing rather than seeing, and by the news of the unknown. You should know that what is little in this world is much in the next. This is better than what is much in this world being little in the next. In how many cases is little profitable while much causes loss?

"Certainly that which you have been commanded to do is wider than what you have been refrained from. What has been made lawful for you is more than what has been prohibited. So give up what is less for what is much, and what is limited for what is vast. Allāh has guaranteed you life and has commanded you to act. Therefore, the pursuit of that which has been guaranteed to you should not be preferred over that the performance of which has been mandated on you.

"But by Allāh, most certainly the status is this: Doubt has taken over, and certainty has been shattered. It seems as if what has been guaranteed to you is obligatory on you, and what was made obligatory on you has been taken away from you. So, hasten towards (doing good) deeds and dread the suddenness of death because the return of age cannot be hoped for tomorrow, as the return of (eternal) life can be anticipated. Whatever is missed from life today may be hoped tomorrow to increase, but whatever is lost from the life's term yesterday, its return cannot be expected today. Hope can only be for that which is to come, while about that which is passed there is only disappointment. So اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *fear Allāh as He ought to be feared and do not die until you are (true) Muslim* (Qur'ān, 3:102)."



من خطبة له عليه السلام في الاستسقاء:

اللَّهُمَّ قَدِ انْصَاحَتْ جِبَالُنَا وَاغْبَرَّتْ أَرْضُنَا وَهَامَتْ دَوَابُّنَا وَتَحَيَّرَتْ فِي مَرَابِضِهَا وَعَجَّتْ عَجِيجَ الثَّكَالَى عَلَى أَوْلَادِهَا وَمَلَّتِ التَّرَدُّدَ فِي مَرَاتِعِهَا وَالْحَنِينَ إِلَى مَوَارِدِهَا اللَّهُمَّ فَارْحَمْ أَنِينَ الْآنَّةِ وَحَنِينَ الْحَانَّةِ اللَّهُمَّ فَارْحَمْ حَيْرَتَهَا فِي مَذَاهِبِهَا وَأَنِينَهَا فِي مَوَالِجِهَا اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ اعْتَكَرَتْ عَلَيْنَا حَدَابِيرُ السِّنِينَ وَأَخْلَفَتْنَا مَخَايِلُ الْجُودِ فَكُنْتَ الرَّجَاءَ لِلْمُبْتَئِسِ وَالْبَلَاغَ لِلْمُلْتَمِسِ نَدْعُوكَ حِينَ قَنَطَ الْأَنَامُ وَمُنِعَ الْغَمَامُ وَهَلَكَ السَّوَامُ أَلَّا تُؤَاخِذَنَا بِأَعْمَالِنَا وَلَا تَأْخُذَنَا بِذُنُوبِنَا وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُنْبَعِقِ وَالرَّبِيعِ الْمُغْدِقِ وَالنَّبَاتِ الْمُونِقِ سَحّاً وَابِلًا تُحْيِي بِهِ مَا قَدْ مَاتَ وَتَرُدُّ بِهِ مَا قَدْ فَاتَ اللَّهُمَّ سُقْيَا مِنْكَ مُحْيِيَةً مُرْوِيَةً تَامَّةً عَامَّةً طَيِّبَةً مُبَارَكَةً هَنِيئَةً مَرِيعَةً زَاكِياً نَبْتُهَا ثَامِراً فَرْعُهَا نَاضِراً وَرَقُهَا تُنْعِشُ

بهَا الضَّعِيفَ مِنْ عِبَادِكَ وَتُحْيِي بِهَا الْمَيِّتَ مِنْ بِلَادِكَ اللَّهُمَّ سُقْيَا مِنْكَ تُعْشِبُ بِهَا نِجَادُنَا وَتَجْرِي بِهَا وِهَادُنَا وَيُخْصِبُ بِهَا جَنَابُنَا وَتُقْبِلُ بِهَا ثِمَارُنَا وَتَعِيشُ بِهَا مَوَاشِينَا وَتَنْدَى بِهَا أَقَاصِينَا وَتَسْتَعِينُ بِهَا ضَوَاحِينَا مِنْ بَرَكَاتِكَ الْوَاسِعَةِ وَعَطَايَاكَ الْجَزِيلَةِ عَلَى بَرِيَّتِكَ الْمُرْمِلَةِ وَوَحْشِكَ الْمُهْمَلَةِ وَأَنْزِلْ عَلَيْنَا سَمَاءً مُخْضِلَةً مِدْرَاراً هَاطِلَةً يُدَافِعُ الْوَدْقُ مِنْهَا الْوَدْقَ وَيَحْفِزُ الْقَطْرُ مِنْهَا الْقَطْرَ غَيْرَ خُلَّبٍ بَرْقُهَا وَلَا جَهَامٍ عَارِضُهَا وَلَا قَزَعٍ رَبَابُهَا وَلَا شَفَّانٍ ذِهَابُهَا حَتَّى يُخْصِبَ لِإِمْرَاعِهَا الْمُجْدِبُونَ وَيَحْيَا بِبَرَكَتِهَا الْمُسْنِتُونَ فَإِنَّكَ تُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَتَنْشُرُ رَحْمَتَكَ وَأَنْتَ الْوَلِيُّ الْحَمِيدُ.

تفسير ما في هذه الخطبة من الغريب: قال السيد الشريف رضي الله عنه: قوله (عليه السلام) انصاحت جبالنا أي تشققت من المحول يقال انصاح الثوب إذا انشق و يقال أيضا انصاح النبت و صاح و صوح إذا جف و يبس كله بمعنى. و قوله و هامت دوابُنا أي عطشت و الهُيام العطش. و قوله حدابير السنين جمع حِدْبار و هي الناقة التي أنضاها السير فشبه بها السنة التي فشا فيها الجدب قال ذو الرمة:

حَدَابِيرُ ما تَنفَكُّ إلاّ مُنَاخَةً * عَلَى الخَسْفِ أوْ نَرْمِي بِهَا بَلَداً قَفْرَا

و قَوْلُهُ: و لا قزع ربابها القزَع القطع الصغار المتفرقة من السحاب. و قوله و لا شَفَّان ذهابها فإن تقديره و لا ذات شَفَّان ذهابها و الشَّفَّان الريح الباردة و الذهاب الأمطار اللينة فحذف ذات لعلم السامع به.

Sermon 113
Praying for Rain:

"Lord! Surely our mountains have dried up and our earth has become dusty. Our cattle are thirsty and bewildered in their enclosures. They are moaning like mothers mourning their sons. They are tired of going to their meadows and longing for their watering places. O Lord! Have mercy on those who groan, and on those who yearn. O Lord! Have mercy on their bewilderment, their passages and the groaning in their courtyards.

"Lord! We have come out to You when the years of drought have crowded over us like (a herd of) thin camels and rain clouds have abandoned us. You are the hope of the afflicted and succor of the seekers. We call on You when people have lost hope, when clouds have been denied and cattle have died; do not seize us for our deeds, do not catch us for our sins. Spread Your mercy over us through raining clouds, rain-fed blossoming, amazing vegetation and heavy downpours with which all that died regains life and all that was lost returns.

"Lord! Give life-giving rain which should be satisfying, thorough, widely scattered, pure, blissful, plentiful and invigorating. Its vegetation should be exuberant, its leaves green and branches full of fruits. With it, You invigorate the weak among Your creatures and bring back to life the dead in Your cities.

"Lord! Grant rain with which our highlands get covered with green herbage, streams get flowing, slopes grow green, fruits thrive, cattle prosper, far-flung areas get watered and dry areas receive benefits, with Your vast blessing and immeasūrable grant on Your distressed universe and untamed beasts. And pour on us rain, O Lord, which is drenching, continuous and safely heavy; rain wherein one cycle clashes with another, one rain drop pushes another (into a continuous chain). Its lightning should not be deceptive, its cheek not rainless, its white clouds not scattered and rain not light, so that the famine-stricken areas may thrive with abundant herbage and the drought stricken ones come to life with its bliss. Certainly, You pour down rain after people lose hope, spreading Your mercy, surely You are the Guardian, the Praiseworthy One."

Sayyid ar-Radi says the following: "The wonderful expressions of this sermon are: Imām Ali ibn Abū Tālib's words *insahat jibaluna* means mountains crack on account of drought. It is said that *insaha thawbah* when one's garment is torn. It is also said that *insaha'n-nabtu* or *saba* or *sawwaha* when vegetation withers and dries up."

His words "wa hamat dawabbuna" means became thirsty as "huyam" means thirst.

His words "hadabiru's-sinin" are the plural of *hidbar*. It means: The camel the treading of which has thinned. So, Imām Ali ibn Abū Tālib عليه السلام likened with such expression a camel in a drought year. The Arab poet Dhu ar-Rumma has said the following:

These thin camels remain in their places, facing hardships and move only when we take them to some dry area.

Notice his words *wa la qaza'in rababūha*. Here, *al-qaza* means

small pieces of cloud scattered all around.

His words *wa la sh`Affānin dhihabūha* stand for *wa la dhata sh`Affānin dhihabūha. Ash-sh`Affān* means the cold wind and *adh-dhihab* means light rain. He omitted the world *dhata* from here because of the listener's knowledge of it.



من خطبة له عليه السلام، وفيها ينصح أصحابه

أرسله داعياً إلى الحق وشاهداً على الخلق فبلّغ رسالات ربه غير وانٍ ولا مقصّر وجاهد في الله أعداءه غير واهنٍ ولا معذّرٍ إمام من اتقى وبصر من اهتدى منها ولو تعلمون ما أعلم مما طوي عنكم غيبه إذا لخرجتم إلى الصعدات تبكون على أعمالكم وتلتدمون على أنفسكم ولتركتم أموالكم لا حارس لها ولا خالف عليها ولهمّت كل امرئ منكم نفسه لا يلتفت إلى غيرها ولكنكم نسيتم ما ذكّرتم وأمنتم ما حذّرتم فتاه عنكم رأيكم وتشتّت عليكم أمركم ولوددت أن الله فرّق بيني وبينكم وألحقني بمن هو أحق بي منكم قوم والله ميامين الرأي مراجيح الحلم مقاويل بالحق متاريك للبغي مضوا قدماً على الطريقة وأوجفوا على المحجّة فظفروا بالعقبى الدائمة والكرامة الباردة أما والله ليسلّطن عليكم غلام ثقيف الذيّال الميّال يأكل خضرتكم ويذيب شحمتكم إيه أبا وذحة.

قال الشريف: الوذحة الخنفساء و هذا القول يومئ به إلى الحجاج و له مع الوذحة حديث ليس هذا موضع ذكره.

Sermon 114
Admonishing his companions about future troubles, the Day of Judgment:

"Allāh deputed him (the Prophet ﷺ) as a caller to the truth and a witness over the creatures. The Prophet ﷺ conveyed the messages of Allāh without being lazy and without any short-coming. He fought His enemies in the cause of Allāh without being languid and without making any excuses. He is the foremost of all the pious, the power of perception of all those who achieve guidance."

Part of the same Sermon, Complaining About His Men:
"If you know what I know of the unknown (*ghayb*) that is kept wrapped up from you, certainly you will have gone out into the open weeping over your deeds and beating yourselves in grief. You will have abandoned your properties without any protection or representative. Everyone will then be concerned about his own soul without paying attention to anyone else. But you have forgotten what was recalled to you and felt safe from what you had been warned. Consequently, your ideas went astray and your affairs were dispersed.

"I do wish that Allāh may cause separation between you and myself and give me those who have better knowledge of what is right than you to be with me. By Allāh! Such are people of blissful ideas, enduring wisdom and true speech. They keep aloof from rebellion. They trod forward on the path (of Allāh) and treaded the high path. Consequently, they achieved the everlasting next life and honors of ease.

"Beware! By Allāh! A tall lad of a swinging giat from Banū Thaqīf will be placed over you. He will eat away your vegetation and melt your fat. So, O Aba Wadhahah! Is that all?!"

Sayyid ar-Radi says that the "Wadhahah" means "alkhunfusa" (dung-beetle). In this sentence, Imām Ali ibn Abū Tālib ﷺ has referred to al-Hajjāj ibn Yūsuf ath-Thaqafi who had an incident with al-khunfusa, which needs not be related here[1].



[1]The detail of this incident is that one day al-Hajjāj stood up for performing the prayers when a dung beetle dvanced towards him. Al-Hajjāj held out his hand to stop it, but it bit him and his hand swelled. He eventually died of it. Ibn Abul-Hadad has written that "Al-Wadhahah" means the dung that remains sticking to the tail of an animal, and that this surname is intended to disgrace al-Hajjāj.

من كلام له عليه السلام يوبخ البخلاء بالمال و النفس:

فَلَا أَمْوَالَ بَذَلْتُمُوهَا لِلَّذِي رَزَقَهَا وَلَا أَنْفُسَ خَاطَرْتُمْ بِهَا لِلَّذِي خَلَقَهَا تُكْرَمُونَ بِاللَّهِ عَلَى عِبَادِهِ وَلَا تُكْرِمُونَ اللَّهَ فِي عِبَادِهِ فَاعْتَبِرُوا بِنُزُولِكُمْ مَنَازِلَ مَنْ كَانَ قَبْلَكُمْ وَانْقِطَاعِكُمْ عَنْ أَوْصَلِ إِخْوَانِكُمْ.

Sermon 115
Rebuking those who are too miser to sacrifice their wealth and lives for a worthy cause:

"You spend no wealth in the cause of the One Who gave it to you, nor do you risk your lives for the sake of the One Who created such lives. You enjoy honor through Allāh among His creatures, but you do not honor Allāh among His creatures. You should derive lessons from occupying the places of those who were before you and from the departure of your closest brothers."



من كلام له عليه السلام في الصالحين من أصحابه

أَنْتُمُ الْأَنْصَارُ عَلَى الْحَقِّ وَ الْإِخْوَانُ فِي الدِّينِ وَ الْجُنَنُ يَوْمَ الْبَأْسِ وَ الْبِطَانَةُ دُونَ النَّاسِ بِكُمْ أَضْرِبُ الْمُدْبِرَ وَ أَرْجُو طَاعَةَ الْمُقْبِلِ فَأَعِينُونِي بِمُنَاصَحَةٍ خَلِيَّةٍ مِنَ الْغِشِّ سَلِيمَةٍ مِنَ الرَّيْبِ فَوَاللَّهِ إِنِّي لَأَوْلَى النَّاسِ بِالنَّاسِ.

Sermon 116
Praising his righteous companions:

"You are supporters of the truth, the brethren in faith. You are the shield on the day of tribulation, my trustees among the rest of the people. With your support do I strike the escapee and hope for the obedience of the one who advances forward. Therefore, extend to me support which is free of deceit and pure of doubt because, by Allāh, I am the most preferable of all by the people."



من كلام له عليه السلام وقد جمع الناس و حضهم على الجهاد فسكتوا ملياً

فقالَ عليه السلام: مَا بَالُكُمْ أ مُخْرَسُونَ أنْتُمْ، فقالَ قَوْمٌ مِنْهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ إنْ سِرْتَ سِرْنَا مَعَكَ، فقالَ عليه السلام: مَا بَالُكُمْ لَا سُدِّدْتُمْ لِرُشْدٍ وَلَا هُدِيتُمْ لِقَصْدٍ أ فِي مِثْلِ هَذَا يَنْبَغِي لِي أَنْ أَخْرُجَ وَإِنَّمَا يَخْرُجُ فِي مِثْلِ هَذَا رَجُلٌ مِمَّنْ أَرْضَاهُ مِنْ شُجْعَانِكُمْ وَذَوِي بَأْسِكُمْ وَلَا يَنْبَغِي لِي أَنْ أَدَعَ الْجُنْدَ وَالْمِصْرَ وَبَيْتَ الْمَالِ وَجِبَايَةَ الْأَرْضِ وَالْقَضَاءَ بَيْنَ الْمُسْلِمِينَ وَالنَّظَرَ فِي حُقُوقِ الْمُطَالِبِينَ ثُمَّ أَخْرُجَ فِي كَتِيبَةٍ أَتْبَعُ أُخْرَى أَتَقَلْقَلُ تَقَلْقُلَ الْقِدْحِ فِي الْجَفِيرِ الْفَارِغِ وَإِنَّمَا أَنَا قُطْبُ الرَّحَى تَدُورُ عَلَيَّ وَأَنَا بِمَكَانِي فَإِذَا فَارَقْتُهُ اسْتَحَارَ مَدَارُهَا وَاضْطَرَبَ ثِفَالُهَا هَذَا لَعَمْرُ اللَّهِ الرَّأْيُ السُّوءُ وَاللَّهِ لَوْ لَا رَجَائِي الشَّهَادَةَ عِنْدَ لِقَائِي الْعَدُوَّ وَلَوْ قَدْ حُمَّ لِي لِقَاؤُهُ لَقَرَّبْتُ رِكَابِي ثُمَّ شَخَصْتُ عَنْكُمْ فَلَا أَطْلُبُكُمْ مَا اخْتَلَفَ جَنُوبٌ وَشَمَالٌ طَعَّانِينَ عَيَّابِينَ حَيَّادِينَ رَوَّاغِينَ إِنَّهُ لَا غَنَاءَ فِي كَثْرَةِ عَدَدِكُمْ مَعَ قِلَّةِ اجْتِمَاعِ قُلُوبِكُمْ لَقَدْ حَمَلْتُكُمْ عَلَى الطَّرِيقِ الْوَاضِحِ الَّتِي لَا يَهْلِكُ عَلَيْهَا إِلَّا هَالِكٌ مَنِ اسْتَقَامَ فَإِلَى الْجَنَّةِ وَمَنْ زَلَّ فَإِلَى النَّارِ.

Sermon 117

Imām Ali ibn Abū Tālib ﷺ gathered people and exhorted them[1] to perform *jihād*, but they observed a long silence. Then he said the following: "What is the matter with you? Have you lost your wits?!" A group of them replied: "O Imām Ali ibn Abū Tālib ﷺ! If you go forth, we shall be with you," whereupon Imām Ali ibn Abū Tālib ﷺ said the following:

"What has happened to you?! May you not be guided aright or be

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[1]After the Battle of Siffin, Mu`āwiyah's forces began to attack various places in Imām Ali ibn Abū Tālib's area. The Imām ﷺ asked the Iraqis to hold them at bay, but they declined on the plea that they would follow him if he himself came forward. Thereupon, he delivered this sermon and clarified his limitations, that if he himself went out, it would be impossible to run the affairs of the state and that the enemy's attacks had already started on all sides. Under these circumstances, it was against politics to keep the center unguarded. But what could be hoped from those who turned the victory at Siffin into defeat, opening the door for these attacks.

shown the right path. Should I, under such circumstances, go forth?! In fact, at this time one of the brave and valorous men among you whom I select should go out. It does not suit me to leave the army, the city, the public treasury, the land revenue, the dispensation of justice among the Muslims, looking after the demands of the claimants and follow one contingent after another, moving here and there like a featherless arrow moving in the quiver.

"I am the axis of the mill. It rotates on me while I remain in my station. As soon as I leave, the center of its rotation will be disturbed and its lower stone will also be disturbed. By Allāh, this is a very bad advice. By Allāh! If I had not been hoping for martyrdom by facing the enemies, my facing them has been ordained: I will have secured my carrier and gone away from you. I will not have sought you so long as the north and the south differed.

"There is no benefit in the majority of your numbers because of the lack of unity of your hearts. I have put you on the clear path whereon no one will perish except whoever perishes by himself. He who sticks to it will achieve Paradise, while he who deviates will go to Hell."



من كلام له عليه السلام يذكر فضله ويعظ الناس:

تَاللّهِ لقدْ عُلّمتُ تبْليغَ الرّسَالاتِ وَإتْمَامَ العِدَاتِ وتَمَامَ الكَلِمَاتِ وَعِنْدَنَا أهْلَ البَيْتِ أبْوَابُ الحُكْمِ وَضِيَاءُ الأمْرِ ألا وَإنّ شَرَائعَ الدِّين وَاحِدَةٌ وَسُبُلُهُ قَاصِدَةٌ مَنْ أخَذَ بِهَا لحِقَ وَغَنِمَ وَمَنْ وَقفَ عَنْهَا ضَلّ وَنَدِمَ اعْمَلُوا لِيَوْمٍ تُذْخَرُ لهُ الذّخَائِرُ وَتُبْلى فِيهِ السَّرَائِرُ وَمَنْ لا يَنْفَعُهُ حَاضِرُ لُبِّهِ فَعَازِبُهُ عَنْهُ أعْجَزُ وَغَائِبُهُ أعْوَزُ وَاتّقُوا نارا حَرُّهَا شَدِيدٌ وَقَعْرُهَا بَعِيدٌ وَحِلْيَتُهَا حَدِيدٌ وَشَرَابُهَا صَدِيدٌ. ألا وَإنَّ اللّسَانَ الصَّالِحَ يَجْعَلهُ اللّهُ تعَالى لِلمَرْءِ فِي النَّاسِ خَيْرٌ لهُ مِنَ المَالِ يُورِثُهُ مَنْ لا يَحْمَدُهُ.

Sermon 118
States his distinciton, admonishes people:

"By Allāh! I have knowledge of the conveyance of messages, the fulfillment of promises and of all expressions. We, people of the House (Ahl al-Bayt ﷺ), have the gates of wisdom and the light of governance. Beware! The paths of religion are one and its ways are straight. He who follows them achieves (the aim) and secures (the objective). And he who stands away from it strays and incurs repentance.

"Do act for the Day for which provisions are stored and when intentions will be tested. If a person's own intelligence, which is present with him, does not help him, the wits (of others), which are remote from him, are more unhelpful, and those which are away from him even more useless. Dread the fire whose flame is severe, whose hollow is deep, whose outfit is iron and whose drink is bloody pus. Beware! The good name of a man[1] retained by Allāh, the Sublime, among the people is better than wealth inherited by those who will not praise him.

A Persian couplet conveys the following meaning:

Happy is he who is remembered well after he has died,
For nothing, save the name, remains once one is dead."



[1]This is so if someone gives away something in his life-time then the recipient feels obliged to him. But if wealth is extracted by force, the extractor does not feel that he is under obligation, nor does he praise it. The same is the case of one who dies. His successors think that whatever he had left behind was their right, and they should have received it. In this case, there is no obligation of his to be acknowledged. But if he had done something good with this very wealth, his name will have remained behind him and people will have praised him, too.

من خطبة له عليه السلام بعد ليلة الهرير، و قد قام إليه رجل من أصحابه فقال: نهيتنا عن الحكومة ثم أمرتنا بها، فلم ندر اي الأمرين أرشد؛ فصفق عليه السلام إحدى يديه على الأخرى ثم قال:

هَذَا جَزَاءُ مَنْ تَرَكَ الْعُقْدَةَ؛ أَمَا وَاللَّهِ لَوْ أَنِّي حِينَ أَمَرْتُكُمْ بِهِ حَمَلْتُكُمْ عَلَى الْمَكْرُوهِ الَّذِي يَجْعَلُ اللَّهُ فِيهِ خَيْراً فَإِنِ اسْتَقَمْتُمْ هَدَيْتُكُمْ وَإِنِ اعْوَجَجْتُمْ قَوَّمْتُكُمْ وَإِنْ أَبَيْتُمْ تَدَارَكْتُكُمْ لَكَانَتِ الْوُثْقَى وَلَكِنْ بِمَنْ وَإِلَى مَنْ أُرِيدُ أَنْ أُدَاوِيَ بِكُمْ وَأَنْتُمْ دَائِي كَنَاقِشِ الشَّوْكَةِ بِالشَّوْكَةِ وَهُوَ يَعْلَمُ أَنَّ ضَلْعَهَا مَعَهَا اللَّهُمَّ قَدْ مَلَّتْ أَطِبَّاءُ هَذَا الدَّاءِ الدَّوِيِّ وَكَلَّتِ النَّزَعَةُ بِأَشْطَانِ الرَّكِيِّ أَيْنَ الْقَوْمُ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَقَبِلُوهُ وَقَرَءُوا الْقُرْآنَ فَأَحْكَمُوهُ وَهِيجُوا إِلَى الْجِهَادِ فَوَلِهُوا وَلَهَ اللِّقَاحِ إِلَى أَوْلَادِهَا وَسَلَبُوا السُّيُوفَ أَغْمَادَهَا وَأَخَذُوا بِأَطْرَافِ الْأَرْضِ زَحْفاً زَحْفاً وَصَفّاً صَفّاً بَعْضٌ هَلَكَ وَبَعْضٌ نَجَا لَا يُبَشَّرُونَ بِالْأَحْيَاءِ وَلَا يُعَزَّوْنَ عَنِ الْمَوْتَى مُرْهُ الْعُيُونِ مِنَ الْبُكَاءِ خُمْصُ الْبُطُونِ مِنَ الصِّيَامِ ذُبُلُ الشِّفَاهِ مِنَ الدُّعَاءِ صُفْرُ الْأَلْوَانِ مِنَ السَّهَرِ عَلَى وُجُوهِهِمْ غَبَرَةُ الْخَاشِعِينَ أُولَئِكَ إِخْوَانِي الذَّاهِبُونَ فَحَقَّ لَنَا أَنْ نَظْمَأَ إِلَيْهِمْ وَنَعَضَّ الْأَيْدِي عَلَى فِرَاقِهِمْ إِنَّ الشَّيْطَانَ يُسَنِّي لَكُمْ طُرُقَهُ وَيُرِيدُ أَنْ يَحُلَّ دِينَكُمْ عُقْدَةً عُقْدَةً وَيُعْطِيَكُمْ بِالْجَمَاعَةِ الْفُرْقَةَ وَبِالْفُرْقَةِ الْفِتْنَةَ فَاصْدِفُوا عَنْ نَزَغَاتِهِ وَنَفَثَاتِهِ وَاقْبَلُوا النَّصِيحَةَ مِمَّنْ أَهْدَاهَا إِلَيْكُمْ وَاعْقِلُوهَا عَلَى أَنْفُسِكُمْ.

Sermon 119

A man from among the companions of Imām Ali ibn Abū Tālib stood up once and said, "O Imām Ali ibn Abū Tālib ﷺ! You first stopped us from the arbitration, then you gave order for it. We do not know which of the two was more appropriate." Imām Ali ibn Abū Tālib ﷺ clasped one hand over the other and said the following:

"Such is the reward of one who abandons a pledge. By Allāh! When I gave you my orders to abide by the arbitration, I had led you to an undesirable thing (namely war) in which Allāh had deemed good. If you had been steadfast, I would have guided you, if you had been bent, I would have straightened you. If you had refused I will have rectified you. This was the surest way. But with whom and through whom? I wanted my treatment from you, but you proved to be my disease, like one who extracts a thorn with another thorn knowing that the thorn bends towards itself.

"Lord! The physicians have lost all hope of treating this fatal ailment, and water-drawers have become tired with this well's rope.

Where[1] are those who were invited to Islam and accepted it? They read the Holy Qur'ān and decided according to it. They were exhorted to fight and they leaped (at it) as she-camels leap at their young. They took their swords out of their sheaths and went out into the world in groups and in rows. Some of them perished and some survived. The good news of survival does not please them, nor do they get consoled about the dead. Their eyes have turned white with tears. Their bellies are emaciated because of fasting. Their lips are dry because of (constantly) praying. Their color is pale because of wakefulness. Their faces bear the dust of the God-fearing. These are my comrades who have departed. We should be justified if we feel eager for them and bite our hands in their separation.

"Certainly, Satan has made his ways easy for you and wants to unfasten the knots of religion one by one in order to cause division among you in place of unity. Keep away from his evil ideas and enchantments; accept good advice of one who offers it to you and

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[1]Although all those who fought under the banner of Imām Ali ibn Abū Tālib ﷺ were called "Shī`as of Ali," only those who had tears in their eyes, paleness on their faces, the Qur'ānic verses on their tongues, zeal of religion in their hearts, steadfastness in their feet, determination and courage in their spirits and patience and endurance in their minds... could in the true sense be called Shī`as of Ali. These were the people in whose separation Imām Ali ibn Abū Tālib's feelings were coming out in the shape of sighs, while the flames of the fire of separation were consuming his heart and spirit. These were the people who leaped towards death like mad men and did not feel happy if they survived. Rather, their heart's slogan was as the Persian hemistich says: "We are ashamed why we have remained alive." He who has even a slight brilliance of these qualities can alone be called a follower of the Descendants of the Prophet ﷺ, i.e. of the Shī`a of Ali; otherwise, it will be a word which has lost its meaning and been bereft of its dignity through misuse. Thus, tradition has it that Imām Ali ibn Abū Tālib ﷺ saw a group of men at his door and inquired from Qanbar who they were and he answered that they were his Shī`as. On hearing this, Imām Ali ibn Abū Tālib ﷺ had a frown on his forehead and said, "Why are they called Shī`as? They have no sign of Shī`as." Thereupon, Qanbar inquired as to what were the signs of Shī`as and Imām Ali ibn Abū Tālib ﷺ replied: "Their bellies are thin due to hunger, their lips are dry due to thirst and their eyes are bleared through weeping."

preserve it in your minds."



من كلام له عليه السلام قاله للخوارج، و قد خرج إلى معسكرهم، و هم مقيمون على إنكار الحكومة، فقال عليه السلام:

أ كُلُّكُمْ شَهِدَ مَعَنَا صِفِّينَ؟ فَقَالُوا: مِنَّا مَنْ شَهِدَ وَمِنَّا مَنْ لَمْ يَشْهَدْ. قَالَ: فَامْتَازُوا فِرْقَتَيْنِ، فَلْيَكُنْ مَنْ شَهِدَ صِفِّينَ فِرْقَةً وَمَنْ لَمْ يَشْهَدْهَا فِرْقَةً حَتَّى أُكَلِّمَ كُلًّا مِنْكُمْ بِكَلَامِهِ. وَنَادَى النَّاسَ فَقَالَ أَمْسِكُوا عَنِ الْكَلَامِ وَأَنْصِتُوا لِقَوْلِي وَأَقْبِلُوا بِأَفْئِدَتِكُمْ إِلَيَّ، فَمَنْ نَشَدْنَاهُ شَهَادَةً فَلْيَقُلْ بِعِلْمِهِ فِيهَا. ثُمَّ كَلَّمَهُمْ عليه السلام بِكَلَامٍ طَوِيلٍ مِنْ جُمْلَتِهِ أَنْ قَالَ عليه السلام: أ لَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ حِيلَةً وَغِيلَةً وَمَكْراً وَخَدِيعَةً إِخْوَانُنَا وَأَهْلُ دَعْوَتِنَا، اسْتَقَالُونَا وَاسْتَرَاحُوا إِلَى كِتَابِ اللَّهِ سُبْحَانَهُ، فَالرَّأْيُ الْقَبُولُ مِنْهُمْ وَالتَّنْفِيسُ عَنْهُمْ، فَقُلْتُ لَكُمْ هَذَا أَمْرٌ ظَاهِرُهُ إِيمَانٌ وَبَاطِنُهُ عُدْوَانٌ، وَأَوَّلُهُ رَحْمَةٌ وَآخِرُهُ نَدَامَةٌ، فَأَقِيمُوا عَلَى شَأْنِكُمْ وَالْزَمُوا طَرِيقَتَكُمْ وَعَضُّوا عَلَى الْجِهَادِ بَنَوَاجِذِكُمْ وَلَا تَلْتَفِتُوا إِلَى نَاعِقٍ نَعَقَ، إِنْ أُجِيبَ أَضَلَّ وَإِنْ تُرِكَ ذَلَّ، وَقَدْ كَانَتْ هَذِهِ الْفَعْلَةُ وَقَدْ رَأَيْتُكُمْ أَعْطَيْتُمُوهَا. وَاللَّهِ لَئِنْ أَبَيْتُهَا مَا وَجَبَتْ عَلَيَّ فَرِيضَتُهَا، وَلَا حَمَّلَنِي اللَّهُ ذَنْبَهَا وَوَ اللَّهِ إِنْ جِئْتُهَا إِنِّي لَلْمُحِقُّ الَّذِي يُتَّبَعُ، وَإِنَّ الْكِتَابَ لَمَعِي، مَا فَارَقْتُهُ مُذْ صَحِبْتُهُ، فَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ، صلى الله عليه وآله، وَإِنَّ الْقَتْلَ لَيَدُورُ عَلَى الْآبَاءِ وَالْأَبْنَاءِ وَالْإِخْوَانِ وَالْقَرَابَاتِ، فَمَا نَزْدَادُ عَلَى كُلِّ مُصِيبَةٍ وَشِدَّةٍ إِلَّا إِيمَاناً وَمُضِيّاً عَلَى الْحَقِّ وَتَسْلِيماً لِلْأَمْرِ وَصَبْراً عَلَى مَضَضِ الْجِرَاحِ، وَلَكِنَّا إِنَّمَا أَصْبَحْنَا نُقَاتِلُ إِخْوَانَنَا فِي الْإِسْلَامِ عَلَى مَا دَخَلَ فِيهِ مِنَ الزَّيْغِ وَالِاعْوِجَاجِ وَالشُّبْهَةِ وَالتَّأْوِيلِ؛ فَإِذَا طَمِعْنَا فِي خَصْلَةٍ يَلُمُّ اللَّهُ بِهَا شَعَثَنَا وَنَتَدَانَى بِهَا إِلَى الْبَقِيَّةِ فِيمَا بَيْنَنَا، رَغِبْنَا فِيهَا وَأَمْسَكْنَا عَمَّا سِوَاهَا.

Sermon 120

When the Khārijites persisted in their rejection of his authority, Imām Ali ibn Abū Tālib ﷺ went to their camp and addressed them thus:

"Were all of you with us in Siffīn?" They replied that some of them were but some of them were not; therefore, Imām Ali ibn Abū Tālib ﷺ said the following:

"Then you divide yourselves into two groups: One group is of those

who were in Siffin, whereas the other is of those who were not present there, so that I may address each as I see suitable."

Then the Imām ﷺ shouted the following to the people:
"Stop talking and keep quiet to listen to what I say. Turn your hearts to me. Whomsoever we ask for testimony, he should give it according to his knowledge about it."

Then he conversed with them at length. During the conversation, he said the following:
"When they raised the Holy Qur'ān (on top of spears) by way of deceit, craft, pretension and cheating, did you not say that they are our brothers and comrades in accepting Islam? They want us to cease fighting and ask for protection through the Book of Allāh, the Glorified. Our opinion is to agree with them and to end their troubles. Then I said to you, "In this affair, the outer side is faith but the inner side is enmity. Its beginning is pity and end is repentance. Consequently you should stick to your status and remain steadfast on your path. You should press your teeth (to put all your might) in *jihād* and should not pay heed to the shouts of one who shouts[1]. If he is answered, he will mislead, but if he is left (answered), he will be disgraced.

"But when this thing (arbitration) was done, I found out that you agreed to it. By Allāh, if I had refused it, it would not have been obligatory on me. Nor would Allāh have laid its sin on me. And by Allāh, not that I have accepted it, I alone am the rightful person who should be followed, for certainly the Holy Qur'ān is with me. I have never forsaken it since I adopted its companionship. We have been with the Prophet ﷺ in battles wherein those killed were fathers, sons, brothers and relatives of one another. Nevertheless, every trouble and hardship just increased our belief, our treading on the right path, in submission to (the Divine) command and in endurance of the pain of wounds.

"We now have had to fight our brethren in Islam because of their lodging into the Islam misguidance, crookedness, doubts and

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[1]This is a reference to either Mu`āwiyah or `Amr ibn al-`Ās.

(wrong) interpretations. However, if we find any way by which Allāh may gather us together and we may come closer to each other in whatever common issues remain between us, we would accept it and would give up everything else."

Ibn Abul-Hadīd writes that this sermon incorporates three parts which do not fit together because Sayyid ar-Radi selected some parts of Imām Ali ibn Abū Tālib's sermons and did not record other parts. The result is that the continuity of utterance was not maintained. Thus, one part ends at "If he is left unanswered, he would be disgraced", the other at "And endurance at the pain of wound" and the third runs till the end of the sermon.



من كلام له عليه السلام قاله لأصحابه في ساحة الحرب بصفين:

وَأَيُّ امْرِئٍ مِنْكُمْ أَحَسَّ مِنْ نَفْسِهِ رَبَاطَةَ جَأْشٍ عِنْدَ اللِّقَاءِ وَرَأَى مِنْ أَحَدٍ مِنْ إِخْوَانِهِ فَشَلًا فَلْيَذُبَّ عَنْ أَخِيهِ بِفَضْلِ نَجْدَتِهِ الَّتِي فُضِّلَ بِهَا عَلَيْهِ كَمَا يَذُبُّ عَنْ نَفْسِهِ فَلَوْ شَاءَ اللَّهُ لَجَعَلَهُ مِثْلَهُ إِنَّ الْمَوْتَ طَالِبٌ حَثِيثٌ لَا يَفُوتُهُ الْمُقِيمُ وَلَا يُعْجِزُهُ الْهَارِبُ إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ وَالَّذِي نَفْسُ ابْنِ أَبِي طَالِبٍ بِيَدِهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى الْفِرَاشِ فِي غَيْرِ طَاعَةِ اللَّهِ وَكَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكِشُّونَ كَشِيشَ الضِّبَابِ لَا تَأْخُذُونَ حَقًّا وَلَا تَمْنَعُونَ ضَيْمًا قَدْ خُلِّيتُمْ وَالطَّرِيقَ فَالنَّجَاةُ لِلْمُقْتَحِمِ وَالْهَلَكَةُ لِلْمُتَلَوِّمِ.

Sermon 121

Speech of Imām Ali ibn Abū Tālib (A) to his followers on the Battlefield of Siffīn about providing a moral support for the weak and the low-spirited during the fighting:

"Whoever among you feels the spirit of heart during the deed and finds any of his comrades feeling disheartened should protect him (from the enemy) just as he would do for himself because of the superiority which he enjoys over the other. If Allāh will s, He will make the former also like him. Certainly death is a quick seeker. Neither does the steadfast escape it, nor can the one who runs away

defy it. The best death is to be killed. By Allāh in Whose hand (power) the life of the son of Abū Tālib lies, certainly a thousand strikes of the sword on me are easier to me than a death in bed which is not in obedience to Allāh."

Part of the same sermon:

"It is as if I see you uttering voices like the rustling sound of lizards! You do not seek your own claims, nor do you defend yourselves against oppression. You have been let free on the path. He who rushes (into the battle) achieves salvation, while he who lags behind, hesitating, is annihilated."



من كلام له عليه السلام في حث أصحابه على القتال:

فَقَدِّمُوا الدَّارِعَ وَأَخِّرُوا الْحَاسِرَ وَعَضُّوا عَلَى الْأَضْرَاسِ فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الْهَامِ وَالْتَوُوا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمْوَرُ لِلْأَسِنَّةِ وَغُضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَأْشِ وَأَسْكَنُ لِلْقُلُوبِ وَأَمِيتُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرَدُ لِلْفَشَلِ وَرَايَتَكُمْ فَلَا تُمِيلُوهَا وَلَا تُخِلُّوهَا وَلَا تَجْعَلُوهَا إِلَّا بِأَيْدِي شُجْعَانِكُمْ وَالْمَانِعِينَ الذِّمَارَ مِنْكُمْ فَإِنَّ الصَّابِرِينَ عَلَى نُزُولِ الْحَقَائِقِ هُمُ الَّذِينَ يَحُفُّونَ بِرَايَاتِهِمْ وَيَكْتَنِفُونَهَا حِفَافَيْهَا وَوَرَاءَهَا وَأَمَامَهَا لَا يَتَأَخَّرُونَ عَنْهَا فَيُسْلِمُوهَا وَلَا يَتَقَدَّمُونَ عَلَيْهَا فَيُفْرِدُوهَا أَجْزَأَ امْرُؤٌ قِرْنَهُ وَآسَى أَخَاهُ بِنَفْسِهِ وَلَمْ يَكِلْ قِرْنَهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ قِرْنُهُ وَقِرْنُ أَخِيهِ وَايْمُ اللَّهِ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ الْعَاجِلَةِ لَا تَسْلَمُوا مِنْ سَيْفِ الْآخِرَةِ وَأَنْتُمْ لَهَامِيمُ الْعَرَبِ وَالسَّنَامُ الْأَعْظَمُ إِنَّ فِي الْفِرَارِ مَوْجِدَةَ اللَّهِ وَالذُّلَّ اللَّازِمَ وَالْعَارَ الْبَاقِيَ وَإِنَّ الْفَارَّ لَغَيْرُ مَزِيدٍ فِي عُمُرِهِ وَلَا مَحْجُوزٍ بَيْنَهُ وَبَيْنَ يَوْمِهِ مَنِ الرَّائِحُ إِلَى اللَّهِ كَالظَّمْآنِ يَرِدُ الْمَاءَ الْجَنَّةُ تَحْتَ أَطْرَافِ الْعَوَالِي الْيَوْمَ تُبْلَى الْأَخْبَارُ وَاللَّهِ لَأَنَا أَشْوَقُ إِلَى لِقَائِهِمْ مِنْهُمْ إِلَى دِيَارِهِمْ اللَّهُمَّ فَإِنْ رَدُّوا الْحَقَّ فَافْضُضْ جَمَاعَتَهُمْ وَشَتِّتْ كَلِمَتَهُمْ وَأَبْسِلْهُمْ بِخَطَايَاهُمْ إِنَّهُمْ لَنْ يَزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنٍ دِرَاكٍ يَخْرُجُ مِنْهُمُ النَّسِيمُ وَضَرْبٍ يَفْلِقُ الْهَامَ وَيُطِيحُ الْعِظَامَ وَيُنْدِرُ السَّوَاعِدَ وَالْأَقْدَامَ وَحَتَّى يُرْمَوْا بِالْمَنَاسِرِ تَتْبَعُهَا الْمَنَاسِرُ وَيُرْجَمُوا بِالْكَتَائِبِ تَقْفُوهَا الْحَلَائِبُ وَحَتَّى يُجَرَّ بِبِلَادِهِمُ الْخَمِيسُ يَتْلُوهُ الْخَمِيسُ وَحَتَّى تَدْعَقَ الْخُيُولُ فِي نَوَاحِرِ أَرْضِهِمْ وَبِأَعْنَانِ مَسَارِبِهِمْ وَمَسَارِحِهِمْ.

قال السيد الشريف: أقول الدعق الدق أي تدق الخيول بحوافرها أرضهم و نواحر أرضهم متقابلاتها، و يقال منازل بني فلان تتناحر أي تتقابل.

Sermon 122
Exhorting his followers to fight:

"Place men with shields in the forefront, and keep those without shields. Grit your teeth because this will make the swords skip off the skull, and dodge on the sides of the spears, for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because this will keep off spiritlessness.

"Do not let your banner bend, nor should you leave it alone. Do not give it to anyone except to the brave and the defenders of honor among you because they alone endure troubles; they surround the banners and encircle them on both sides, their rear and their front. They do not separate from them lest they should give them up (to the enemy). They do not go ahead of them lest they should leave them alone. Everyone should deal with his adversary and also help his comrade with his own life. Nobody should leave the adversary to deal with his comrade lest both his own adversary and his comrade may join ranks against him.

"By Allāh! Even if you run away from the sword today, you will not remain safe from the sword in the Hereafter. You are the foremost among the Arabs, their greatest figures. Certainly in running away there is the wrath of Allāh, an unceasing disgrace and a lasting shame. And certainly running away does not lengthen one's life, nor does anything come to intervene between him and his day (of death). Who is there to go to Allāh like the thirsty going to the water? Paradise lies under the edges of spears. Today, reputations (of warriors' valor) will be tested.

"By Allāh! I am more eager to meet them (in combat) than they are for (returning to) their houses. O Lord! If they reject the truth, disperse their group, divide their words (opinion) and destroy them on account of their sins.

"They would not budge from their stance till the continuous striking of spears causes piercing (of wounds) through which wind may pass. And the hitting of swords cuts through the skulls, cleaves bones and

breaks forearms and legs, till they are attacked by contingent after contingent and assaulted by detachments which are followed by reserves for support, till their cities are continuously assailed by one force after another, till horses trample even the extreme ends of the lands, the tracks of their beasts and meadows."

Sayyid ar-Radi says the following: "*Add-da'q* means trampling, e.g. *ataduqqul-khuyulu bihawafiriha ardahum* (the horses trample the ground with their hoofs). *Anawahini ardihim* means lands opposite each other. It is said, *amanazilu bani fulanin tatanaharu*, meaning: The houses of so-and-so face each other."

Imām Ali ibn Abū Tālib ﷺ delivered this sermon on the occasion of the Battle of Siffin. This battle was fought in the year 37 A.H./657 A.D. between Imām Ali ibn Abū Tālib ﷺ and the self-imposed ruler of Syria, Mu`āwiyah ibn Abū Sufyān ibn Harb, for the so-called avenging the killing of caliph `Othmān. But in reality it was nothing more than Mu`āwiyah declaring himself as the autonomous ruler of Syria after having been appointed by caliph `Omar ibn al-Khattāb as its provincial governor. He was unwilling to lose that status by swearing the oath of allegiance to Imām Ali ibn Abū Tālib ﷺ. He wanted to keep his authority intact by exploiting the incident of caliph `Othmān being killed. Subsequent events proved that after securing his authority, Mu`āwiyah did not take any practical step whatsoever to avenge `Othmān's blood. And he never spoke, not even a word, about the killers of `Othmān, nor did he do anything to them.

From the first day, Imām Ali ibn Abū Tālib ﷺ realized that that was inevitable. It was still necessary to exhaust all pleas; therefore, on Monday the 12th of Rajab, 36 A.H./July 15 (according to the Julian calendar or the 22nd according to the Gregorian calendar), 656 A.D., Imām Ali ibn Abū Tālib ﷺ returned to Kūfa after the Battle of Jamal. He sent Jarīr ibn Abdullāh al-Bajali with a letter to Mu`āwiyah in Damascus. In it, the Imām ﷺ wrote saying that the Muhājirūn and the Ansār had sworn allegiance to him, and that he (Mu`āwiyah), too, should first swear his oath of allegiance and thereafter place the case of `Othmān's killing before him so that he

would pass his verdict thereon according to the Holy Qur'ān and the Sunnah. But Mu`āwiyah kept Jarīr there after making several excuses. Having consulted `Amr ibn al-`Ās, Mu`āwiyah declared his mutiny, using the killing of `Othmān as an excuse. With help from important personalities in Syria, he convinced the ignorant people there that the liability for `Othmān's life lay on Ali ﷺ and that he, with his conduct, had encouraged the besiegers and had given them protection. Meanwhile, he hung `Othmān's blood-stained shirt and the amputated fingers of his wife, Nā'ila daughter of al-Farafisah, on the pulpit in the Central Mosque of Damascus around which seventy thousand Syrians cried and swore the pledge to avenge `Othmān's blood. When Mu`āwiyah had roused the feelings of the Syrians to such an extent that they were determined to lay down their lives and be killed, he secured their oath of allegiance for the cause of avenging `Othmān's blood and kept himself busy making preparations for the battle. Thereafter, he demonstrated all this to Jarīr then sent him back mortified.

When Imām Ali ibn Abū Tālib ﷺ learned of these matters through Jarīr ibn Abdullāh al-Bajali, he had to rise against Mu`āwiyah, ordering Mālik ibn Habīb al-Yarbu`i to mobilize their forces in the valley of An-Nukhayla. Consequently, people from the suburbs of Kūfa began arriving there in large numbers, till they exceeded eighty thousand. First of all, Imām Ali ibn Abū Tālib ﷺ sent a vanguard contingent, eight thousand strong, under the command of Ziyād ibn an-Nadr al-Hārithi and another of four thousand strong under Shūrayh ibn Hāni al-Hārithi towards Syria. After the departure of this vanguard contingent, he himself set out for Syria at the head of the remaining army on Wednesday the 5th of Shawwal. When he was outside Kūfa's boundary, he offered *zuhr* (noon) prayers. After staying at Dayr Abū Mūsa, Nahr (river) Nars, Quba't Qubbin, Babil (Babylon), Dayr Ka`b, Kerbala', Sabat, Bahurasini, al-Anbār and Jazira, he arrived at ar-Riqqa. The people of this place were supporters of `Othmān. At this very place, Simak ibn Makhtamah al-Assadi was posting eight hundred men. These people had left Kūfa to join Mu`āwiyah after deserting Imām Ali ibn Abū Tālib ﷺ. When they saw Imām Ali ibn Abū Tālib's force, they dismantled the bridge over the Euphrates River so that the Imām's army should not

cross over to the other side. But at the threats of Mālik ibn al-Hārith al-Ashtar an-Nakh`i, they were frightened. After consultations among themselves, they reassembled the bridge and Imām Ali ibn Abū Tālib عليه السلام passed over it with his army. When he alighted on the other bank of the river, he saw that Ziyād and Shūrayh were also camped there along with their men since both of them had adopted the land route. When, on reaching here, they found that Mu`āwiyah was advancing with his armies towards the Euphrates, and thinking that they would not be able to face him, they stopped there waiting for Imām Ali ibn Abū Tālib عليه السلام. When they gave their reason for stopping there, Imām Ali ibn Abū Tālib عليه السلام accepted their plea and sent them forward. When they reached Sūrat ar-Rum, they found out that Abul-A`war al-Salami was camping there with his army. Both of them informed Imām Ali ibn Abū Tālib عليه السلام of this, whereupon he dispatched Mālik ibn al-Hārith al-Ashtar an-Nakh`i in their wake as the officer-in-command, cautioning him not to initiate the fighting but to try to counsel them and appraise them of the correct status as much as possible. Thus, on reaching there, Mālik al-Ashtar camped a little distance away. Fighting could have commenced any moment, but he did not provoke the other side, nor did he take any step by which fighting could have commenced. But Abul-A`war suddenly attacked them at night, whereupon they took their swords out and prepared to repulse them. Clashes between the two sides went on for sometime, but in the end, taking advantage of the darkness of the night, Abul-A`war fled away. Since fighting had already commenced, soon after the appearance of dawn, an Iraqi commander, namely Hāshim ibn `Utbah al-Mirqal az-Zuhri, took his position in the battlefield. From the other side, also a contingent came to face him and the flames of fighting rose. At last, Mālik al-Ashtar challenged Abul-A`war to fight him, but he did not dare to face him. Towards the evening, Mālik al-Ashtar went onward with his men. The next day, Imām Ali ibn Abū Tālib عليه السلام reached there with his force and set off for Siffin with the vanguard contingent and other forces. Mu`āwiyah had already reached there and had set up his bases. He had also placed a guard on the Euphrates and had occupied it. On reaching there, Imām Ali ibn Abū Tālib عليه السلام sent him word to remove the guards from the Euphrates, but he refused, whereupon the Iraqis took out their swords and in a courageous

attack seized control of access to the Euphrates. When this stage was over, Imām Ali ibn Abū Tālib ﷺ sent Bashir ibn `Amr al-Ansāri, Sa`īd ibn Qays al-Hamdani and Shabath ibn Rab`i at-Tamīmi to Mu`āwiyah to apprise him of the consequences of war and to make him agree to a settlement and to swear the oath of allegiance. But his relay was that they could not by any means let `Othmān's blood remain neglected and that now the sword alone would arbitrate between them. Consequently, in the month of Dhul-Hijja 36 A.H./June of 656 A.D., both parties decided on war, and warriors from each side came out to the field to face their adversaries. Those who entered the battlefield from Imām Ali ibn Abū Tālib's side were: Hijr ibn `Adiy al-Kindi, Shabath ibn Rab`i at-Tamīmi, Khālid ibn al-Mu`Ammār, Ziyād ibn an-Nadr al-Hārithi, Ziyād ibn Khasafah at-Taymi, Sa`īd ibn Qays al-Hamdani, Qays ibn Sa`d al-Ansāri and Mālik ibn al-Hārith al-Ashtar an-Nakh`i. From the Syrian side, there were these men: `Abd ar-Rahmān ibn Khālid ibn al-Walīd al-Makhzūmi, Abul-A`war al-Salami, Habīb ibn Maslamah al-Fihri, Abdullāh ibn Dhul-Kala` al-Himyari, `Ubaydullāh ibn `Omar ibn al-Khattāb, Shurahbil ibn Simt al-Kindi and Hamzah ibn Mālik al-Hamdani. When the month of Dhul-Hijja came to end, the fighting had to be stopped for Muharram, but from the 1st of Safar, fighting was resumed. Both parties arrayed themselves facing each other, equipped with swords, spears and other weapons. On Imām Ali ibn Abū Tālib's side, Mālik al-Ashtar was in command of the horsemen and `Ammār ibn Yāsir of the foot soldiers of Kūfa, while Sahl ibn Hanīf al-Ansāri was in command of the horsemen and Qays ibn Sa`d of the foot soldiers of Basra. The banner of the army was given to Hāshim ibn `Utbah. In the Syrian army, over the right hand contingent, Ibn Dhul-Kala` was in command, while on the left hand contingent, Habīb ibn Maslamah was. On the horsemen, `Amr ibn al-`Ās was in command, and on foot soldiers ad- Dahhāk ibn Qays al-Fihri was.

On the first day, Mālik ibn al-Ashtar entered the battlefield with his men, and from the other side, Habīb ibn Maslamah came out with his men to face him. Both sides started a fierce battle. Throughout the day, swords clashed with swords and spears with spears.

The next day, Hāshim ibn `Utbah came out with Ali's army, and

from the other side, Abul-A`war with his footmen came to face him. When the two armies approached each other, horsemen fell on horsemen and footmen on footmen. They kept attacking each other, enduring with a great patience and steadfastness.

On the third day, `Ammār ibn Yāsir and Ziyād ibn an-Nadr came out with horsemen and foot soldiers. From the other side, `Amr ibn al-`Ās came forward with a large force. Ziyād attacked the horsemen of the opposite side and Mālik al-Ashtar attacked the foot soldiers so furiously that the enemy's men lost ground and, failing to resist, they returned to their camps.

On the fourth day, Muhammed ibn al-Hanafiyya appeared on the battlefield with his men. From the other side, `Ubaydullāh ibn `Omar came forward with the Syrian army. Both armies had a serious encounter.

On the fifth day, Abdullāh ibn Abbās came forward, and from the other side, al-Walīd ibn Uqba ibn Abū Mu`it came to face him. Abdullāh ibn Abbās carried the assaults with great steadfastness and courage, giving such a brave fight that the enemy left the field retreating.

On the sixth day, Qays ibn Sa`d al-Ansāri came forward with his army. In order to face him, Ibn Dhul-Kala` came out with his contingent. A fierce fighting ensued. At every step, bodies were seen falling and blood flowing like streams. At last, the darkness of the night separated the two armies.

On the seventh day, Mālik al-Ashtar came out. In order to face him, Habīb ibn Maslamah came forward with his men, and fighting raged till *zuhr* (noon).

On the eighth day, Imām Ali ibn Abū Tālib ﵇ himself came out with the army and made such an assault that the entire battlefield quaked. Piercing through the ranks and warding off shots of arrows and spears, he came and stood between both lines. Then he challenged Mu`āwiyah to a duel, whereupon the latter, along with

`Amr ibn al-`Ās, came a bit closer. Imām Ali ibn Abū Tālib ﷺ said to him: "`Amr! Come out and face me. Let whoever kills the other be the ruler," whereupon `Amr ibn al-`Ās said to Mu`āwiyah, "Ali is right. Gather a little courage and face him." Mu`āwiyah replied, "I am not prepared to waste my life at your taunting." Having said this much, he swallowed his pride and pulled his horse back. When Imām Ali ibn Abū Tālib ﷺ saw him retreating, he smiled and returned, too.

The courage with which Imām Ali ibn Abū Tālib ﷺ led the attacks in Siffīn can only be called the performer of miraculous feats. Thus, whenever he came out challenging in the battlefield, the enemy lines were dispersed into utter disarray and confusion, even courageous combatants hesitated to challenge him. That is why on a number of occasions, he came onto the battlefield disguised so the enemy would not recognize him, and perhaps someone would be prepared to engage him personally. Once, Arar ibn Adham came from the other side to engage challenge al-Abbās ibn Rabī`ah al-Hārith ibn Abdul-Muttalib. They remained engaged but neither could defeat the other until al-Abbās happened to see that a link of his adversary's amour was loose. With a swift stroke, he entangled the point of his sword in it then, with a quick jerk, he cut through a few more links. Then, with a true aim, he dealt such a blow that his sword went straight into his adversary's bosom. Seeing this, people raised the call of *takbīr*. Mu`āwiyah was startled at this noise. On coming to know that Arar ibn Adham was slain, he was very much disturbed and shouted if there was anyone to take revenge for Arar ibn Adham and kill al-Abbās. Al-Abbās came to Imām Ali ibn Abū Tālib ﷺ to seek permission. Imām Ali ibn Abū Tālib ﷺ kept him. He himself put on al-Abbās's outfit and rode on al-Abbās's horse. Disguised thus, the Imām ﷺ entered the battlefield. Taking him to be al-Abbās, the LaKhamīs said the following: "So you have got your chief's permission." In reply, Imām Ali ibn Abū Tālib ﷺ recited the following Qur'ānic verse:

﴿ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ ﴾

Permission (to fight is) granted to those on whom war is made

(incumbent), for they have been oppressed and verily, to help them, Allāh is Most Potent. (Qur'ān, 22:39)

A man came out from the other side shouting like an elephant. He ran amok and assaulted Imām Ali ibn Abū Tālib ﷺ. But the Imām avoided the blow then gave such a clean cut with his sword to the other's back that the man was split into two halves. People thought the blow had missed, but when his horse jumped, his two separate parts fell on the ground... After him, another man came out, but he, too, was finished in the twinkling of an eye. Imām Ali ibn Abū Tālib ﷺ challenged others, but from the strokes of his sword, the enemy came to know that it was Imām Ali ibn Abū Tālib ﷺ dressing himself in the outfit of al-Abbās; therefore, none dared to face him.

On the ninth day, the right wing was under the command of Abdullāh ibn Budayi and the left wing was under that of Abdullāh ibn Abbās. In the center was Imām Ali ibn Abū Tālib ﷺ himself. On the enemy side, Habīb ibn Maslamah commanded the Syrian army. When both lines had come face-to-face with each other, the valiant soldiers drew out their swords and pounced on one another like ferocious lions; fighting raged on all sides. The banner of the right wing of Imām Ali ibn Abū Tālib's army was revolving in the hands of Banū Hamdan. Whenever anyone of them fell martyred, someone else would pick up the banner. First of all, Kurayb ibn Shūrayh raised the banner, on his fall Shurahbil ibn Shūrayh took it up, then Marthad ibn Shūrayh, then Hubayrah ibn Shūrayh then Yarim ibn Shūrayh, then Sumayr ibn Shūrayh. After the killing of all these six brothers, the banner was taken up by Sufyān, then Abd, then Kurayb, the three sons of Zaid who were all martyred. After that, the banner was raised by two brothers (sons) of Bashir, namely `Umayr and al-Hārith. When they, too, were martyred, Wahab ibn Kurayb took up the banner. On this day, the enemy's greater attention was on the right wing. Its assaults were so fierce that the men lost ground and began to retreat from the battlefield. Only three hundred men remained with the Officer-in-Command, Abdullāh ibn Budayl. On seeing this, Imām Ali ibn Abū Tālib ﷺ asked Mālik al-Ashtar to call them back and challenge them as to where they were fleeing to. If their days are over, they cannot avoid death by running

On the tenth day, Imām Ali ibn Abū Tālib's men demonstrated the same high morale. On the right wing, Mālik al-Ashtar held the command, and on the left wing Abdullāh ibn Abbās did. Assaults went on like the assaults of new soldiers. Signs of defeat appeared on the Syrians who were about to leave the battlefield and run away when five hundred copies of the Holy Qur'āns were raised on spears in order to change the entire fate of the battle. Moving swords stopped, the weapon of deceit was successful, and the way was clear for wrong to hold its sway. In this battle, forty-five thousand Syrians were killed, while twenty-five thousand Iraqis fell as martyrs as we read in *Kitāb Siffīn* by Nasr ibn Muzahim al-Minqari [d. 212 A.H./827 A.D.] and on pp. 3256-3349, Vol. 1 of al-Tabari's *Tārīkh*.



من كلام له عليه السلام في التحكيم، و ذلك بعد سماعه لأمر الحكَمَين:

إنَّا لمْ نُحَكِّمِ الرِّجَالَ وَإنَّمَا حَكَّمْنَا القُرْآنَ هَذَا القُرْآنُ إنَّمَا هُوَ خَطٌّ مَسطورٌ بَيْنَ الدَّفَّتَيْنِ لَا يَنْطِقُ بِلِسَانٍ وَلَا بُدَّ لَهُ مِنْ تَرْجُمَانٍ وَإنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ وَلَمَّا دَعَانَا القَوْمُ إلى أنْ نُحَكِّمَ بَيْنَنَا القُرْآنَ لَمْ نَكُنِ الفَرِيقَ المُتَوَلِّيَ عَنْ كِتَابِ اللَّهِ سُبْحَانَهُ وَتَعَالى وَقَدْ قَالَ اللَّهُ سُبْحَانَهُ فَإنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إلى اللَّهِ وَالرَّسُولِ فَرَدُّهُ إلى اللَّهِ أنْ نَحْكُمَ بِكِتَابِهِ وَرَدُّهُ إلى الرَّسُولِ أنْ نَأْخُذَ بِسُنَّتِهِ فَإذَا حُكِمَ بِالصِّدْقِ فِي كِتَابِ اللَّهِ فَنَحْنُ أحَقُّ النَّاسِ بِهِ وَإنْ حُكِمَ بِسُنَّةِ رَسُولِ اللَّهِ صلى الله عليه وآله فَنَحْنُ أحَقُّ النَّاسِ وَأوْلَاهُمْ بِهَا وَأمَّا قَوْلُكُمْ لِمَ جَعَلْتَ بَيْنَكَ وَبَيْنَهُمْ أجَلًا فِي التَّحْكِيمِ فَإنَّمَا فَعَلْتُ ذَلِكَ لِيَتَبَيَّنَ الجَاهِلُ وَيَتَثَبَّتَ العَالِمُ وَلَعَلَّ اللَّهَ أنْ يُصْلِحَ فِي هَذِهِ الهُدْنَةِ أمْرَ هَذِهِ الأمَّةِ وَلَا تُؤْخَذَ بِأكْظَامِهَا فَتَعْجَلَ عَنْ تَبَيُّنِ الحَقِّ وَتَنْقَادَ لِأوَّلِ الغَيِّ إنَّ أفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ العَمَلُ بِالحَقِّ أحَبَّ إلَيْهِ وَإنْ نَقَصَهُ وَكَرَثَهُ مِنَ البَاطِلِ وَإنْ جَرَّ إلَيْهِ فَائِدَةً وَزَادَهُ فَأيْنَ يُتَاهُ بِكُمْ وَمِنْ أيْنَ أُتِيتُمْ اسْتَعِدُّوا لِلْمَسِيرِ إلى قَوْمٍ حَيَارَى عَنِ الحَقِّ لَا يُبْصِرُونَهُ وَمُوزَعِينَ بِالجَوْرِ لَا يَعْدِلُونَ بِهِ جُفَاةٍ عَنِ الكِتَابِ نُكُبٍ عَنِ الطَّرِيقِ مَا أنْتُمْ بِوَثِيقَةٍ يُعْلَقُ بِهَا وَلَا زَوَافِرِ عِزٍّ يُعْتَصَمُ إلَيْهَا لَبِئْسَ حُشَّاشُ نَارِ الحَرْبِ أنْتُمْ أُفٍّ لَكُمْ لَقَدْ لَقِيتُ مِنْكُمْ بَرْحًا يَوْمًا أُنَادِيكُمْ وَيَوْمًا أُنَاجِيكُمْ فَلَا أحْرَارُ صِدْقٍ عِنْدَ النِّدَاءِ وَلَا إخْوَانُ ثِقَةٍ عِنْدَ النَّجَاءِ.

Sermon 123

A statement which he عليه السلام made about arbitration after having heard what both arbitrators had decided:

"We did not name people arbitrators, but we named the Holy Qur'ān as the Arbitrator. The Holy Qur'ān is a book covered by two flaps. It does not speak. It should, therefore, necessarily have an interpreter. Men alone can be such interpreters. When these people invited us to name the Holy Qur'ān as the arbitrator between us, we could not be the party that turns away from the Book of Allāh, since Allāh has said the following:

﴿ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴾

If you dispute about anything, refer it to Allāh and to the Prophet. (Qur'ān, 4:59)

"Reference to Allāh means that we should decide according to the Holy Qur'ān, while reference to the Prophet ﷺ means that we follow his Sunnah. Now, therefore, if arbitration were truly done through the Book of Allāh (Holy Qur'ān), we would be the most rightful of all people for the caliphate. Or, if it were done according to the Sunnah of the Holy Prophet ﷺ, we would be the most preferable of them.

"Concerning your point why I allowed a time lapse between myself and them with regard to the 'arbitration', I did so in order that the ignorant folks may find out (the truth), and one who already knows may hold with it firmly. Possibly Allāh may, as a result of this peace, improve the condition of these people, and they would not be caught by the throats and would not, before indication of the right, fall into rebellion as before. Certainly the best man before Allāh is he who most loves to act according to what is right, even though it may cause him hardship and grief, rather than according to wrongdoing, even though it may give him benefit and plenty.

"So, where are you being misled, and from where have you been brought (to this status)? Be prepared to march to the people who

have deviated from the right course but do not see it, have been entangled in wrongdoing but are not corrected. They are away from the Book and have turned away from the (right) course. You are not trustworthy to rely on, nor are you holders of honor to be adhered to. You are very bad in kindling the fire of fighting. Woe unto you! I had to bear a lot of worries from you. Some days, I call on you (to perform *jihād*), and some days I speak to you in confidence. You are neither truly free men at the time of call, nor are you trustworthy brothers at the time of speaking in confidence."



من كلام له عليه السلام لما عُوتب على التسوية في العطاء:

أ تأمُرُونّي أنْ أطلبَ النَّصرَ بالجَوْر فِيمَنْ وُلّيتُ عَلَيْهِ؟ وَاللّهِ لا أطورُ بِهِ مَا سَمَرَ سَمِيرٌ وَمَا أمَّ نَجْمٌ فِي السَّمَاءِ نَجْماً. لوْ كَانَ المَالُ لِي لسَوَّيْتُ بَيْنَهُمْ، فَكَيْفَ وَإنَّمَا المَالُ مَالُ اللّهِ؟ ألا وَإنَّ إعْطاءَ المَال فِي غَيْر حَقِّهِ تَبْذِيرٌ وَإسْرَافٌ، وَهُوَ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيا وَيَضَعُهُ فِي الآخِرَةِ، وَيُكْرِمُهُ فِي النَّاس وَيُهِينُهُ عِنْدَ اللّهِ، وَلَمْ يَضَعِ امْرُؤٌ مَالَهُ فِي غَيْرِ حَقِّهِ، وَلا عِنْدَ غَيْرِ أهْلِهِ، إلّا حَرَمَهُ اللّهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِ وُدُّهُمْ، فَإنْ زَلَّتْ بِهِ النَّعْلُ يَوْماً فاحْتَاجَ إلَى مَعُونَتِهِمْ، فَشَرُّ خَلِيلٍ وَألأمُ خَدِين.

Sermon 124

When Imām Ali ibn Abū Tālib ﷺ was spoken ill of for showing equality in the distribution (of shares from *baytul-māl*, the Muslims' public treasury), he said the following:

"Do you command me to seek support by oppressing those over whom I have been placed? By Allāh, I would not do so as long as the world goes on and as long as one star leads another in the sky. Even if it were my property, I would have distributed it equally among them; then, why not so when the property is that of Allāh? Beware; certainly giving wealth away without any right is a wasteful and lavish deed. It raises its doer in this world but lowers him in the

Hereafter. It honors him before people but disgraces him with Allāh. If a man gives his property away to those who have no right for it or who do not deserve it, Allāh deprives him of their gratefulness, and their love, too, would be for others. Then if he falls on bad days and needs their help, they would prove to be the worst comrades and most ignoble friends."



من كلام له عليه السلام وفيه يبين بعض أحكام الدين ويكشف للخوارج الشبهة وينقض حكم الحكمين:

فَإِنْ أَبَيْتُمْ إِلَّا أَنْ تَزْعُمُوا أَنِّي أَخْطَأْتُ وَضَلَلْتُ فَلِمَ تُضَلِّلُونَ عَامَّةَ أُمَّةِ مُحَمَّدٍ صلى الله عليه وآله بِضَلَالِي وَتَأْخُذُونَهُمْ بِخَطَئِي وَتُكَفِّرُونَهُمْ بِذُنُوبِي سُيُوفُكُمْ عَلَى عَوَاتِقِكُمْ تَضَعُونَهَا مَوَاضِعَ الْبُرْءِ وَالسُّقْمِ وَتَخْلِطُونَ مَنْ أَذْنَبَ بِمَنْ لَمْ يُذْنِبْ وَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وآله رَجَمَ الزَّانِيَ الْمُحْصَنَ ثُمَّ صَلَّى عَلَيْهِ ثُمَّ وَرَّثَهُ أَهْلَهُ وَقَتَلَ الْقَاتِلَ وَوَرَّثَ مِيرَاثَهُ أَهْلَهُ وَقَطَعَ السَّارِقَ وَجَلَدَ الزَّانِيَ غَيْرَ الْمُحْصَنِ ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْفَيْءِ وَنَكَحَا الْمُسْلِمَاتِ فَأَخَذَهُمْ رَسُولُ اللَّهِ صلى الله عليه وآله بِذُنُوبِهِمْ وَأَقَامَ حَقَّ اللَّهِ فِيهِمْ وَلَمْ يَمْنَعْهُمْ سَهْمَهُمْ مِنَ الْإِسْلَامِ وَلَمْ يُخْرِجْ أَسْمَاءَهُمْ مِنْ بَيْنِ أَهْلِهِ ثُمَّ أَنْتُمْ شِرَارُ النَّاسِ وَمَنْ رَمَى بِهِ الشَّيْطَانُ مَرَامِيَهُ وَضَرَبَ بِهِ تِيهَهُ وَسَيَهْلِكُ فِيَّ صِنْفَانِ مُحِبٌّ مُفْرِطٌ يَذْهَبُ بِهِ الْحُبُّ إِلَى غَيْرِ الْحَقِّ وَمُبْغِضٌ مُفْرِطٌ يَذْهَبُ بِهِ الْبُغْضُ إِلَى غَيْرِ الْحَقِّ وَخَيْرُ النَّاسِ فِيَّ حَالًا النَّمَطُ الْأَوْسَطُ فَالْزَمُوهُ وَالْزَمُوا السَّوَادَ الْأَعْظَمَ فَإِنَّ يَدَ اللَّهِ مَعَ الْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلذِّئْبِ أَلَا مَنْ دَعَا إِلَى هَذَا الشِّعَارِ فَاقْتُلُوهُ وَلَوْ كَانَ تَحْتَ عِمَامَتِي هَذِهِ فَإِنَّمَا حُكِّمَ الْحَكَمَانِ لِيُحْيِيَا مَا أَحْيَا الْقُرْآنُ وَيُمِيتَا مَا أَمَاتَ الْقُرْآنُ وَإِحْيَاؤُهُ الِاجْتِمَاعُ عَلَيْهِ وَإِمَاتَتُهُ الِافْتِرَاقُ عَنْهُ فَإِنْ جَرَّنَا الْقُرْآنُ إِلَيْهِمْ اتَّبَعْنَاهُمْ وَإِنْ جَرَّهُمْ إِلَيْنَا اتَّبَعُونَا فَلَمْ آتِ لَا أَبَا لَكُمْ بُجْراً وَلَا خَتَلْتُكُمْ عَنْ أَمْرِكُمْ وَلَا لَبَّسْتُهُ عَلَيْكُمْ إِنَّمَا اجْتَمَعَ رَأْيُ مَلَئِكُمْ عَلَى اخْتِيَارِ رَجُلَيْنِ أَخَذْنَا عَلَيْهِمَا أَلَّا يَتَعَدَّيَا الْقُرْآنَ فَتَاهَا عَنْهُ وَتَرَكَا الْحَقَّ وَهُمَا يُبْصِرَانِهِ وَكَانَ الْجَوْرُ هَوَاهُمَا فَمَضَيَا عَلَيْهِ وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا فِي الْحُكُومَةِ بِالْعَدْلِ وَالصَّمْدِ لِلْحَقِّ سُوءَ رَأْيِهِمَا وَجَوْرَ حُكْمِهِمَا.

Sermon 125

An excerpt from a statement which he made in which he explains some religious rulings, showing the Khārijites where doubts lied and refuting the ruling of both arbitrators:

"If you do not stop believing that I have gone wrong and have been

misled, why do you consider that the common men among the followers of Prophet Muhammed ﷺ have gone astray like me and accuse them of my wrong, holding them as unbelievers on account of my sins? You are holding your swords on your shoulders and are using them right and wrong. You are confusing those who have committed sins with those who have not. You know that the Prophet ﷺ stoned a protected (married) adulterer, then he performed the burial prayers for him and allowed his successors to inherit him. He amputated (the hand of) the thief and whipped the unprotected (unmarried) adulterer, but thereafter allowed their shares from the booty, and they even married Muslim women. Thus, the Prophet ﷺ took them to ask for their sins and also abided by Allāh's commands about them. He did not deprive them of their rights which Islam guarantees, nor did he remove their names from among the creed's followers.

"Certainly you are the most evil of all persons and are those whom Satan has put on his lines and thrown out into his wayless land. With regard to me, two categories of people will be ruined, namely he who loves me too much, and the hatred which takes one away from rightfulness. The best man with regard to me is he who is on the middle course. So be with him and be with the great majority (of Muslims) because Allāh's hand (of protection) is on keeping unity. You should beware of division because the one isolated from the group is (a prey) to Satan just as the one isolated from the flock of sheep is (a prey) to the wolf.

"Beware! Whoever invites to this course, kill him, even though he may be under this headband of mine. Certainly the two arbitrators were appointed to revive what the Holy Qur'ān revives and to destroy what the Holy Qur'ān destroys. Revival means to unite on it (in a matter), and destruction means to divide on a matter. If the Holy Qur'ān drives us to them, we should follow them, and if it drives them to us, they should follow up. May you have no father! (Woe to you), I did not cause you any misfortune, nor have I deceived you in any matter, nor created any confusion. Your own group had unanimously opted to be in favor of these two men, and we bound them that they should not go beyond the Holy Qur'ān, but

they deviated from it and abandoned the right although both of them were conversant with it. This wrong-doing was the dictate of their hearts. So they trod on it, although we had stipulated that in arbitrating with justice and sticking to rightfulness, they would avoid the evil of their own views and the mischief of their own verdict (but since this has happened, the award is not acceptable to us)."



من كلام له عليه السلام فيما يخبر به عن الملاحم بالبصرة:

يَا أحْنَفُ كَأنِّي بِهِ وَقَدْ سَارَ بِالْجَيْشِ الَّذِي لَا يَكُونُ لَهُ غُبَارٌ وَلَا لَجَبٌ وَلَا قَعْقَعَةُ لُجُمٍ وَلَا حَمْحَمَةُ خَيْلٍ يُثِيرُونَ الْأرْضَ بِأقْدَامِهِمْ كَأنَّهَا أقْدَامُ النَّعَامِ.

قال الشريف: يومئ بذلك إلى صاحب الزنج.

ثُمَّ قَالَ عليه السلام: وَيْلٌ لِسِكَكِكُمُ الْعَامِرَةِ وَالدُّورِ الْمُزَخْرَفَةِ الَّتِي لَهَا أجْنِحَةٌ كَأجْنِحَةِ النُّسُورِ وَخَرَاطِيمُ كَخَرَاطِيمِ الْفِيَلَةِ مِنْ أُولَئِكَ الَّذِينَ لَا يُنْدَبُ قَتِيلُهُمْ وَلَا يُفْقَدُ غَائِبُهُمْ أنَا كَابُّ الدُّنْيَا لِوَجْهِهَا وَقَادِرُهَا بِقَدْرِهَا وَنَاظِرُهَا بِعَيْنِهَا.

منه في وصف الأتراك

كَأنِّي أرَاهُمْ قَوْماً كَأنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطَرَّقَةُ يَلْبَسُونَ السَّرَقَ وَالدِّيبَاجَ وَيَعْتَقِبُونَ الْخَيْلَ الْعِتَاقَ وَيَكُونُ هُنَاكَ اسْتِحْرَارُ قَتْلٍ حَتَّى يَمْشِيَ الْمَجْرُوحُ عَلَى الْمَقْتُولِ وَيَكُونَ الْمُفْلِتُ أقَلَّ مِنَ الْمَأسُورِ. فَقَالَ لَهُ بَعْضُ أصْحَابِهِ: لَقَدْ أُعْطِيتَ يَا أمِيرَ الْمُؤْمِنِينَ عِلْمَ الْغَيْبِ؛ فَضَحِكَ عليه السلام وَقَالَ لِلرَّجُلِ، وَكَانَ كَلْبِيّاً، يَا أخَا كَلْبٍ لَيْسَ هُوَ بِعِلْمِ غَيْبٍ، وَإنَّمَا هُوَ تَعَلُّمٌ مِنْ ذِي عِلْمٍ، وَإنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ وَمَا عَدَّدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ: ﴿إنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ ما فِي الْأرْحام، وَما تَدْرِي نَفْسٌ ما ذا تَكْسِبُ غَداً، وَما تَدْرِي نَفْسٌ بِأيِّ أرْضٍ تَمُوتُ﴾ الْآيَةَ، فَيَعْلَمُ اللَّهُ سُبْحَانَهُ مَا فِي الْأرْحَامِ مِنْ ذَكَرٍ أوْ أُنْثَى وَقَبِيحٍ أوْ جَمِيلٍ وَسَخِيٍّ أوْ بَخِيلٍ وَشَقِيٍّ، أوْ سَعِيدٍ وَمَنْ يَكُونُ فِي النَّارِ حَطَباً، أوْ فِي الْجِنَانِ لِلنَّبِيِّينَ مُرَافِقاً، فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أحَدٌ إلَّا اللَّهُ، وَمَا سِوَى ذَلِكَ فَعِلْمٌ عَلَّمَهُ اللَّهُ نَبِيَّهُ، صلى الله عليه وآله، فَعَلَّمَنِيهِ، وَدَعَا لِي بِأنْ يَعِيَهُ صَدْرِي وَتَضْطَمَّ عَلَيْهِ جَوَانِحِي.

Sermon 126
About serious events in Basra, describing (Mogul) Turks:

"O Ahnaf (ibn Qays)! It is as though I see him advancing with an

army which has neither dust nor noise, nor rustling of reins, nor neighing of horses. They trample the ground with their feet as if they are the feet of ostriches."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib عليه السلام points out to the Chief of the Blacks (Sāhibuz-Zanj)."

Imām Ali ibn Abū Tālib عليه السلام said, "Woe to you (O people of Basra)! Inhabitants of streets and decorated houses which possess wings like the wings of vultures and trunks like the trunks of elephants. They are the people from among whom one is killed yet he is not mourned, and if one is lost, he is not looked for. I turn this world over on its face, value it only according to its worth and look at it with an eye suitable for it."

Part of the same sermon:

Referring to Turks (Moguls), he said,
"I can see a people whose faces are like shields covered with roughly-scraped skins. They outfit themselves with silken and woolen clothes and appreciate excellent horses. Their killing and bloodshed shall take place freely till the wounded shall walk over the dead, and the number of escapees shall be less than those taken prisoner."

One of the Imām's companions said to him, "O Imām Ali ibn Abū Tālib! You have been given knowledge of hidden things," whereupon Imām Ali ibn Abū Tālib عليه السلام smiled and said to the man, who belonged to the tribe of Banū Kalb, "O brother of Kalb! This is not knowledge of hidden things (*'ilmul-ghayb*)! These matters have been acquired from him (namely in Prophet ﷺ) who knew them. As regarding knowledge of hidden things, that means knowledge of the Day of Judgment and the things included by Allāh in this verse: إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ *Verily, Allāh is He with Whom the knowledge of the Hour is* (Qur'ān, 31:34).

"Therefore, Allāh, and only Allāh, knows what is there in the

wombs, be it male or female, ugly or handsome, if he/she will be generous or miserly, mischievous or pious, a fuel for hell or be in the company of the Prophet ﷺ in Paradise. This is the knowledge of the hidden things which is not known to anyone save Allāh. All else is that the knowledge of which Allāh passed on to His Prophet ﷺ, and he passed it on to me, prayed for me so my bosom may retain it and my ribs may hold it."

Ali ibn Muhammed was born in the village of Warzanin in the suburbs of Ray (ancient Tehran). He belonged to the Azariqah (Azraqis) subsect of the Khārijites. He claimed to be a Sayyid (descendant of the Holy Prophet ﷺ) by publicly introducing himself as the son of Muhammed ibn Ahmed al-Mukhtafi ibn `Īsa ibn Zaid ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib عليه السلام. But experts on genealogy, as well as biographers, have all rejected his claim of being a Sayyid and have given his father's name as Muhammed ibn Abd ar-Rahīm instead of Muhammed ibn Ahmed. The former was from the tribe of Abdul-Qays and had been born of a Sindi bondmaid.

Ali ibn Muhammed rose as an insurgent in 255 A.H./869 A.D. during the reign of al-Muhtadi Billāh and allied with him the people from the suburbs of Basra on the promise of rewarding them with money, wealth and freedom. He entered Basra on Wednesday, the 17th of Shawwal, 255 A.H. (September 28, 869 A.D.), killing and looting. In only two days, he put to death thirty thousand individuals, men, women and children, displaying extreme opposition, bloodshed, savagery and ferocity. He demolished homes and burnt mosques. After continuous killing and devastation for fourteen years, he was killed in the month of Safar, 270 A.H./August 883 A.D. (during the reign of al-Muwaffaq Billāh). Thus, people put an end to his devastating actions.

Imām Ali ibn Abū Tālib's prediction is one of those predictions which throw light on his knowledge of the unknown. The details of his army given by Imām Ali ibn Abū Tālib عليه السلام, namely that there will be neither the neighing of horses nor the rustling of weapons, demonstrate a historical fact. Historian al-Tabari has written that

when this man reached near al-Karkh (western flank of Baghdad) with the intention of seeking knowledge, the people of that place welcomed him. A man presented him with a horse for which no rein could be found despite a search. At last, he rode it using a rope as therein. Similarly, there were at that time only three swords in his escorting force: one with him, one with Ali ibn Aban al-Muhallabi and one with Muhammed ibn Salm. But later they gathered some more weapons by marauding.

The prediction of Imām Ali ibn Abū Tālib ﷺ stated above is about the attack of the Tatars (Mongols) who were inhabitants of the Mongolian desert in the north west of Turkey. These semi-savage tribes lived by marauding, killing and devastating. They used to fight among themselves and attack neighboring areas. Each tribe had a separate chief who was responsible for their protection. Chingiz [Jenkiz] Khan (Temujin), who was one of the ruling chiefs of those tribes, was very brave. He rose to unite all their divided tribes into one. Despite their opposition, he succeeded in overpowering them through his might and sagacity. Gathering a large number under his banner, he rose in 606 A.H./1209 A.D. like a torrent and went on dominating cities and ruining populations till he conquered the area up to North China.

When his authority was firmly established, he offered his terms of settlement to `Alā'ud-Dīn Khawarazm Shah, ruler of the neighboring country of Turkey. Through a deputation, he concluded an agreement with him whereby Tatar traders would be allowed to visit his country for trade and their life and property would not be subject to any harm. For some time, they traded freely without fear, but on one occasion, `Alā'ud-Dīn accused them of spying, seized their goods and had them killed by the Chief of the Tatars. When Chingiz Khan learned of the breach of the agreement and of the Tatar merchants being killed, his eyes were in flames, and he began trembling with rage. He sent word to `Alā'ud-Dīn to return the goods of the Tatar merchants and to hand over to him the Tatars' ruler. `Alā'ud-Dīn, who was intoxicated with power and authority, did not pay any heed. Acting with short-sightedness, he even killed the plenipotentiary of Jenkiz Khan. Now Chinzing Khan lost all patience, and his eyes were filled with blood. He rose with his sword

in hand. Tatar warriors leaped towards Bukhara (a metropolis of Uzbekistan) on their speedy stallions. `Alā'ud-Dīn came out with as many as four hundred thousand combatants to face him but could not resist the incessant assaults of the Tatars. Having been defeated only after a few attacks, he ran away to Nishabūr (or Naishapur, now part of Iran) across River Jaxartes (Sihun). The Tatars smashed Bukhara and razed it to the ground. They demolished schools and mosques, burning houses to ashes and killing men and women without distinction. The next year, they assaulted Samarqand (now located in Uzbekstan) and devastated it completely. After the fight of `Alā'ud-Dīn, his son Jalalud-Dīn Khwarazm Shah had assumed thereins of government. The Tatars chased him also and for ten years he kept fleeing from one place to another without falling in their hands. At last he crossed over the river out of the boundaries of his kingdom. During this time, the Tatars did their utmost to ruin populated lands and to annihilate humanity. No city escaped their ruining and no populace could avoid their trampling. Wherever they marched out, they upset the kingdom, overthrown governments and in a short time established their authority over the northern region of Asia.

When Chingiz Khan died in 622 A.H./1225 A.D., his son, Ogedei Khan, succeeded him. He looked for and killed Jalālud-Dīn in 628 A.H./1231 A.D. After him, Mongka Khan, a grandson of Chingiz Khan, occupied the throne. After Mongka Khan, Qubilai Khan succeeded to rule part of the country, and the control of Asia fell to the share of his brother, Hulagu Khan. On the division of the whole realm among the grandsons of Chingiz Khan, Hulagu Khan was thinking of conquering Muslim areas when the Hanafites of Khurasan (Uzbekstan), who were hostile to the Shāfi`ites, invited him to attack Khurasan. He, therefore, led an assault on Khurasan. The Hanafites, thinking of themselves as being safe from the Tatars, opened the city gates for them. But the Tatars did not make any distinction between Hanafites and Shāfi`ites, killing whoever fell in their hands. After killing most of its population, they occupied the land. These very differences between the Hanafites and Shāfi`ites opened for the Tatars the gate of conquest all the way up to Iraq. Consequently, after conquering Khurasan, Hulagu Khan's ambition flew high and in 656 A.H./1258 A.D., he marched on Baghdad with

two hundred thousand Tatars, al-Musta`sim Billāh's army and the people of Baghdad jointly faced them, but it was not in their power to stop this torrent of calamity. The result was that the Tatars entered Baghdad on the day of Ashūra' carrying with them bloodshed and ruin. They remained busy killing people for forty days. Rivers of blood flowed in the streets and all the alleys were filled with dead bodies. Hundreds of thousands of people were put to the sword while al-Musta`sim Billāh was trampled to death. Only those people who hid in wells or underground places from their sight were able to survive. This was the devastating of Baghdad which shook the Abbāsid rule to its foundations, so its flag could never fly again.

Some historians have laid the blame of this ruin on Ibn al-`Alqami (Abū Tālib, Muhammed ibn Ahmed al-Baghdādi), minister of al-Musta`sim Billāh. They argue saying that, moved by the destruction wrought in the Karkh sector (of Baghdad), he invited Hulagu Khan through the latter's minister, the great scholar Nāsirud-Dīn Muhammed ibn Muhammed at-Tūsi, to march on Baghdad. Even if it may be so, it is not possible to ignore the historical fact that before all of this, the Abbāsid caliph an-Nāsir Lidinillāh had initiated the move for the attack on the Muslim areas. When the Khwarazm[1]

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[1]Khawarazm (or Khawārizm) is the historic region along the Amu Darya (ancient Oxus River) in modern day Turkmenistan and Uzbekistan. It formed part of the empire of Achaemenian Persia in the 6th – 4th centuries B.C. The Arabs conquered it in the 7th century A.D. In the centuries that followed, it was ruled by many, including the Seljuqs, Khwarazm shahs, Mongols and Timurids until the early 16th century when it became the center of the Khanate of Khiva. In 1873, Russia conquered the region and made it a protectorate. After the Russian Bolshovic Revolution of 1917, the authority of the Khanate was replaced by a Soviet republic which was later dissolved and incorporated into the U.S.S.R. Khawarazm is an area that has given the world many great Muslim scholars such as "Abū `Abdullāh" Muhammed ibn Mūsa al-Khwārizmi ابو عَبْد الله مُحَمّد بن مُوسَى الخَوَارِزْمِي (c. 163 – 236 A.H./780 – 850 A.D.), a Persian mathematician, astronomar and geographer, a scholar in Baghdad's House of Wisdom. In the twelfth century, Latin translations of his work on the Indian numerals introduced the decimal positional number system to the Western world. His *Compendious Book on Calculation by Completion and Balancing*

Shahs declined to acknowledge the authority of the caliphate, he sent word to Chingiz Khan to march on Khwarazm, from which the Tatars had understood that there was no unity and cooperation among the Muslims. Thereafter, the Hanafites had sent for Hulagu Khan to crush the Shāfi`ites as a consequence of which the Tatars secured control over Khurasan and prepared the way to march towards Baghdad. In these circumstances, to hold only Ibn al-`Alqami responsible for the desolation of Baghdad and to ignore the move of an-Nāsir Lidinillāh and the dispute between the city's Hanafites and the Shāfi`ites would be deliberately covering up the facts. In reality, the cause of the annihilation of Baghdad was this very conquest of Khurasan the real movers of which were the Hanafite inhabitants of the area. It was through this conquest that Hulagu Khan had the courage to march on the then center of Islam; otherwise, it cannot have been the result of a single individual's message that Hulagu Khan assaulted an ancient Muslim capital such as Baghdad, the awe of the power and grandeur of which was seated in the hearts of a large part of the Muslim population of the world at the time.

To know hidden things on a personal level is one thing, while to be gifted by Allāh with knowledge of any matter and to convey it to others is something different. The knowledge of the future, which the prophets and their vicegerents possess, is gained through Allāh's teaching and informing. Allāh alone has knowledge of events which are to take place in the future. Of course, He passes this knowledge on to whomsoever He pleases. Thus, He says the following:

﴿ عَالِمُ الغَيْبِ فَلا يُظْهِرُ عَلَى غَيْبِهِ أحَدًا ۞ إلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴾

(He alone is) the One Who knows the unseen, neither does He reveal

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presented the first systematic solution of linear and quadratic equations in Arabic. In Renaissance Europe, he was considered to be the original inventor of algebra, although we now know that his work is based on older Indian or Greek sources. He revised Ptolemy's *Geography* and wrote on astronomy and astrology.

His secrets to any (one else) save to the Messengers whom He chooses. (Qur'ān, 72:26-27)

In this way, Imām Ali ibn Abū Tālib ﷺ also received knowledge of the future through the instructions of the Prophet ﷺ or inspiration from Allāh, for which these words of Imām Ali ibn Abū Tālib ﷺ testify. Of course, sometimes it is not proper or expedient to disclose certain matters, and they are allowed to remain undisclosed. Then no one can be acquainted with them as Allāh says,

﴿ إنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الغَيْثَ وَيَعْلَمُ مَا فِي الأرْحَامِ، وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بِأيِّ أرْضٍ تَمُوتُ؛ إنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

Verily, with Allāh is the knowledge of the Hour, and He sends down the rain and knows what is in the wombs; no soul knows what it shall earn in the morrow, nor does any soul know in what land it shall die: Verily Allāh is all-Knowing, all-Aware (Qur'ān, 31:34).



من خطبة له عليه السلام في ذكر المكاييل و الموازين:

عِبَادَ اللَّهِ! إنَّكُمْ وَمَا تَأْمُلُونَ مِنْ هَذِهِ الدُّنْيَا أثْوِيَاءُ مُؤَجَّلُونَ وَمَدِينُونَ مُقْتَضَوْنَ أجَلٌ مَنْقُوصٌ وَعَمَلٌ مَحْفُوظٌ فَرُبَّ دَائِبٍ مُضَيَّعٌ وَرُبَّ كَادِحٍ خَاسِرٌ وَقَدْ أصْبَحْتُمْ فِي زَمَنٍ لَا يَزْدَادُ الْخَيْرُ فِيهِ إلَّا إدْبَاراً وَلَا الشَّرُّ فِيهِ إلَّا إقْبَالًا وَلَا الشَّيْطَانُ فِي هَلَاكِ النَّاسِ إلَّا طَمَعاً فَهَذَا أوَانٌ قَوِيَتْ عُدَّتُهُ وَعَمَّتْ مَكِيدَتُهُ وَأمْكَنَتْ فَرِيسَتُهُ اضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ فَهَلْ تُبْصِرُ إلَّا فَقِيراً يُكَابِدُ فَقْراً أوْ غَنِيّاً بَدَّلَ نِعْمَةَ اللَّهِ كُفْراً أوْ بَخِيلًا اتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَفْراً أوْ مُتَمَرِّداً كَأنَّ بِأذُنِهِ عَنْ سَمْعِ الْمَوَاعِظِ وَقْراً أيْنَ أخْيَارُكُمْ وَصُلَحَاؤُكُمْ وَأيْنَ أحْرَارُكُمْ وَسُمَحَاؤُكُمْ وَأيْنَ الْمُتَوَرِّعُونَ فِي مَكَاسِبِهِمْ وَالْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ أ لَيْسَ قَدْ ظَعَنُوا جَمِيعاً عَنْ هَذِهِ الدُّنْيَا الدَّنِيَّةِ وَالْعَاجِلَةِ الْمُنَغِّصَةِ وَهَلْ خُلِقْتُمْ إلَّا فِي حُثَالَةٍ لَا تَلْتَقِي إلَّا بِذَمِّهِمُ الشَّفَتَانِ اسْتِصْغَاراً لِقَدْرِهِمْ وَذَهَاباً عَنْ ذِكْرِهِمْ فَـ إنَّا لِلَّهِ وَإنَّا إلَيْهِ رَاجِعُونَ ظَهَرَ الْفَسَادُ فَلَا مُنْكِرٌ مُغَيِّرٌ وَلَا زَاجِرٌ مُزْدَجِرٌ أ فَبِهَذَا تُرِيدُونَ أنْ تُجَاوِرُوا اللَّهَ فِي دَارِ قُدْسِهِ وَتَكُونُوا أعَزَّ أوْلِيَائِهِ عِنْدَهُ هَيْهَاتَ لَا يُخْدَعُ اللَّهُ عَنْ جَنَّتِهِ وَلَا تُنَالُ مَرْضَاتُهُ إلَّا بِطَاعَتِهِ لَعَنَ اللَّهُ الْآمِرِينَ بِالْمَعْرُوفِ التَّارِكِينَ لَهُ وَالنَّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ.

Sermon 127

About measures and weights, the transience of this world and the condition of its people:

"O servants of Allāh! You and whatever you desire from this world are like guests with fixed periods of stay, like debtors called on to pay. Life is getting short while (the records of) deeds are being preserved. Many of those who strive are wasting (their efforts), many of those who exert themselves are heading towards harm. You are in a period when steps of virtue are moving backwards, steps of evil are moving forward, and Satan is increasing his anxiety to ruin people. This is the time that his equipment is strong, his traps have been spread and his prey has become easy (to catch).

"Cast your glance over people wherever you like, you will see either a poor man suffering from poverty, or a rich man ignoring Allāh despite His bounty over him, or a miser increasing his wealth by trampling on Allāh's obligations, or an unruly person closing his ears to all counsel. Where are your good people? Where are your men of virtue? Where are your high-spirited and generous men? Where are those of you who avoid deceit in their business and remain pure in their behavior? Have they not all departed from this ignoble, transitory and troublesome world? Have you not been left among people who are just like rubbish, so low they are that lips avoid mentioning them and do not move even to condemn their low status?

﴿ إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

Verily we belong to Allāh, and verily to Him shall we return. (Qur'ān, 2:156)

"Mischief has appeared, and there is no one to oppose and change it, nor anyone to stop or dissuade others from committing it. Do you, with such qualities, hope to secure an abode in the purified neighborhood of Allāh and to be regarded as His staunch lovers? Alas! Allāh cannot be deceived about His Paradise and His will cannot be secured save through obeying Him. May Allāh curse those who advise the doing of righteousness but they themselves avoid it, those who discourage others from committing evil but they

themselves do it."



من كلام له عليه السلام لأبي ذر رحمه الله لما أخرج إلى الربذة:

يَا أَبَا ذَرّ! إِنَّكَ غَضِبْتَ لِلَّهِ فَارْجُ مَنْ غَضِبْتَ لَهُ. إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَخِفْتَهُمْ عَلَى دِينِكَ، فَاتْرُكْ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ وَاهْرُبْ مِنْهُمْ بِمَا خِفْتَهُمْ عَلَيْهِ، فَمَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ، وَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ، وَسَتَعْلَمُ مَنِ الرَّابِحُ غَداً وَالْأَكْثَرُ حُسَّداً، وَلَوْ أَنَّ السَّمَاوَاتِ وَالْأَرَضِينَ كَانَتَا عَلَى عَبْدٍ رَتْقاً ثُمَّ اتَّقَى اللَّهَ، لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا مَخْرَجاً. لَا يُؤْنِسَنَّكَ إِلَّا الْحَقُّ، وَلَا يُوحِشَنَّكَ إِلَّا الْبَاطِلُ؛ فَلَوْ قَبِلْتَ دُنْيَاهُمْ لَأَحَبُّوكَ، وَلَوْ قَرَضْتَ مِنْهَا لَأَمَّنُوكَ.

Sermon 128
Spoken when Abū Dharr was exiled to the Rabadha Desert:

"O Abū Dharr! You demonstrated your anger in the Name of Allāh; therefore, have hope in Him for Whose sake you became angry. The people (who now rule the Muslims) were afraid of you in the matter of their (seeking the pleasure of this) world, while you were apprehensive of them on account of your faith. Leave to them that for which they are afraid of you, get away from them taking away that about which you fear them. How needy are they for what you dissuade them from, how heedless you are towards what they are denying you! You will shortly know who the winner will be tomorrow (on the Day of Judgment), the one who will be envied the most. Even if these heavens and earth were closed to an individual who fears Allāh, Allāh will then open them for him. Only righteouness should attract you, while wrongdoing should detract you. Had you accepted their worldly attractions, they would have loved you; had you had a share in it, they would have granted you asylum."

Abū Dharr al-Ghifāri's name was Jundab ibn Junādah. He was an inhabitant of ar-Rabadha, a small village on the east side of Medīna. When he heard about the proclamation of the Prophet ﷺ, he went

to Mecca. After making inquiries, he saw the Prophet ﷺ and accepted Islam, whereupon the unbelievers of Quraish gave him all sorts of troubles and inflicted on him pain after pain, but he remained steadfast.

In the order of those who were the first to accept Islam, he is the third, fourth or fifth, depending on which reference you rely on. Along with this precedence in Islam, his renunciation of this world, his piety, was so high that the Prophet ﷺ said, "Among my people, Abū Dharr is the like `Īsa (Jesus) son of Maryam (Mary) in his renunciation and piety."

During the reign of `Omar, Abū Dharr left for Syria, and during `Othmān's reign, he also remained there. He spent his days counseling, preaching, acquainting people with the greatness of the members of the Prophet's Family and guiding the people to the right path. The self-imposed ruler of Syria, Mu`āwiyah, did not like the conduct of Abū Dharr and was disgusted with his open criticism and criticism of money hoarding and other wrongful activities which he held `Othmān guilty of. But he could not do anything. At last, Mu`āwiyah wrote `Othmān saying that if Abū Dharr remained there (in Syria) any longer, he would stir the public against him (against `Othmān). There should be some remedy for the situation, he said. Having received this letter containing such statemetns, `Othmān wrote Mu`āwiyah saying that Abū Dharr should be seated on an unsaddled camel and be immediately dispatched to Medīna. The order was carried out, and Abū Dharr was sent to Medīna. Having reached Medīna, he resumed his preaching of righteousness and truth. He reminded people of the days of the Holy Prophet ﷺ, admonishing them against their display of extravagance, whereupon `Othmān was very much perturbed and tried to restrict Abū Dharr's freedom of speech. One day, he sent for him and said, "I have come to know that you go about propagating that the Holy Prophet ﷺ said, 'When Banū Umayyah become thirty in number, they will regard the cities of Allāh as their own property, His creatures as their slaves and His religion as the tool of their treachery.'"

Abū Dharr replied that he had heard the Prophet ﷺ say exactly so.

`Othmān said that Abū Dharr was lying. `Othmān inquired from those in his company if any one of them heard this tradition. They all replied in the negative...! Abū Dharr then said that the same enquiry should be made of Imām Ali ibn Abū Tālib ﷺ. Ali ﷺ was sent for and asked the same question. Ali ﷺ said that it was correct, that Abū Dharr was telling the truth. `Othmān inquired on what basis he gave testimony for the authenticity of this tradition. Imām Ali ibn Abū Tālib ﷺ replied that he himself had heard the Holy Prophet ﷺ say, "There is no speaker under the sky or above the earth more truthful than Abū Dharr."

Now `Othmān could do nothing at all; he felt rebutted. If he still held him to be a liar, it would mean falsifying the Prophet ﷺ. He, therefore, kept quiet despite his agitation, since he could not refute him. On the other side, Abū Dharr began speaking against the usurping of Muslims' property quite openly. Whenever he saw `Othmān, he would recite this verse:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۞ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴾

To those who hoard up gold and silver and who do not spend it in Allāh's way announce a painful chastisement. On the Day (of Judgment), it shall be heated in the fire of hell, then their foreheads, sides and backs shall be branded with it; (as angel say to them): This is what you hoarded up for yourselves,so taste of what you did hoard. (Qur'ān, 9:34-35)

`Othmān tried to give him money in order to buy his silence, but he could not entrap this free man in his golden net. Then `Othmān resorted to pressuring him, but he could not stop him from telling people the truth. At last, `Othmān ordered him to leave and go to ar-Rabadha. He ordered Marwān, son of the man (al-Hakam) who had by then been kicked by the Prophet ﷺ out of Medīna, to expel Abū Dharr from Medīna. At the same time, he issued the inhumane order that nobody should speak to Abū Dharr nor even meet him. But

Imām Ali ibn Abū Tālib ﷺ, Imām al-Hassan, Imām al-Hussain ﷺ, Aqīl ibn Abū Tālib, Abdullāh ibn Ja'far and 'Ammār ibn Yāsir did not pay any heed to this order. They all accompanied him in order to bid him farewell. Imām Ali ibn Abū Tālib ﷺ uttered these sentences (i.e. the above sermon) on that very occasion.

In the Rabadha Desert outside Medīna, Abū Dharr had to put up with very harsh living conditions. It was here that his son, Dharr, and wife died. The sheep and goats that he was keeping for his livelihood also perished. Of his children, only one daughter remained alive. She, too, shared his starvation and woes. When the means of subsistence were fully exhausted and day after day passed without food, she said to Abū Dharr, "Father! How long shall we go on like this? We should go somewhere in search of our livelihood." Abū Dharr took her with him and set off for the wilderness. He could not find even foliage to sustain themselves. At last, he was tired; he sat down. Then he gathered some sand and, putting his head on it, lay down. Soon he began gasping, his eyes rolled up and the pangs of death gripped him.

When his daughter saw this condition, she was perplexed and said, "Father! If you die in this vast wilderness, how shall I manage for your burial all by myself?" He replied, "Do not be upset. The Prophet ﷺ told me that I shall die in helplessness and some Iraqis will arrange for my burial. After my death, you must put a sheet over me then sit by the roadway. When a caravan passes by, tell them that the Prophet's companion Abū Dharr has died." Consequently, after her father's death, she went and sat by the roadside. After some time, a caravan did, indeed, pass by. It included Mālik ibn al-Hārith al-Ashtar an-Nakh'i, Hijr ibn 'Adi at-Tā'i, 'Alqamah ibn Qays an-Nakh'i, Sa'sa'ah ibn Sūhān al-'Abdi, al-Aswad ibn Yazīd an-Nakh'i and others who were all fourteen persons in number, famous figures in Islam. When they heard about the passing away of Abū Dharr in such a wilderness, they were shocked at his helpless death. They stopped and postponed their trip in order to administer the rites of his burial. Mālik al-Ashtar gave a sheet of cloth for his shroud. It was valued at four thousand dirhams. Having performed the funeral rites for him and buried him, they had to depart. This sad page of

Islamic history was recorded in the month of Dhul-Hijja, 32 A.H. (July 653 A.D.).



من كلام له عليه السلام وفيه يبين سبب طلبه الحكم و يصف الإمام الحق:

أَيَّتُهَا النُّفُوسُ الْمُخْتَلِفَةُ وَالْقُلُوبُ الْمُتَشَتِّتَةُ الشَّاهِدَةُ أَبْدَانُهُمْ وَالْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ أَظْأَرُكُمْ عَلَى الْحَقِّ وَأَنْتُمْ تَنْفِرُونَ عَنْهُ نُفُورَ الْمِعْزَى مِنْ وَعْوَعَةِ الْأَسَدِ هَيْهَاتَ أَنْ أَطْلَعَ بِكُمْ سَرَارَ الْعَدْلِ أَوْ أُقِيمَ اعْوِجَاجَ الْحَقِّ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ الَّذِي كَانَ مِنَّا مُنَافَسَةً فِي سُلْطَانٍ وَلَا الْتِمَاسَ شَيْءٍ مِنْ فُضُولِ الْحُطَامِ وَلَكِنْ لِنَرِدَ الْمَعَالِمَ مِنْ دِينِكَ وَنُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِبَادِكَ وَتُقَامَ الْمُعَطَّلَةُ مِنْ حُدُودِكَ اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَنَابَ وَسَمِعَ وَأَجَابَ لَمْ يَسْبِقْنِي إِلَّا رَسُولُ اللَّهِ صلى الله عليه وآله بِالصَّلَاةِ وَقَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ الْوَالِي عَلَى الْفُرُوجِ وَالدِّمَاءِ وَالْمَغَانِمِ وَالْأَحْكَامِ وَإِمَامَةِ الْمُسْلِمِينَ الْبَخِيلُ فَتَكُونَ فِي أَمْوَالِهِمْ نَهْمَتُهُ وَلَا الْجَاهِلُ فَيُضِلَّهُمْ بِجَهْلِهِ وَلَا الْجَافِي فَيَقْطَعَهُمْ بِجَفَائِهِ وَلَا الْحَائِفُ لِلدُّوَلِ فَيَتَّخِذَ قَوْماً دُونَ قَوْمٍ وَلَا الْمُرْتَشِي فِي الْحُكْمِ فَيَذْهَبَ بِالْحُقُوقِ وَيَقِفَ بِهَا دُونَ الْمَقَاطِعِ وَلَا الْمُعَطِّلُ لِلسُّنَّةِ فَيُهْلِكَ الْأُمَّةَ.

Sermon 129

Grounds for accepting the caliphate and the qualities of a ruler and governor:

"O souls that are differing, hearts that are divided, bodies that are present but wits are not! I am leading you (amicably) towards truthfulness, but you run away from it as goats and sheep run away from the howling of a lion. How hard it is for me to uncover for you the secrets of justice, or to straighten the curve of truthfulness.

"O Lord! You know that what we were not seeking power or trying to acquire anything from the vanities of this world. We rather wanted to restore the signs of Your religion and to usher prosperity into Your cities so that the oppressed among Your creatures might be safe and Your forsaken commands might be established. O Lord! I am the first who leaned (towards You) and who heard and responded (to the call of Islam). No one preceded me in performing his prayers (*salāt*) except the Prophet ﷺ.

"You certainly know that he who is in charge of honor, life, booty (enforcement of), legal commandments and the leadership of the Muslims should not be miser because his greed will prompt him to covet their wealth. Nor should he be ignorant, as he will then mislead them with his ignorance, nor be of rude behavior who will estrange them with his rudeness. Nor should he deal unjustly with wealth, preferring one group over another, nor should he accept a bribe while making decisions, as he will then forefeit (others) rights and hold them up without finality, nor should he ignore the Sunnah, as he will ruin the people."



من خطبة له عليه السلام يعظ فيها ويزهد في الدنيا:

حمد الله

نَحْمَدُهُ عَلى مَا أخَذَ وَأعْطى، وَعَلى مَا أبْلى وَابْتَلى البَاطِنُ لِكُلِّ خَفِيَّةٍ، وَالحَاضِرُ لِكُلِّ سَرِيرَةٍ، العَالِمُ بِمَا تُكِنُّ الصُّدُورُ وَمَا تَخُونُ العُيُونُ، وَنَشْهَدُ أنْ لا إلهَ غَيْرُهُ، وَأنَّ مُحَمَّداً (صلى الله عليه وآله وسلم) نَجِيبُهُ وَبَعِيثُهُ، شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الإعْلانَ وَالقَلْبُ اللِّسَانَ.

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و منها: فَإنَّهُ وَاللهِ الجِدُّ لا اللَّعِبُ وَالحَقُّ لا الكَذِبُ وَمَا هُوَ إلَّا المَوْتُ أسْمَعَ دَاعِيهِ وَأعْجَلَ حَادِيهِ فَلا يَغُرَّنَّكَ سَوَادُ النَّاسِ مِنْ نَفْسِكَ وَقَدْ رَأيْتَ مَنْ كَانَ قَبْلَكَ مِمَّنْ جَمَعَ المَالَ وَحَذِرَ الإقْلالَ وَأمِنَ العَوَاقِبَ طُولَ أمَلٍ وَاسْتِبْعَادَ أجَلٍ كَيْفَ نَزَلَ بِهِ المَوْتُ فَأزْعَجَهُ عَنْ وَطَنِهِ وَأخَذَهُ مِنْ مَأمَنِهِ مَحْمُولا عَلى أعْوَادِ المَنَايَا يَتَعَاطى بِهِ الرِّجَالُ الرِّجَالَ حَمْلا عَلى المَنَاكِبِ وَإمْسَاكاً بِالأنَامِلِ أ مَا رَأيْتُمُ الَّذِينَ يَأمُلُونَ بَعِيداً وَيَبْنُونَ مَشِيداً وَيَجْمَعُونَ كَثِيراً كَيْفَ أصْبَحَتْ بُيُوتُهُمْ قُبُوراً وَمَا جَمَعُوا بُوراً وَصَارَتْ أمْوَالُهُمْ لِلْوَارِثِينَ وَأزْوَاجُهُمْ لِقَوْمٍ آخَرِينَ لا فِي حَسَنَةٍ يَزِيدُونَ وَلا مِنْ سَيِّئَةٍ يَسْتَعْتِبُونَ فَمَنْ أشْعَرَ التَّقْوى قَلْبَهُ بَرَّزَ مَهَلُهُ وَفَازَ عَمَلُهُ فَاهْتَبِلُوا هَبَلَهَا وَاعْمَلُوا لِلْجَنَّةِ عَمَلَهَا فَإنَّ الدُّنْيَا لَمْ تُخْلَقْ لَكُمْ دَارَ مُقَامٍ بَلْ خُلِقَتْ لَكُمْ مَجَازاً لِتَزَوَّدُوا مِنْهَا الأعْمَالَ إلى دَارِ القَرَارِ فَكُونُوا مِنْهَا عَلى أوْفَازٍ وَقَرِّبُوا الظُّهُورَ لِلزِّيَالِ.

Sermon 130
Warning about death

"We praise Him for whatever He takes or gives, whatever He inflicts on us or tries us. He is aware of all that is hidden; He sees all that is concealed. He knows what all breasts contain or eyes hide. We testify that there is no god except He and that Muhammed ﷺ was chosen and deputed by Him, a testimony that is tendered both secretly and openly, by heart and by tongue."

Part of the same sermon:
"By Allāh! Certainly it is reality, not a joke, truth, not falsehood. It is none other than death. Its caller makes himself heard, its dragsman makes haste. The majority of the people should not deceive you. You have seen those who lived before you, who amassed wealth, feared poverty and felt safe from its (evil) consequences, the prolonged desires and the (apparent) distance from death. Death overtook them, turned them out of their homelands and out of their places of safety. They were borne on coffins, people were busy about them one after another, carrying them on their shoulders and supporting them with their hands.

"Did you not witness those who engaged in long-reaching desires, built strong structures, amassed much wealth but their houses turned into graves and accumulation into ruin? Their property devolved on their heirs, their spouses on those who came after them. They cannot (now) add to their good deeds nor invoke (Allāh's) mercy with regard to their evil acts. Therefore, whoever makes his heart accustomed to fearing Allāh achieves a front position, his deed is successful. Prepare yourself for it and do all that you can for Paradise. Certainly this world has not been made a place of a permanent stay for you. But it has been created as a passage so that you may take from it the provisions of your (good) deeds for the permanent abode (in Paradise). Be ready for departure from here and keep close your riding animals for setting off."

من خطبة له عليه السلام يعظم الله سبحانه و يذكر القرآن و النبي و يعظ الناس
عظمة الله تعالى:

وَانْقَادَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ بِأَزِمَّتِهَا وَقَذَفَتْ إِلَيْهِ السَّمَاوَاتُ وَالْأَرَضُونَ مَقَالِيدَهَا وَسَجَدَتْ لَهُ بِالْغُدُوِّ وَالْآصَالِ الْأَشْجَارُ النَّاضِرَةُ وَقَدَحَتْ لَهُ مِنْ قُضْبَانِهَا النِّيرَانَ الْمُضِيئَةَ وَآتَتْ أُكُلَهَا بِكَلِمَاتِهِ الثِّمَارُ الْيَانِعَةُ.

القرآن

منها: وَكِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ نَاطِقٌ لَا يَعْيَا لِسَانُهُ وَبَيْتٌ لَا تُهْدَمُ أَرْكَانُهُ وَعِزٌّ لَا تُهْزَمُ أَعْوَانُهُ.

رسول الله

منها: أَرْسَلَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَتَنَازُعٍ مِنَ الْأَلْسُنِ فَقَفَّى بِهِ الرُّسُلَ وَخَتَمَ بِهِ الْوَحْيَ فَجَاهَدَ فِي اللَّهِ الْمُدْبِرِينَ عَنْهُ وَالْعَادِلِينَ بِهِ.

الدنيا

منها: وَإِنَّمَا الدُّنْيَا مُنْتَهَى بَصَرِ الْأَعْمَى لَا يُبْصِرُ مِمَّا وَرَاءَهَا شَيْئاً وَالْبَصِيرُ يَنْفُذُهَا بَصَرُهُ وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا فَالْبَصِيرُ مِنْهَا شَاخِصٌ وَالْأَعْمَى إِلَيْهَا شَاخِصٌ وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ وَالْأَعْمَى لَهَا مُتَزَوِّدٌ.

عظة الناس

منها: وَاعْلَمُوا أَنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا وَيَكَادُ صَاحِبُهُ يَشْبَعُ مِنْهُ وَيَمَلُّهُ إِلَّا الْحَيَاةَ فَإِنَّهُ لَا يَجِدُ فِي الْمَوْتِ رَاحَةً وَإِنَّمَا ذَلِكَ بِمَنْزِلَةِ الْحِكْمَةِ الَّتِي هِيَ حَيَاةٌ لِلْقَلْبِ الْمَيِّتِ وَبَصَرٌ لِلْعَيْنِ الْعَمْيَاءِ وَسَمْعٌ لِلْأُذُنِ الصَّمَّاءِ وَرِيٌّ لِلظَّمْآنِ وَفِيهَا الْغِنَى كُلُّهُ وَالسَّلَامَةُ كِتَابُ اللَّهِ تُبْصِرُونَ بِهِ وَتَنْطِقُونَ بِهِ وَتَسْمَعُونَ بِهِ وَيَنْطِقُ بَعْضُهُ بِبَعْضٍ وَيَشْهَدُ بَعْضُهُ عَلَى بَعْضٍ وَلَا يَخْتَلِفُ فِي اللَّهِ وَلَا يُخَالِفُ بِصَاحِبِهِ عَنِ اللَّهِ قَدِ اصْطَلَحْتُمْ عَلَى الْغِلِّ فِيمَا بَيْنَكُمْ وَنَبَتَ الْمَرْعَى عَلَى دِمَنِكُمْ وَتَصَافَيْتُمْ عَلَى حُبِّ الْآمَالِ وَتَعَادَيْتُمْ فِي كَسْبِ الْأَمْوَالِ لَقَدِ اسْتَهَامَ بِكُمُ الْخَبِيثُ وَتَاهَ بِكُمُ الْغُرُورُ وَاللَّهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَأَنْفُسِكُمْ.

Sermon 131

From one of his sermons in which he glorifies Allāh, the most Praised One, mentioning the Qur'ān and the Prophet ﷺ and preaching to people:

"This world and the next have submitted to Him their reins, the heavens and the earth have flung their keys towards Him. The thriving trees bow to Him in the morning and in the evening, and producing for Him a flaming fire from their branches and, at His

command, they turn their own feed into ripe fruits."

Part of the same sermon bout the Holy Qur'ān

"The Book of Allāh is among you. It speaks; its tongue does not falter. It is a house the pillars of which do not fall down; it is a power the supporters of which are never routed."



Part of the same sermon about the Holy Prophet ﷺ

"Allāh deputed the Prophet ﷺ after a gap from the previous prophets when there was much talk (among the people). With him, Allāh sealed the series of prophets and ended the revelation. He then fought for His cause those who were turning away from Him and were equating others with Him."

Part of the same sermon about this world

"Certainly this world is the end of the sight of the (mentally) blind who see nothing beyond it. The sight of an observer (who looks with the eye of his mind) pierces through and realizes that the (real) abode is beyond this world. He, therefore, wants to get out of it, while the blind one wants to get into it. The observer gathers provisions from it (for the Hereafter), while the blind one gathers provisions for this very world."

Part of the same sermon: A precaution

"You should know that a man gets satiated and wearied with everything except life because he does not find for himself any pleasure in death. It is in the status of life for a dead heart, sight for the blind eye, hearing for the deaf ear, quenching for the thirsty, and it contains complete sufficiency and safety.

"The Book of Allāh is that though which you see, you speak and you

hear. Its one part speaks for the other part, one part testifies to the other. It does not create differences about Allāh nor does it mislead its own follower from (the path of) Allāh. You are joined together in hatred of each other and in the growing of herbage on your filth (i.e. for covering inner dirt by good outward appearance). You are sincere with one another in your love of desires and bear enmity against each other in earning wealth. The evil spirit (Satan) has perplexed you and deceit has misled you. I seek the help of Allāh for myself and for you."



من كلام له عليه السلام وقد شاوره عمر بن الخطاب في الخروج إلى غزو الروم:

وَقَدْ تَوَكَّلَ اللَّهُ لِأَهْلِ هَذَا الدِّينِ بِإِعْزَازِ الْحَوْزَةِ وَسَتْرِ الْعَوْرَةِ وَالَّذِي نَصَرَهُمْ وَهُمْ قَلِيلٌ لَا يَنْتَصِرُونَ وَمَنَعَهُمْ وَهُمْ قَلِيلٌ لَا يَمْتَنِعُونَ حَيٌّ لَا يَمُوتُ إِنَّكَ مَتَى تَسِرْ إِلَى هَذَا الْعَدُوِّ بِنَفْسِكَ فَتَلْقَهُمْ فَتُنْكَبْ لَا تَكُنْ لِلْمُسْلِمِينَ كَانِفَةٌ دُونَ أَقْصَى بِلَادِهِمْ لَيْسَ بَعْدَكَ مَرْجِعٌ يَرْجِعُونَ إِلَيْهِ فَابْعَثْ إِلَيْهِمْ رَجُلًا مِحْرَبًا وَاحْفِزْ مَعَهُ أَهْلَ الْبَلَاءِ وَالنَّصِيحَةِ فَإِنْ أَظْهَرَ اللَّهُ فَذَاكَ مَا تُحِبُّ وَإِنْ تَكُنِ الْأُخْرَى كُنْتَ رِدْءًا لِلنَّاسِ وَمَثَابَةً لِلْمُسْلِمِينَ.

Sermon 132

Delivered when `Omar ibn al-Khattāb consulted Imām Ali ibn Abū Tālib ﷺ about himself, taking part in the march towards the Romans (Byzantines)

"Allāh has taken on Himself for the followers of this religion the strengthening of boundaries and the hiding of the secret places. Allāh helped them when they were few and could not protect themselves. He is living and never dies. If you proceed towards the enemy, clash with it and fall into some trouble, there will be no place of refuge for the Muslims other than their remote cities, nor any place to return to. Therefore, you should send there an experienced man and send with him people of good endeavor who are well-intended. If Allāh grants you victory, this is what you want. If it is otherwise, you will serve as a support for the people and a returning place for the Muslims."

About Imām Ali ibn Abū Tālib ﷺ, the strange position is adopted that on the one hand, it is said that he was "ignorant" of practical politics and unfamiliar with ways of administration. From this insinuation, it is intended that the rebellions created by the Umayyad's lust for power should be shown to be the outcome of Imām Ali ibn Abū Tālib's weak administration. On the other hand, much is made of the various occasions when the then caliphs consulted Imām Ali ibn Abū Tālib ﷺ in important affairs of the State, in matters of fighting the unbelievers. The aim in this is not to exhibit his soundness of thinking and judgment, of his deep sagacity, but to show that there was unity and concord between him and the caliphs so that attention should not be paid to the fact that in some matters, they also differed and clashes took place.

History shows that Imām Ali ibn Abū Tālib ﷺ did have differences of principles with the caliphs and did not approve every step of theirs. In the sermon of ash-Shaqshaqiyya, he expresses in loud and clear words his difference of opinion and anger about each regime. Nevertheless, this difference does not mean that correct guidance should be withheld in collective Islamic problems. Again, Imām Ali ibn Abū Tālib's character was so high that no one could imagine that he would ever evade giving counsel which concerned the common wealth, or will give such counsel which will damage public interests. That is why, despite differences of principles, he was consulted. This throws light on the greatness of his character, the correctness of his thinking and judgment. Similarly, it is a prominent trait of the Holy Prophet's character that despite rejecting his claim to Prophetic mission, the unbelievers acknowledged him to be the best trustee and could never doubt his trustworthiness. Rather, even during clashes of mutual opposition, they entrusted to him their property without fear, never suspecting that their property would be misappropriated. Similarly, Imām Ali ibn Abū Tālib ﷺ was held to occupy so high a position of trust and confidence that friend and foe both trusted in the correctness of his counsel. So, just as the Prophet's conduct shows his height of trustworthiness, and just as it cannot be inferred from it that there was mutual accord between him and the unbelievers, because trust has its own place, while the clash

of Islam and unbelief has another, in the same way, despite having differences with the caliphs, Imām Ali ibn Abū Tālib ﷺ was regarded as the protector of national and community interests and as the guardian of Islam's well-being and prosperity. Thus, when national interests were involved, he was consulted. He tendered his unbiased advice, raising himself above personal ends and keeping in view the Prophet's tradition to the effect that "He who is consulted is a trustee who is never allowed any dishonesty or duplicity or interference." When on the occasion of the Battle of Palestine, `Omar consulted him about his taking part in it himself then, regardless of whether or not his opinion would agree with `Omar's feelings, he kept in view Islam's prestige and existence and advised him to stay in his place and to send to the battlefront such a man who should be experienced and well-versed in the arts of fighting. The dispatching of an inexperienced man would have damaged the established prestige of Islam, the awe in which the Muslims were held which had existed from the Prophet's days will have vanished. In fact, in `Omar's going there, Imām Ali ibn Abū Tālib ﷺ saw signs of defeat and vanquishment. He, therefore, found Islam's interest to lie in detaining him and indicated his view in the words that: If you have to retreat from the battlefield, it will not be your personal defeat only, but the Muslims will lose heart by it and leave the battlefield and disperse here and there: With the officer-in-command leaving the field, the army, too, will lose ground. Furthermore, with the center being without the caliph, there would be no hope of any further assistance from behind which could sustain the courage of the combatants. This is that counsel which is put forth as a proof of mutual accord, although this advice was tendered in view of Islam's prestige and life which was dearer to Imām Ali ibn Abū Tālib ﷺ than any other interest. No particular individual's life was dearer to him for which he might have advised against participation in the battle."



من كلام له عليه السلام وقد وقعت مشاجرة بينه و بين عثمان، فقال المغيرة بن الأخنس لعثمان: أنا أكفيكه، فقال علي عليه السلام للمغيرة:

يَا ابْنَ اللَّعِينِ الأَبْتَرِ وَالشَّجَرَةِ الَّتِي لا أَصْلَ لَهَا وَلا فَرْعَ، أَنْتَ تَكْفِينِي؟! فَوَ اللَّهِ مَا أَعَزَّ اللَّهُ مَنْ أَنْتَ نَاصِرُهُ، وَلا قَامَ مَنْ أَنْتَ مُنْهِضُهُ، اخْرُجْ عَنَّا، أَبْعَدَ اللَّهُ نَوَاكَ، ثُمَّ ابْلُغْ جَهْدَكَ، فَلا أَبْقَى اللَّهُ عَلَيْكَ إِنْ أَبْقَيْتَ.

Sermon 133

There was some exchange of rough words between `Othmān ibn `Affān and Imām Ali ibn Abū Tālib ﷺ when al-Mughīrah ibn al-Akhnas[1] said to `Othmān that he would "deal" with Imām Ali ibn Abū Tālib ﷺ on his behalf, whereupon Imām Ali ibn Abū Tālib ﷺ addressed al-Mughīrah thus:

"O son of the accursed and issueless one, of a tree which has neither root nor branch! Will you deal with me?! By Allāh, Allāh will not grant victory to anyone whom you support, nor will anyone be able to stand up whom you raise. Get away from us. May Allāh keep you away from your purpose. Then do whatever you like. May Allāh not have mercy on you if you have 'pity' on me."

من كلام له عليه السلام في أمر البيعة:

لَمْ تَكُنْ بَيْعَتُكُمْ إِيَّايَ فَلْتَةً وَلَيْسَ أَمْرِي وَأَمْرُكُمْ وَاحِداً إِنِّي أُرِيدُكُمْ لِلَّهِ وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ أَيُّهَا النَّاسُ أَعِينُونِي عَلَى أَنْفُسِكُمْ وَايْمُ اللَّهِ لَأُنْصِفَنَّ الْمَظْلُومَ مِنْ ظَالِمِهِ وَلَأَقُودَنَّ الظَّالِمَ بِخِزَامَتِهِ حَتَّى أُورِدَهُ مَنْهَلَ الْحَقِّ وَإِنْ كَانَ كَارِهاً.

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[1]Al-Mughīrah ibn al-Akhnas ath-Thaqafi was among the well-wishers of `Othmān ibn `Affān and the son of his paternal aunt. His brother, Abul-Hakam ibn al-Akhnas, was killed at the hands of Imām Ali ibn Abū Tālib ﷺ in the battle of Uhud because of which he harbored malice against Imām Ali ibn Abū Tālib ﷺ. His father was one of those who accepted Islam at the time of the fall of Mecca but retained heresy and hypocrisy in their hearts. That is why Imām Ali ibn Abū Tālib ﷺ called him accursed and issueless: One who has a son like al-Mughīrah deserves to be called "issueless".

Sermon 134

From a statement which he ﷺ made about the issue of swearing the oath of allegiance:

"Your allegiance to me was not without thinking[1], nor is my position and yours is the same. I seek you for Allāh's sake, but you seek me for your own benefits. O people! Support me despite your hearts' desires. By Allāh, I will seek revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may hate it."



من كلام له عليه السلام في شان طلحة و الزبير و في البيعة له:

طلحة و الزبير

وَاللهِ مَا انكَرُوا عَلَيَّ مُنْكَرا وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نِصْفا وَإِنَّهُمْ لَيَطْلُبُونَ حَقّا هُمْ تَرَكُوهُ وَدَما هُمْ سَفَكُوهُ فَإِنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ نَصِيبَهُمْ مِنْهُ وَإِنْ كَانُوا وَلُوهُ دُونِي فَمَا الطَّلِبَةُ إِلَّا قِبَلَهُمْ وَإِنَّ أَوَّلَ عَدْلِهِمْ لَلْحُكْمُ عَلَى أَنْفُسِهِمْ وَإِنَّ مَعِي لَبَصِيرَتِي مَا لَبَسْتُ وَلَا لُبِسَ عَلَيَّ وَإِنَّهَا لَلْفِئَةُ الْبَاغِيَةُ فِيهَا الْحَمَأُ وَالْحُمَةُ وَالشُّبْهَةُ الْمُغْدِفَةُ وَإِنَّ الْأَمْرَ لَوَاضِحٌ وَقَدْ زَاحَ الْبَاطِلُ عَنْ نِصَابِهِ وَانْقَطَعَ لِسَانُهُ عَنْ شَغْبِهِ وَايْمُ اللهِ لَأُفْرِطَنَّ لَهُمْ حَوْضا أَنَا مَاتِحُهُ لَا يَصْدُرُونَ عَنْهُ بِرِيٍّ وَلَا يَعُبُّونَ بَعْدَهُ فِي حَسْيٍ.

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[1]Here, Imām Ali ibn Abū Tālib ﷺ points out to the view of 'Omar bin al-Khattāb which he had on the allegiance of Abū Bakr on the day of the *saqīfa* when 'Omar said the following: "Let me clarify this to you: The allegiance with Abū Bakr was a mistake and was done without thinking (*falta*), but Allāh saved us from its evil. Therefore, whoever (intends to) act like this again, you must kill him." Reference to this statement of 'Omar ibn al-Khattāb can be reviewed in the following classic references: al-Bukhāri, *Sahīh*, Vol. 8, p. 211; Ibn Hishām, *As-Sīra an-Nabawiyya*, Vol. 4, pp. 308 - 309; al-Tabari, *Tārīkh*, Vol. 1, p.1822; Ibn Al-Athīr, *Al-Kāmil*, Vol. 2, p. 327; Ibn Kathīr, *Tārīkh*, Vol. 5, pp. 245 - 246; Imām Ahmed ibn Hanbal, *Al-Musnad*, Vol. 1,p. 255; *Al-Sīra al-Halabiyya*, Vol. 3, pp. 388, 392; al-Balādhiri, *Al-Ansāb*, Vol. 5, p. 15; al-Blāqillāni, *Al-Tamhīd*, p. 196; *Sharh ibn Abul-Hadīd*, Vol. 2, p. 23 and many others.

أمر البيعة

مِنه: فَأَقْبَلْتُمْ إِلَيَّ إِقْبَالَ العُوذِ المَطَافِيلِ عَلَى أَوْلَادِهَا تَقُولُونَ البَيْعَةَ البَيْعَةَ قَبَضْتُ كَفِّي فَبَسَطْتُمُوهَا وَنَازَعْتُكُمْ يَدِي فَجَاذَبْتُمُوهَا اللَّهُمَّ إِنَّهُمَا قَطَعَانِي وَظَلَمَانِي وَنَكَثَا بَيْعَتِي وَأَلَّبَا النَّاسَ عَلَيَّ فَاحْلُلْ مَا عَقَدَا وَلَا تُحْكِمْ لَهُمَا مَا أَبْرَمَا وَأَرِهِمَا المَسَاءَةَ فِيمَا أَمَّلَا وَعَمِلَا وَلَقَدِ اسْتَثَبْتُهُمَا قَبْلَ القِتَالِ وَاسْتَأْنَيْتُ بِهِمَا أَمَامَ الوِقَاعِ فَغَمَطَا النِّعْمَةَ وَرَدَّا العَافِيَةَ.

Sermon 135
About Talhah and az-Zubayr, the swearing of the oath of allegiance to him:

"By Allāh, they did not find any disagreeable thing in me, nor did they affect justice between me and themselves. Surely, they are now demanding a right which they have abandoned and blood which they have themselves shed. If I partook in it with them, they, too, would have had a share in it. But if they committed it without me, the charge should be against them. The first step of their justice should be that they must pass a verdict against their own selves. I have my intelligence with me.

"I have never mixed matters, nor have they appeared mixed to me. Certainly, this is the rebellious group in which there is the near one (az-Zubayr), the scorpion's venom, and doubts which cast a veil (on facts). But the matter is clear and the wrong has been shaken from its foundation. Its tongue has stopped uttering mischief. By Allāh, I will prepare for them a cistern from which I alone will draw water. They will not be able to drink from it, nor will they be able to drink from any other place."

Part of the same sermon:

"You advanced towards me shouting allegiance, allegiance that sounded like she-camels that have delivered newly born young ones so they leap at their young. I held my hand back, but you pulled it towards you. I drew my hand back, but you dragged it. O Lord! These two have ignored my rights and did injustice to me. They both have violated their oath of allegiance to me and stirred people against me. Unfasten what they have fastened, do not strenghthen what they have woven. Show them the evil in what they aimed at and acted on. Before fighting, I asked them to be steadfast in their

allegiance and behaved with them with consideration, but they belittled the blessing and refused (to adopt the course of safety)."



من خطبة له عليه السلام يومئ فيها إلى ذكر الملاحم:

يَعطِفُ الهَوَى عَلى الهُدَى إذَا عَطفُوا الهُدَى عَلى الهَوَى وَيَعطِفُ الرَّأيَ عَلى القُرآن إذَا عَطفُوا القُرآنَ عَلى الرَّأيِ.

و منها: حَتَّى تقُومَ الحَرْبُ بِكُمْ عَلى سَاق بَادِيا نوَاجِذُهَا مَمْلوءَةً أخْلافُهَا حُلوا رَضَاعُهَا عَلقما عَاقِبَتُهَا الا وَفِي غدٍ وَسَيَاتِي غدٌ بمَا لا تعْرفُونَ يَاخُذُ الوَالِي مِنْ غيْرِهَا عُمَّالهَا عَلى مَسَاوِئ اعْمَالِهَا وَتُخْرِجُ لهُ الارْضُ افَالِيذَ كَبِدِهَا وَتُلقِي إليْهِ سِلما مَقَالِيدَهَا فيُرِيكُمْ كَيْفَ عَدْلُ السِّيرَةِ وَيُحْيِي مَيِّتَ الكِتَابِ وَالسُّنَّةِ.

منها: كَأنِّي بِهِ قدْ نعَقَ بِالشَّامِ وَفحَصَ برَايَاتِهِ فِي ضَوَاحِي كُوفانَ فعَطفَ عَليْهَا عَطفَ الضَّرُوس وَفرَشَ الارْضَ بِالرُّءُوس قدْ فغرَتْ فاغِرَتُهُ وَثقُلتْ فِي الارْض وَطاتُهُ بَعِيدَ الجَوْلةِ عَظِيمَ الصَّوْلةِ وَاللهِ ليُشَرِّدَنَّكُمْ فِي اطرَافِ الارْض حَتَّى لا يَبْقى مِنْكُمْ إلا قلِيلٌ كَالكُحْل فِي العَيْن فلا تزَالونَ كذَلِكَ حَتَّى تئُوبَ إلى العَرَبِ عَوَازِبُ احْلامِهَا فالزَمُوا السُّنَنَ القائِمَةَ وَالآثارَ البَيِّنَةَ وَالعَهْدَ القرِيبَ الذِي عَليْهِ بَاقِي النُّبُوَّةِ وَاعْلمُوا انَّ الشَّيْطانَ إنَّمَا يُسَنِّي لكُمْ طرُقهُ لِتَتَّبِعُوا عَقِبَهُ.

Sermon 136
Referring to calamitous future events

"He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Holy Qur'ān, while people will have twisted the Holy Qur'ān to serve their views…"

Part of the same sermon:
"Before this Enjoiner of Allāh[1], matters will deteriorate till war will

[1]This prediction of Imām Ali ibn Abū Tālib ﵇ is with regard to the reappearance of the Twelfth Imām, "Abul-Qāsim" Muhammed ibn al-Hassan al-Mahdi (عج).

rage among you with full force, showing forth its teeth, with udders full of sweet milk, but with a sour tip. Beware, it will be tomorrow and the morrow will come soon with things which you do not know. The man in power, not from this crowd, will take to task all those that were formerly appointed for their ill deeds. The earth will pour forth its internal treasures and fling its keys before him at ease. He will show you the just way of behavior and revive the Holy Qur'ān and Sunnah which have become lifeless (among people)."

Part of the same sermon:
"It is as if I can see him: He (the one who enjoins evil)[1] is shouting in Syria, extending his banners to the outskirts of Kūfa. He is bent towards it like the biting of the she-camel. He covers the ground with (severed) heads. His mouth is wide open (i.e. he is glutton), and (the trampling of) his footsteps on the ground is heavy. His advance is broad and attacks severe.

"By Allāh, he will disperse you throughout the earth till only a few of you remain, like the kohl in the eye. You will continue like this till the Arabs return to their senses. You should, therefore, stick to established ways, clear signs and to the early period which has the lasting virtues of Prophetic mission. You should know that Satan faciliates his ways (for you) so that you may follow him on his heels."

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[1]This is a reference to Abdul-Malik ibn Marwān who came to power in Syria after his father Marwān ibn al-Hakam. After the killing of al-Mukhtār ibn Abū Ubayd ath-Thaqafi in his encounter with Mis`ab ibn az-Zubayr, he proceeded towards Iraq. He clashed with Mis`ab's force at Maskin, near Dayrul-Jathliq [Catholic monastery] in the outskirts of Kūfa (where Catholics and Jews as well as Zoroastrians used to live at the time). After defeating him, he made a victorious entry into Kūfa and took the oath of allegiance from its inhabitants. Then he sent al-Hajjāj ibn Yūsuf ath-Thaqafi to Mecca to fight Abdullāh ibn az-Zubayr. Consequently, this man besieged Mecca and stoned and burnt it, shedding the blood of thousands of innocent persons there like water. He killed Ibn az-Zubayr and hung his body on the gallows. He perpetrated such atrocities on the people that one shudders at the mere thought of them, barBārism which definitely has nothing to do with true pristine Islam.



من كلام له عليه السلام في وقت الشورى

لنْ يُسْرِعَ أحَدٌ قَبْلِي إلى دَعْوَةِ حَقٍّ وَصِلَةِ رَحِمٍ وَعَائِدَةِ كَرَمٍ فَاسْمَعُوا قَوْلِي وَعُوا مَنْطِقِي عَسَى أنْ تَرَوْا هَذَا الْأمْرَ مِنْ بَعْدِ هَذَا الْيَوْمِ تُنْتَضَى فِيهِ السُّيُوفُ وَتُخَانُ فِيهِ الْعُهُودُ حَتَّى يَكُونَ بَعْضُكُمْ أئِمَّةً لِأهْلِ الضَّلَالَةِ وَشِيعَةً لِأهْلِ الْجَهَالَةِ.

Sermon 137
On the occasion of the consultative committee (after the death of `Omar ibn al-Khattāb)

"No one will ever precede me in inviting people to truthfulness, in giving consideration to kinship and in practicing generosity. So, hear my word and preserve what I say. Maybe you will soon see, after this day, that over this matter (of caliphate), swords will be drawn and pledges will be broken, so much so that some of you will become leaders of the people of misguidance and followers of people of ignorance."



من كلام له عليه السلام في النهي عن غيبة الناس

وَإنَّمَا يَنْبَغِي لِأهْلِ الْعِصْمَةِ وَالْمَصْنُوعِ إلَيْهِمْ فِي السَّلَامَةِ أنْ يَرْحَمُوا أهْلَ الذُّنُوبِ وَالْمَعْصِيَةِ وَيَكُونَ الشُّكْرُ هُوَ الْغَالِبَ عَلَيْهِمْ وَالْحَاجِزَ لَهُمْ عَنْهُمْ فَكَيْفَ بِالْعَائِبِ الَّذِي عَابَ أخَاهُ وَعَيَّرَهُ بِبَلْوَاهُ أ مَا ذَكَرَ مَوْضِعَ سَتْرِ اللَّهِ عَلَيْهِ مِنْ ذُنُوبِهِ مِمَّا هُوَ أعْظَمُ مِنَ الذَّنْبِ الَّذِي عَابَهُ بِهِ وَكَيْفَ يَذُمُّهُ بِذَنْبٍ قَدْ رَكِبَ مِثْلَهُ فَإنْ لَمْ يَكُنْ رَكِبَ ذَلِكَ الذَّنْبَ بِعَيْنِهِ فَقَدْ عَصَى اللَّهَ فِيمَا سِوَاهُ مِمَّا هُوَ أعْظَمُ مِنْهُ وَايْمُ اللَّهِ لَئِنْ لَمْ يَكُنْ عَصَاهُ فِي الْكَبِيرِ وَعَصَاهُ فِي الصَّغِيرِ لَجَرَاءَتُهُ عَلَى عَيْبِ النَّاسِ أكْبَرُ يَا عَبْدَ اللَّهِ لَا تَعْجَلْ فِي عَيْبِ أحَدٍ بِذَنْبِهِ فَلَعَلَّهُ مَغْفُورٌ لَهُ وَلَا تَأمَنْ عَلَى نَفْسِكَ صَغِيرَ مَعْصِيَةٍ فَلَعَلَّكَ مُعَذَّبٌ عَلَيْهِ فَلْيَكْفُفْ مَنْ عَلِمَ مِنْكُمْ عَيْبَ غَيْرِهِ لِمَا يَعْلَمُ مِنْ عَيْبِ نَفْسِهِ وَلْيَكُنِ الشُّكْرُ شَاغِلًا لَهُ عَلَى مُعَافَاتِهِ مِمَّا ابْتُلِيَ بِهِ غَيْرُهُ.



Sermon 138
Prohibiting backbiting

"Those who do not commit sins and have been gifted with safety (from sinning) should take pity on sinners and on other disobedient people. Gratitude should be mostly their indulgence. It should prevent them from (finding faults with) others. What about the backbiter who blames his brother and finds fault with him? Does he not remember that Allāh has concealed the sins which he committed while they were bigger than his brother's sins which are pointed out by him? How can he vilify him about his sins when he has himself committed sins like it? Even if he has not committed a similar sin, he must have committed even more serious ones. By Allāh, even if he did not commit major sins but only smaller ones, his exposing the sins of people is itself a serious sin.

"O servants of Allāh! Do not be quick in exposing anyone's sin, for he may be forgiven for it. Do not feel yourself safe even for a small sin because you may be punished for it. Therefore, every one of you who comes to know the faults of others should not expose them in view of what he knows about his own faults; he should remain busy in gratitude to the Almighty that he has been saved from what others have been indulging in.

"The habit of fault finding and backbiting has become so common that even the feeling of its evilness has disappeared. At present, neither the high ones avoid it nor the low; neither the high position of the pulpit prevents it, nor does the sacredness of the mosque. Whenever a few companions sit together, their topic of conversation and interest is just to discuss the faults of their opponents with added color, and to listen to them attentively. Although the fault-finder is himself involved in the faults which he finds in others, he does not like that his own faults should be exposed. In such a case, he should

have consideration for similar feelings in others and should avoid searching for their faults and hurting their feelings. He should behave according to the proverb: 'Do not do to others what you do not want others to do to you.'"

Backbiting is defined as the exposure of the fault of a brother-in-faith with the intention to vilify him in such a way that irritates him, whether it is by speaking, behaving, implying or suggesting. Some people take backbiting to cover only that which is false or contrary to the truth. According to them, to relate what was seen or heard, exactly as it was, is not backbiting. They say that they are not backbiting but only relating exactly what they saw or heard. But in fact backbiting is the name of this very relating of the facts because if it is not factually correct, it will be calumny, a false accusation and a wrong blame. It is related about the Prophet ﷺ that he said the following:

"Do you know what backbiting is?" People said, "Allāh and His Prophet ﷺ know better." Then he said, "Backbiting means that you say about your brother a thing which causes him pain." Someone said, "But what if I say what is actually true about him?" The Prophet ﷺ replied, "It is backbiting only when it is factually true; otherwise, you will be accusing him falsely (committing calumny)."

There are many causes for indulging in backbiting. Because of this, a man commits it sometimes knowingly and sometimes unknowingly. Abū Hamīd al-Ghazāli has recounted these causes in detail in his book *Ihyā' Ulūmud-Dīn*. A few of the important ones are:

1) To make fun of anyone or to make him appear as being abased. 2) To make people laugh and to display one's own jolliness and high spiritedness. 3) Expressing one's feelings under the influence of rage and anger. 4) To establish one's feelings under the influence of rage and anger. 5) To disprove one's connection or involvement in a matter; namely that a particular evil was not committed by someone in particular but by someone else. 6) To associate oneself with some group when in their company in order to avoid strangeness with

them. 7) To belittle a person from whom it is feared that he will expose someone's fault. 8) To defeat a competitor in the same calling. 9) To seek a position in the audience of a man of power and influence. 10) To express sorrow by saying it is sad and so-and-so has fallen in such and such a sin. 11) To express astonishment, for example, to say it is amazing that so and so has done such a thing. 12) To name the committer of an act when expressing anger over it. However, in some cases fault finding or criticizing does not fall under backbiting:

1) If the oppressed person complains of the oppressor seeking redress, it is not backbiting. Allāh says about it: لاَ يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلاَّ مَن ظُلِمَ Allāh does not love open utterance of evil in speech *except* by one who has been wronged" (Qur'ān, 4:148).

2) To relate anyone's fault while giving advice is not backbiting because dishonesty and duplicity is not permissible in counseling. 3) If, in connection with seeking the requirements of a religious commandment, the naming of a particular individual cannot be avoided, to state the fault of such a person to the necessary extent will not be backbiting.

4) To relate the misappropriation or dishonesty committed by someone with a view to saving a Muslim brother from harm will not be backbiting.

5) To relate the fault of someone before one who can prevent him from committing it is not backbiting.

6) Criticism and expression of opinion about a relater of traditions is not backbiting.

7) If a person is well acquainted with someone's shortcoming, then to relate such a fault in order to define his personality, for example, describing a deaf, dumb, lame or handless person as thus, is not backbiting.

8) To describe any fault of a patient before a physician for purposes of treatment is not backbiting.

9) If someone claims wrong lineage, to expose his correct lineage is not backbiting.

10) If the life, property or honor of someone can be protected only by informing him of some fault, it will not be backbiting.

11) If two persons discuss the fault of another, which is already known to both, it will not be backbiting, although to avoid discussing it is better, since it is possible one of the two might have forgotten it.

12) To expose the evils of one who openly commits evils is not backbiting as the tradition runs: "There is no backbiting in the case one who has torn away the veil of shamefulness."



من كلام له عليه السلام في النهي عن سماع الغيبة وفي الفرق بين الحق و الباطل:

أيُّهَا النَّاسُ مَنْ عَرَفَ مِنْ أخِيهِ وَثِيقَةَ دِينٍ وَسَدَادَ طَرِيقٍ فَلَا يَسْمَعَنَّ فِيهِ أقَاوِيلَ الرِّجَالِ أمَا إنَّهُ قَدْ يَرْمِي الرَّامِي وَتُخْطِئُ السِّهَامُ وَيُحِيلُ الكَلَامُ وَبَاطِلُ ذَلِكَ يَبُورُ وَاللَّهُ سَمِيعٌ وَشَهِيدٌ أمَا إنَّهُ لَيْسَ بَيْنَ الحَقِّ وَالبَاطِلِ إلَّا أرْبَعُ أصَابِعَ.

فسُئل عليه السلام عن معنى قوله هذا، فجمع أصابعه ووضعها بين أذنه وعينه، ثم قال: البَاطِلُ أنْ تَقُولَ سَمِعْتُ، وَالحَقُّ أنْ تَقُولَ رَأيْتُ.

Sermon 139
Prohibiting listening to those who backbite, enjoining the distinguishing between right and wrong

"O people! If a person knows his brother to be steadfast in faith and of correct ways, he should not lend an ear to what people may say about him. Sometimes the bowman shoots arrows, but the arrow goes astray; similarly, talk can be off the point. Its wrong perishes,

while Allāh hears and testifies. There is nothing between truth and falsehood except four fingers (i.e. the distance between one's hear and eyes)."

Imām Ali ibn Abū Tālib ﷺ was asked about the meaning of this last statement, whereupon he closed his fingers together and put them between his ear and eye and said the following: "It is falsehood when you say, 'I have heard so,' while it is truth when you say, 'I have seen'."



من كلام له عليه السلام في مواضع المعروف:

المعروف في غير أهله

وَ لَيسَ لِوَاضِعِ المَعْرُوفِ فِي غَيرِ حَقِّهِ وَ عِنْدَ غَيرِ أهْلِهِ مِنَ الحَظِّ فِيمَا أتَى إلَّا مَحْمَدَةُ اللِّئَامِ وَ ثَنَاءُ الأشْرَارِ وَ مَقَالَةُ الجُهَّالِ مَا دَامَ مُنْعِماً عَلَيهِمْ مَا أجْوَدَ يَدَهُ وَ هُوَ عَنْ ذَاتِ اللَّهِ بَخِيلٌ.

مواضع المعروف

فَمَنْ آتَاهُ اللَّهُ مَالا فَلْيَصِلْ بِهِ القَرَابَةَ وَ لْيُحْسِنْ مِنْهُ الضِّيَافَةَ وَ لْيَفُكَّ بِهِ الأسِيرَ وَ العَانِيَ وَ لْيُعْطِ مِنْهُ الفَقِيرَ وَ الغَارِمَ وَ لْيَصْبِرْ نَفْسَهُ عَلَى الحُقُوقِ وَ النَّوَائِبِ ابْتِغَاءَ الثَّوَابِ فَإنَّ فَوْزاً بِهَذِهِ الخِصَالِ شَرَفُ مَكَارِمِ الدُّنْيَا وَ دَرْكُ فَضَائِلِ الآخِرَةِ إنْ شَاءَ اللَّهُ.

Sermon 140
Against acts of goodness to those who do not deserve them

"He who shows generosity to those who have no claim to it or who are not fit for it will not earn anything except the praise of the ignoble and the appreciation of bad persons. As long as he continues giving, the ignorant ones will say how generous his hand is, even though in the view of Allāh he is a miser.

"Therefore, to whomsoever Allāh gives wealth, he should use it in extending good behavior to his kinsmen, in entertaining, in releasing prisoners and those afflicted, in giving to the poor and to those in

debt. And he should endure (the troubles resulting from) the fulfillment of rights (of others) and hardships in expectation of rewards. Certainly, the achievement of these qualities is the height of greatness in this world and the achievement of the distinctions of the Hereafter, if Allāh so wills."



من خطبة له عليه السلام في الاستسقاء، و فيه تنبيه العباد؛ وجوب استغاثة رحمة الله إذا حبس عنهم رحمة المطر:

أَلَا وَإِنَّ الْأَرْضَ الَّتِي تُقِلُّكُمْ وَالسَّمَاءَ الَّتِي تُظِلُّكُمْ مُطِيعَتَانِ لِرَبِّكُمْ وَمَا أَصْبَحَتَا تَجُودَانِ لَكُمْ بِبَرَكَتِهِمَا تَوَجُّعاً لَكُمْ وَلَا زُلْفَةً إِلَيْكُمْ وَلَا لِخَيْرٍ تَرْجُوَانِهِ مِنْكُمْ وَلَكِنْ أُمِرَتَا بِمَنَافِعِكُمْ فَأَطَاعَتَا وَأُقِيمَتَا عَلَى حُدُودِ مَصَالِحِكُمْ فَقَامَتَا إِنَّ اللَّهَ يَبْتَلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الثَّمَرَاتِ وَحَبْسِ الْبَرَكَاتِ وَإِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ لِيَتُوبَ تَائِبٌ وَيُقْلِعَ مُقْلِعٌ وَيَتَذَكَّرَ مُتَذَكِّرٌ وَيَزْدَجِرَ مُزْدَجِرٌ وَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ الِاسْتِغْفَارَ سَبَباً لِدُرُورِ الرِّزْقِ وَرَحْمَةِ الْخَلْقِ فَقَالَ سُبْحَانَهُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَاراً فَرَحِمَ اللَّهُ امْرَأً اسْتَقْبَلَ تَوْبَتَهُ وَاسْتَقَالَ خَطِيئَتَهُ وَبَادَرَ مَنِيَّتَهُ اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ مِنْ تَحْتِ الْأَسْتَارِ وَالْأَكْنَانِ وَبَعْدَ عَجِيجِ الْبَهَائِمِ وَالْوِلْدَانِ رَاغِبِينَ فِي رَحْمَتِكَ وَرَاجِينَ فَضْلَ نِعْمَتِكَ وَخَائِفِينَ مِنْ عَذَابِكَ وَنِقْمَتِكَ اللَّهُمَّ فَاسْقِنَا غَيْثَكَ وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ وَلَا تُهْلِكْنَا بِالسِّنِينَ وَلَا تُؤَاخِذْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ نَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ حِينَ أَلْجَأَتْنَا الْمَضَايِقُ الْوَعْرَةُ وَأَجَاءَتْنَا الْمَقَاحِطُ الْمُجْدِبَةُ وَأَعْيَتْنَا الْمَطَالِبُ الْمُتَعَسِّرَةُ وَتَلَاحَمَتْ عَلَيْنَا الْفِتَنُ الْمُسْتَصْعِبَةُ اللَّهُمَّ إِنَّا نَسْأَلُكَ أَلَّا تَرُدَّنَا خَائِبِينَ وَلَا تَقْلِبَنَا وَاجِمِينَ وَلَا تُخَاطِبَنَا بِذُنُوبِنَا وَلَا تُقَايِسَنَا بِأَعْمَالِنَا اللَّهُمَّ انْشُرْ عَلَيْنَا غَيْثَكَ وَبَرَكَتَكَ وَرِزْقَكَ وَرَحْمَتَكَ وَاسْقِنَا سُقْيَا نَاقِعَةً مُرْوِيَةً مُعْشِبَةً تُنْبِتُ بِهَا مَا قَدْ فَاتَ وَتُحْيِي بِهَا مَا قَدْ مَاتَ نَافِعَةَ الْحَيَا كَثِيرَةَ الْمُجْتَنَى تُرْوِي بِهَا الْقِيعَانَ وَتُسِيلُ الْبُطْنَانَ وَتَسْتَوْرِقُ الْأَشْجَارَ وَتُرْخِصُ الْأَسْعَارَ إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ.

Sermon 141

Praying for rain, reminding the servants of the Almighty of seeking refuge with Him when He deprives them of the rain bliss:

"Beware; the earth which bears you and the sky which overshadows you are obedient to their Sustainer (Allāh). They have not been bestowing their blessings on you for any feeling of pity on you or

inclination towards you, nor for any good which they expect from you. But they were commanded to bestow benefits on you and they are obeying and were required to maintain your good, so they are maintaining it.

"Certainly, Allāh tries his creatures with regard to their evil deeds by decreasing fruits, holding back blessings and closing the treasures of good things, so that he who wishes to repent may repent, he who wishes to turn away (from evils) may turn away, he who wishes to recall (forgotten goodness) may recall, and he who wishes to abstain (from evil) may abstain. Allāh, the Glorified One, has made the seeking of (His) forgiveness a means for the pouring down of livelihood and mercy on the people as Allāh has said the following:

﴿ اسْتَغْفِرُوا رَبَّكُمْ، إِنَّهُ كَانَ غَفَّارًا ۞ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ۞ وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ، وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ﴾

Seek the forgiveness, all of you, of your Lord! Verily, He is the most forgiving, He will send (down) on you the cloud raining in torrents and help you with wealth and sons (children) (Qur'ān, 71:10-12).

"May Allāh shower mercy on him who took up repentance, gave up sins and hastened (in performing good deeds before) his death.

"O Lord! We have come out to You from under the curtains and coverings (of houses) when the beasts and children are crying, seeking Your Mercy, hoping for the generosity of Your bounty and fearing Your chastisement and retribution. O Lord! give us to drink from Your rain and do not disappoint us, nor kill us by years (of drought), nor punish us for what the foolish among us have committed, O most Merciful One!

"O Lord! We have come out to You to complain about what is (already) not hidden from You, when the seven troubles have forced us, droughts, famines… have driven us, distressing wants have made us helpless and troublesome mischief has incessantly befallen us. O Lord! We beseech You not to send us back disappointed, nor to return us with downcast eyes, nor to address us (harshly) for our

sins, nor deal with us according to our deeds.

"O Lord! Do pour on us Your mercy, Your blessing, Your sustenance and Your pity. Make us enjoy a drink which benefits us, quenches our thirst, produces green herbage with which all that was lost gets growing and all that had withered comes to life again. It should bring about the benefit of freshness and plenty of ripe fruits. With it, plains may be watered, rivers may begin flowing, plants may pick up foliage and prices may come down. Surely, You are powerful over whatever You will."



من خطبة له عليه السلام في مبعث الرسل وفضل أهل البيت وذكر أهل الضلال:

مبعث الرسل

بَعَثَ اللَّهُ رُسُلَهُ بِمَا خَصَّهُمْ بِهِ مِنْ وَحْيِهِ وَجَعَلَهُمْ حُجَّةً لَهُ عَلَى خَلْقِهِ لِئَلَّا تَجِبَ الْحُجَّةُ لَهُمْ بِتَرْكِ الْإِعْذَارِ إِلَيْهِمْ فَدَعَاهُمْ بِلِسَانِ الصِّدْقِ إِلَى سَبِيلِ الْحَقِّ أَلَا إِنَّ اللَّهَ تَعَالَى قَدْ كَشَفَ الْخَلْقَ كَشْفَةً لَا أَنَّهُ جَهِلَ مَا أَخْفَوْهُ مِنْ مَصُونِ أَسْرَارِهِمْ وَمَكْنُونِ ضَمَائِرِهِمْ وَلَكِنْ لِيَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا فَيَكُونَ الثَّوَابُ جَزَاءً وَالْعِقَابُ بَوَاءً.

فضل أهل البيت

أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا كَذِباً وَبَغْياً عَلَيْنَا أَنْ رَفَعَنَا اللَّهُ وَوَضَعَهُمْ وَأَعْطَانَا وَحَرَمَهُمْ وَأَدْخَلَنَا وَأَخْرَجَهُمْ بِنَا يُسْتَعْطَى الْهُدَى وَيُسْتَجْلَى الْعَمَى إِنَّ الْأَئِمَّةَ مِنْ قُرَيْشٍ غُرِسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ لَا تَصْلُحُ عَلَى سِوَاهُمْ وَلَا تَصْلُحُ الْوُلَاةُ مِنْ غَيْرِهِمْ.

أهل الضلال

منها: آثَرُوا عَاجِلًا وَأَخَّرُوا آجِلًا وَتَرَكُوا صَافِياً وَشَرِبُوا آجِناً كَأَنِّي أَنْظُرُ إِلَى فَاسِقِهِمْ وَقَدْ صَحِبَ الْمُنْكَرَ فَأَلِفَهُ وَبَسِئَ بِهِ وَوَافَقَهُ حَتَّى شَابَتْ عَلَيْهِ مَفَارِقُهُ وَصُبِغَتْ بِهِ خَلَائِقُهُ ثُمَّ أَقْبَلَ مُزْبِداً كَالتَّيَّارِ لَا يُبَالِي مَا غَرَّقَ أَوْ كَوَقْعِ النَّارِ فِي الْهَشِيمِ لَا يَحْفِلُ مَا حَرَّقَ أَيْنَ الْعُقُولُ الْمُسْتَصْبِحَةُ بِمَصَابِيحِ الْهُدَى وَالْأَبْصَارُ اللَّامِحَةُ إِلَى مَنَارِ التَّقْوَى أَيْنَ الْقُلُوبُ الَّتِي وُهِبَتْ لِلَّهِ وَعُوقِدَتْ عَلَى طَاعَةِ اللَّهِ ازْدَحَمُوا عَلَى الْحُطَامِ وَتَشَاحُّوا عَلَى الْحَرَامِ وَرُفِعَ لَهُمْ عَلَمُ الْجَنَّةِ وَالنَّارِ فَصَرَفُوا عَنِ الْجَنَّةِ وُجُوهَهُمْ وَأَقْبَلُوا إِلَى النَّارِ بِأَعْمَالِهِمْ وَدَعَاهُمْ رَبُّهُمْ فَنَفَرُوا وَوَلَّوْا وَدَعَاهُمُ الشَّيْطَانُ فَاسْتَجَابُوا وَأَقْبَلُوا.

Sermon 142

Deputation of messengers, the distinction of Ahl al-Bayt ﷺ, a reference to the people of misguidance

"Allāh deputed prophets and distinguished them with His revelation. He made them as pleas for Him among His creation, so that there should not remain any excuse for people. He invited people to the right path through a truthful tongue. You should know that Allāh fully knows creation. Not that He was unaware of what they concealed from among their hidden secrets and inner feelings, but in order to try them as to who from among them performs good deeds, so that there are rewards with regard to good deeds and penalties with regard to evil deeds."

Status of Ahl al-Bayt ﷺ (Household of the Holy Prophet ﷺ)

"Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although Allāh raised us in position and kept them down, bestowed on us knowledge but deprived them, and entered us (in the fortress of knowledge) but kept them out? With us, guidance is to be sought and blindness (of misguidance) is to be changed into vision. Surely Imāms (Divinely-appointed leaders) will be from among the tribesmen of Quraish. They have been planted in this line through Hāshim. It will not suit others, nor will others be suitable as heads of affairs."

Part of the same sermon about those who are against Ahl al-Bayt ﷺ

"They have adopted this world and abandoned the Hereafter, left clean water and drank stinking one. I can almost see their wicked one who committed unlawful acts, associated himself with them, befriended them and accorded with them till his hair became gray and his nature acquired their tinge. He proceeded to emit a foam like a torrential stream, not caring whom he drowned or, like fire in straw, not realizing what it burns.

"Where are the minds which seek light from the lamps of guidance and the eyes which look at minarets of piety? Where are the hearts dedicated to Allāh and devoted to the obedience of Allāh? They are

all crowding towards worldly vanities and quarreling over unlawful issues. The ensigns of Paradise and Hell have been raised for them, but they have turned their faces away from Paradise and proceeded towards Hell by dint of their performances. Allāh called them, but they demonstrated aversion and ran away. When Satan called them, they responded and proceeded (towards him)."

The reference stated above is to Abdul-Malik ibn Marwān who committed extreme atrocities through his officer al-Hajjāj ibn Yūsuf ath-Thaqafi.



من خطبة له عليه السلام في فناء الدنيا وذم البدعة:

فناء الدنياأيُّهَا النَّاسُ إنَّمَا أنتُمْ فِي هَذِهِ الدُّنيَا غَرَضٌ تَنْتَضِلُ فِيهِ المَنَايَا مَعَ كُلِّ جَرْعَةٍ شَرَقٌ وَفِي كُلِّ أكلَةٍ غَصَصٌ لا تَنَالُونَ مِنْهَا نِعْمَةً إلَّا بِفِرَاقِ أخْرَى وَلَا يُعَمَّرُ مُعَمَّرٌ مِنْكُمْ يَوْماً مِنْ عُمُرِهِ إلَّا بِهَدْمِ آخَرَ مِنْ أجَلِهِ وَلَا تُجَدَّدُ لَهُ زِيَادَةٌ فِي أكْلِهِ إلَّا بِنَفَادِ مَا قَبْلَهَا مِنْ رِزْقِهِ وَلَا يَحْيَا لَهُ أثَرٌ إلَّا مَاتَ لَهُ أثَرٌ وَلَا يَتَجَدَّدُ لَهُ جَدِيدٌ إلَّا بَعْدَ أنْ يَخْلَقَ لَهُ جَدِيدٌ وَلَا تَقُومُ لَهُ نَابِتَةٌ إلَّا وَتَسْقُطُ مِنْهُ مَحْصُودَةٌ وَقَدْ مَضَتْ أصُولٌ نَحْنُ فُرُوعُهَا فَمَا بَقَاءُ فَرْعٍ بَعْدَ ذَهَابِ أصْلِهِ.

ذم البدعة

منها: وَمَا أُحْدِثَتْ بِدْعَةٌ إلَّا تُرِكَ بِهَا سُنَّةٌ فَاتَّقُوا البِدَعَ وَالْزَمُوا المَهْيَعَ إنَّ عَوَازِمَ الأمُورِ أفْضَلُهَا وَإنَّ مُحْدِثَاتِهَا شِرَارُهَا.

Sermon 143
End of life in this world, condemning innovation

"O people! You are, in this world, the target for the arrows of death. With every drinking, there is choking; with every eating, there is suffocation. You do not get any benefit in it except by foregoing another (benefit). None among you advances in age by a day except by taking away a day of his life. Nothing more is added to his eating unless it reduces what was there before. No mark appears for him unless a mark disappears. Nothing new comes into being unless the

new becomes old. No new crop comes up unless a crop has been reaped. Those roots are gone whose offshoots we are. How can an offshoot survive after having parted with its roots?!"

Part of the same sermon: on innovation (*bid`a*):
"No innovation is introduced unless one Sunnah is forsaken. Keep away from innovations and stick to the wide road. Surely the old tested ways are the best, while the innovated ones are bad."



من كلام له عليه السلام وقد استشاره عمر بن الخطاب في الشخوص لقتال الفرس بنفسه:

إِنَّ هَذَا الْأَمْرَ لَمْ يَكُنْ نَصْرُهُ وَلَا خِذْلَانُهُ بِكَثْرَةٍ وَلَا بِقِلَّةٍ وَهُوَ دِينُ اللَّهِ الَّذِي أَظْهَرَهُ وَجُنْدُهُ الَّذِي أَعَدَّهُ وَأَمَدَّهُ حَتَّى بَلَغَ مَا بَلَغَ وَطَلَعَ حَيْثُ طَلَعَ وَنَحْنُ عَلَى مَوْعُودٍ مِنَ اللَّهِ وَاللَّهُ مُنْجِزٌ وَعْدَهُ وَنَاصِرٌ جُنْدَهُ وَمَكَانُ الْقَيِّمِ بِالْأَمْرِ مَكَانُ النِّظَامِ مِنَ الْخَرَزِ يَجْمَعُهُ وَيَضُمُّهُ فَإِنِ انْقَطَعَ النِّظَامُ تَفَرَّقَ الْخَرَزُ وَذَهَبَ ثُمَّ لَمْ يَجْتَمِعْ بِحَذَافِيرِهِ أَبَداً وَالْعَرَبُ الْيَوْمَ وَإِنْ كَانُوا قَلِيلًا فَهُمْ كَثِيرُونَ بِالْإِسْلَامِ عَزِيزُونَ بِالِاجْتِمَاعِ فَكُنْ قُطْباً وَاسْتَدِرِ الرَّحَى بِالْعَرَبِ وَأَصْلِهِمْ دُونَكَ نَارَ الْحَرْبِ فَإِنَّكَ إِنْ شَخَصْتَ مِنْ هَذِهِ الْأَرْضِ انْتَقَضَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَأَقْطَارِهَا حَتَّى يَكُونَ مَا تَدَعُ وَرَاءَكَ مِنَ الْعَوْرَاتِ أَهَمَّ إِلَيْكَ مِمَّا بَيْنَ يَدَيْكَ إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ غَداً يَقُولُوا هَذَا أَصْلُ الْعَرَبِ فَإِذَا اقْتَطَعْتُمُوهُ اسْتَرَحْتُمْ فَيَكُونُ ذَلِكَ أَشَدَّ لِكَلَبِهِمْ عَلَيْكَ وَطَمَعِهِمْ فِيكَ فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَى قِتَالِ الْمُسْلِمِينَ فَإِنَّ اللَّهَ سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ وَهُوَ أَقْدَرُ عَلَى تَغْيِيرِ مَا يَكْرَهُ وَأَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ فَإِنَّا لَمْ نَكُنْ نُقَاتِلُ فِيمَا مَضَى بِالْكَثْرَةِ وَإِنَّمَا كُنَّا نُقَاتِلُ بِالنَّصْرِ وَالْمَعُونَةِ.

Sermon 144
Delivered when `Omar ibn al-Khattāb sought the advice of Imām Ali ibn Abū Tālib ﵇ about his going to fight the Persians in person:

"Victory or defeat is not dependent on the small or large number of forces. It is Allāh's religion which He has raised above all faiths and His army which He has mobilized and extended, till it has reached the point where it stands now and has reached its present positions. We hold a promise from Allāh, and He will fulfill His promise and

will support His army.

"The position of the head of government is that of the thread for the beads, as it connects them and keeps them together. If the thread is broken, they will disperse and be lost and will never come together again. The Arabs today, even though small in number, are big because of Islam and strong because of unity. You should remain like the axis for them and rotate the mill (of government) with (the help of) the Arabs and be their root. Avoid battle because if you leave this place, the Arabs will attack you from all sides and directions till the unguarded places left behind by you will become more important than those before you.

"If the Persians see you tomorrow, they will say, 'He is the root (chief) of Arabia. If we do away with him, we will enjoy peace.' Thus, this will heighten their enthusiasm against you and keenness in targeting you. You say that they have set out to fight against the Muslims. Well, Allāh detests their setting out more than you do, and He is more capable of preventing what He detests. As regarding your idea about their (large) number, in the past we did not fight on the strength of large numbers but fought on the basis of Allāh's support and assistance."

When some people advised `Omar ibn al-Khattāb to partake in the battle of Qadisiyya or Nahawand, he found it against his personal inclination, so he though it necessary to consult Imām Ali ibn Abū Tālib ﷺ. This way, if the Imām ﷺ advised him against it, he will plead to others to stay back based on the advice of Imām Ali ibn Abū Tālib ﷺ. But if the Imām ﷺ advised him to participate in the battle, some other excuse will be found. However, unlike others, Imām Ali ibn Abū Tālib ﷺ advised him to stay. Other people had advised him to join the fighting because the Holy Prophet ﷺ did not just send others to fight but took part in it himself as well. What Imām Ali ibn Abū Tālib ﷺ had in view was that `Omar's presence in the battle could not be beneficial to Islam, but rather his staying back will save the Muslims from dispersion.

Imām Ali ibn Abū Tālib's view that "the position of the head of

government is that of the axis around which the system of the government rotates" is a point of principle and does not concern any particular individual. Whether the ruler is a Muslim or an unbeliever, just or despotic, virtuous or vicious, for the administration of the state his presence is a necessity, as Imām Ali ibn Abū Tālib ﷺ has explained elsewhere at greater length:

"The fact is that there is no escape for men from a ruler, good or bad. Faithful persons perform (good) acts in his rule while the unfaithful enjoy (worldly) benefits. During the rule, Allāh will carry everything to its end. Through the ruler, tax is gathered, the enemy is fought, roads are protected and the right of the weak is taken from the strong till the virtuous enjoy peace and are allowed protection from (the oppression of) the wicked." (Sermon 40)

The words which Imām Ali ibn Abū Tālib ﷺ uttered in his advice are not indicative of any quality of `Omar except his being the ruler. There is no doubt that he held worldly authority, irrespective of the question of whether it was secured in the right or wrong way. And where there is authority, there is centering of people's affairs. That is why Imām Ali ibn Abū Tālib ﷺ said that if `Omar wanted to go out, the Arabs would follow him in large numbers towards the battlefield because when the ruler is on the march, people will not like to stay behind. The result of their going will be that city after city will become vacant, while the enemy will infer from their reaching the battlefield that the Islamic cities are lying vacant and that if these people were repulsed, no assistance would reach the Muslims from the center. Again, if the ruler were killed, the army would disperse automatically because the ruler is its foundation. When the foundation is shaken, the walls cannot remain standing. The word *aslul-Arab* (the root chief) of Arabia has not been used by Imām Ali ibn Abū Tālib ﷺ as his own but he has taken it from the Persians. Obviously, in his capacity as the head of the state, `Omar was, in their view, the chief of Arabia. Besides, the reference is to the country, not to Islam or Muslims, so that there is no suggestion of any importance for him from the Islamic point of view.

When Imām Ali ibn Abū Tālib ﷺ pointed out to `Omar that on his

reaching there the Persians would target him, and that if he fell into their hands, they would not spare him without killing him, although such words will have touched the brave to the quick and will have heightened their spirits, `Omar liked the advice to stay back, and he thought it better to keep himself away from the flames of the battle. If this advice had not been in accord with his personal inclination, he would not have received it so heartily and would have tried to argue that the administration of the country could be maintained by leaving a deputy. Again, when other people had already advised him to go out, what was the need for consulting Imām Ali ibn Abū Tālib ﷺ except to get an excuse to stay back?!



من خطبة له عليه السلام في الغاية من البعثة والزمان المقبل:

الغاية من البعثة

فَبَعَثَ اللَّهُ مُحَمَّداً (صلى الله عليه وآله) بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَى عِبَادَتِهِ وَمِنْ طَاعَةِ الشَّيْطَانِ إِلَى طَاعَتِهِ بِقُرْآنٍ قَدْ بَيَّنَهُ وَأَحْكَمَهُ لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوهُ وَلِيُقِرُّوا بِهِ بَعْدَ إِذْ جَحَدُوهُ وَلِيُثْبِتُوهُ بَعْدَ إِذْ أَنْكَرُوهُ فَتَجَلَّى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ بِمَا أَرَاهُمْ مِنْ قُدْرَتِهِ وَخَوَّفَهُمْ مِنْ سَطْوَتِهِ وَكَيْفَ مَحَقَ مَنْ مَحَقَ بِالْمَثُلَاتِ وَاحْتَصَدَ مَنِ احْتَصَدَ بِالنَّقِمَاتِ.

الزمان المقبل

وَإِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِيهِ شَيْءٌ أَخْفَى مِنَ الْحَقِّ وَلَا أَظْهَرَ مِنَ الْبَاطِلِ وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ وَرَسُولِهِ وَلَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أَبْوَرَ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ وَلَا أَنْفَقَ مِنْهُ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَلَا فِي الْبِلَادِ شَيْءٌ أَنْكَرَ مِنَ الْمَعْرُوفِ وَلَا أَعْرَفَ مِنَ الْمُنْكَرِ فَقَدْ نَبَذَ الْكِتَابَ حَمَلَتُهُ وَتَنَاسَاهُ حَفَظَتُهُ فَالْكِتَابُ يَوْمَئِذٍ وَأَهْلُهُ طَرِيدَانِ مَنْفِيَّانِ وَصَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ لَا يُؤْوِيهِمَا مُؤْوٍ فَالْكِتَابُ وَأَهْلُهُ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَلَيْسَا فِيهِمْ وَمَعَهُمْ وَلَيْسَا مَعَهُمْ لِأَنَّ الضَّلَالَةَ لَا تُوَافِقُ الْهُدَى وَإِنِ اجْتَمَعَا فَاجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَافْتَرَقُوا عَلَى الْجَمَاعَةِ كَأَنَّهُمْ أَئِمَّةُ الْكِتَابِ وَلَيْسَ الْكِتَابُ إِمَامَهُمْ فَلَمْ يَبْقَ عِنْدَهُمْ مِنْهُ إِلَّا اسْمُهُ وَلَا يَعْرِفُونَ إِلَّا خَطَّهُ وَزَبْرَهُ وَمِنْ قَبْلُ مَا مَثَّلُوا بِالصَّالِحِينَ كُلَّ مُثْلَةٍ وَسَمَّوْا صِدْقَهُمْ عَلَى اللَّهِ فِرْيَةً وَجَعَلُوا فِي الْحَسَنَةِ عُقُوبَةَ السَّيِّئَةِ وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِطُولِ آمَالِهِمْ وَتَغَيُّبِ آجَالِهِمْ حَتَّى نَزَلَ بِهِمُ الْمَوْعُودُ الَّذِي تُرَدُّ عَنْهُ الْمَعْذِرَةُ وَتُرْفَعُ عَنْهُ التَّوْبَةُ وَتَحُلُّ مَعَهُ الْقَارِعَةُ وَالنِّقْمَةُ.

عظة الناس

أَيُّهَا النَّاسُ! إِنَّهُ مَنِ اسْتَنْصَحَ اللَّهَ وُفِّقَ، وَمَنِ اتَّخَذَ قَوْلَهُ دَلِيلاً هُدِيَ لِلَّتِي هِيَ أَقْوَمُ، فَإِنَّ جَارَ اللَّهِ آمِنٌ، وَعَدُوَّهُ خَائِفٌ، وَإِنَّهُ لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ، فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَتُهُ أَنْ يَتَوَاضَعُوا لَهُ، وَسَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَتُهُ أَنْ يَسْتَسْلِمُوا لَهُ؛ فَلَا تَنْفِرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ وَالْبَارِئِ مِنْ ذِي السَّقَمِ، وَاعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكَهُ، وَلَنْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضَهُ، وَلَنْ تَمَسَّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ؛ فَالْتَمِسُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ، فَإِنَّهُمْ عَيْشُ الْعِلْمِ وَمَوْتُ الْجَهْلِ، هُمُ الَّذِينَ يُخْبِرُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ وَصَمْتُهُمْ عَنْ مَنْطِقِهِمْ وَظَاهِرُهُمْ عَنْ بَاطِنِهِمْ، لَا يُخَالِفُونَ الدِّينَ وَلَا يَخْتَلِفُونَ فِيهِ، فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَصَامِتٌ نَاطِقٌ.

Sermon 145

The Purpose of the deputation of the Holy Prophet ﷺ and the condition of the future when people will go against the Holy Qur'ān:

"Allāh deputed Muhammed ﷺ with the truth so that he would take His people out of the worship of idols to worshipping Him, from obeying Satan to obeying Him. He sent him with the Holy Qur'ān, which He explained and strengthened, in order that the people might know their Sustainer (Allāh) because they were ignorant of Him, so they might acknowledge Him since they were denying Him, accept Him since they were refusing (to believe in) Him. Because He, the Glorified One, revealed Himself to them through His Book without their having seen Him by means of what He demonstrated to them, out of His might, making them fear His sway, how He destroyed those whom He wished to destroy through His chastisement and ruined those whom He wished to ruin through His retribution!"

The Future:

"Certainly, a time will come after me when nothing will be more concealed than rightfulness, nothing more apparent than wrongfulness, and nothing more current than untruth against Allāh and His Prophet ﷺ. For the people of this period, nothing will be more worthwhile than the Holy Qur'ān recited as it should be, nor anything more valuable than the Holy Qur'ān being misplaced from its position. And in the towns nothing will be more hated than virtue, nor anything more acceptable than vice.

"The holders of the Book will throw it away, those who memorize it will forget it. In these days, the Holy Qur'ān and its people will be exiled and expelled. They will be companions keeping together on one path, but no one will offer them asylum. Consequently at this time, the Holy Qur'ān and its people will be among the people but not with them, will be with them (physically) but not with them (supporting them) because misguidance cannot accord with guidance even though they may be together. People will be united on division. They, therefore, will have cut away from the community, as though they were leaders of the Holy Qur'ān, whereas the Holy Qur'ān is not their leader. Nothing of it will be left with them except its name. They will know nothing save its writing and wording. Before that, they will inflict hardships on virtuous people, naming the latter's truthful views about Allāh false allegations, enjoining vice and forbidding virtue.

"Those before you passed away because of the lengthening of their desires and the forgetting of their death, till that promised event befell them about which excuses are turned down, repentance is denied and punishment and retribution are inflicted."

Ahl al-Bayt ﷺ:

"O people! He who seeks counsel from Allāh secures guidance; he who adopts His word as guide is led towards what is more straight because one who loves Allāh feels secure, while His opponent feels afraid. It does not behoove one who knows His greatness to see himself as being great. The greatness of those who know His greatness is that they should know it before Him; the safety for those who know what His power is lies in submitting to Him. Do not be scared away from the truth like the scaring of the healthy from the scabbed person, or the sound person from the contagious sick.

"You should know that you will never know guidance unless you know who has abandoned it; you will never abide by the pledges of the Holy Qur'ān unless you know who has broken them; you will never cling to the Holy Qur'ān unless you know who has forsaken it. Seek these things from those who have them because they are the life spring of knowledge and the death of ignorance. They are the people whose commands will disclose to you their (extent of)

knowledge, their silence will disclose their (capacity of) speaking and their outer appearance will disclose their inner self. They do not go against religion and do not differ from one another about it, while it is among them a truthful witness and a silent speaker."



من كلام له عليه السلام في ذكر أهل البصرة

كُلُّ وَاحِدٍ مِنْهُمَا يَرْجُو الْأَمْرَ لَهُ وَيَعْطِفُهُ عَلَيْهِ دُونَ صَاحِبِهِ لَا يَمُتَّانِ إِلَى اللَّهِ بِحَبْلٍ وَلَا يَمُدَّانِ إِلَيْهِ بِسَبَبٍ كُلُّ وَاحِدٍ مِنْهُمَا حَامِلُ ضَبٍّ لِصَاحِبِهِ وَعَمَّا قَلِيلٍ يُكْشَفُ قِنَاعُهُ بِهِ وَاللَّهِ لَئِنْ أَصَابُوا الَّذِي يُرِيدُونَ لَيَنْتَزِعَنَّ هَذَا نَفْسَ هَذَا وَلَيَأْتِيَنَّ هَذَا عَلَى هَذَا قَدْ قَامَتِ الْفِئَةُ الْبَاغِيَةُ فَأَيْنَ الْمُحْتَسِبُونَ فَقَدْ سُنَّتْ لَهُمُ السُّنَنُ وَقُدِّمَ لَهُمُ الْخَبَرُ وَلِكُلِّ ضَلَّةٍ عِلَّةٌ وَلِكُلِّ نَاكِثٍ شُبْهَةٌ وَاللَّهِ لَا أَكُونُ كَمُسْتَمِعِ اللَّدْمِ يَسْمَعُ النَّاعِيَ وَيَحْضُرُ الْبَاكِيَ ثُمَّ لَا يَعْتَبِرُ.

Sermon 146
The people of Basra

"Both of these men (Talhah and az-Zubayr) wish the caliphate for themselves. Each draws it towards himself as against the other fellow. They do not employ any connection for getting access to Allāh nor proceed towards Him through any means. Each of them bears malice against the other. Shortly his veil over it will be uncovered. By Allāh, if they achieve what they aim at, one of them will kill the other and one of them will finish the other. The rebellious party has stood up. Where are the seekers of virtue? The paths have already been determined, and they have been given the news. For every misguidance there is a cause; for every break of pledge there is a misrepresentation. By Allāh, I shall not be like one who listens to the voice of mourning, who hears the man who brings the news of death, who visits the mourner yet does not derive a lesson."



أَيُّهَا النَّاسُ كُلُّ امْرِئٍ لَاقٍ مَا يَفِرُّ مِنْهُ فِي فِرَارِهِ الْأَجَلُ مَسَاقُ النَّفْسِ وَالْهَرَبُ مِنْهُ مُوَافَاتُهُ كَمْ أَطْرَدْتُ الْأَيَّامَ أَبْحَثُهَا عَنْ مَكْنُونِ هَذَا الْأَمْرِ فَأَبَى اللَّهُ إِلَّا إِخْفَاءَهُ هَيْهَاتَ عِلْمٌ مَخْزُونٌ أَمَّا وَصِيَّتِي فَاللَّهَ لَا تُشْرِكُوا بِهِ شَيْئاً وَمُحَمَّداً صلى الله عليه وآله فَلَا تُضَيِّعُوا سُنَّتَهُ أَقِيمُوا هَذَيْنِ الْعَمُودَيْنِ وَأَوْقِدُوا هَذَيْنِ الْمِصْبَاحَيْنِ وَخَلَاكُمْ ذَمٌّ مَا لَمْ تَشْرُدُوا حُمِّلَ كُلُّ امْرِئٍ مِنْكُمْ مَجْهُودَهُ وَخُفِّفَ عَنِ الْجَهَلَةِ رَبٌّ رَحِيمٌ وَدِينٌ قَوِيمٌ وَإِمَامٌ عَلِيمٌ أَنَا بِالْأَمْسِ صَاحِبُكُمْ وَأَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ وَغَداً مُفَارِقُكُمْ غَفَرَ اللَّهُ لِي وَلَكُمْ إِنْ تَثْبُتِ الْوَطْأَةُ فِي هَذِهِ الْمَزَلَّةِ فَذَاكَ وَإِنْ تَدْحَضِ الْقَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءِ أَغْصَانٍ وَمَهَابِّ رِيَاحٍ وَتَحْتَ ظِلِّ غَمَامٍ اضْمَحَلَّ فِي الْجَوِّ مُتَلَفِّقُهَا وَعَفَا فِي الْأَرْضِ مَخَطُّهَا وَإِنَّمَا كُنْتُ جَاراً جَاوَرَكُمْ بَدَنِي أَيَّاماً وَسَتُعْقَبُونَ مِنِّي جُثَّةً خَلَاءً سَاكِنَةً بَعْدَ حَرَاكٍ وَصَامِتَةً بَعْدَ نُطْقٍ لِيَعِظْكُمْ هُدُوِّي وَخُفُوتُ إِطْرَاقِي وَسُكُونُ أَطْرَافِي فَإِنَّهُ أَوْعَظُ لِلْمُعْتَبِرِينَ مِنَ الْمَنْطِقِ الْبَلِيغِ وَالْقَوْلِ الْمَسْمُوعِ وَدَاعِي لَكُمْ وَدَاعُ امْرِئٍ مُرْصِدٍ لِلتَّلَاقِي غَداً تَرَوْنَ أَيَّامِي وَيُكْشَفُ لَكُمْ عَنْ سَرَائِرِي وَتَعْرِفُونَنِي بَعْدَ خُلُوِّ مَكَانِي وَقِيَامِ غَيْرِي مَقَامِي.

Sermon 147
Before his passing away (his last will)

"O people! Everyone has to meet what he wishes to avoid by running away.[1] Death is the place to which life is driving the living. To run away from it means to catch it. How many days did I spend searching for the secret of this matter? But Allāh did not permit but its concealment. Alas! It is a treasured knowledge. As for my last will, it is about Allāh: Do not believe in a partner with Him. And it is about Muhammed ﷺ: Do not disregard his Sunnah. Keep these two pillars and burn these two lamps. Unless you are divided, no evil will come to you.[2] Every one of you has to bear his own burden. It has been kept light for the ignorant. Allāh is Merciful. Faith is straight. The leader (Prophet ﷺ) is the holder of knowledge. Yesterday, I was with you; today I have become the object of a

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[1]This means that during all the time spent in the attempts that a man makes to avoid death, and in the means he adopts for it, it is only the span of life that is shortened. As time passes by, death approaches nearer and nearer, so much as that in one's attempt to seek life one may meet death.

[2]*Awa khalakum dhammun* (No evil will come to you): This sentence is used as a proverb. It was first employed by Qasir, slave of Khazīmah ibn Mālik al-Abrash.

lesson for you, and tomorrow I shall leave you. May Allāh forgive me and your own selves.

"If the foot remains firm in this slippery place, it will be good. But if the foot slips, this is so because we are under the shade of branches, the passing of the winds and the canopy of the clouds whose layers are dispersed in the sky and whose traces disappeared[1] in the earth. I was your neighbor. My body kept you company for some days. Shortly you will find just an empty body of mine which will be stationary after (all its) movement, silent after speech, so that my calmness, the closing of my eyes and the stillness of my limbs may provide you with counsel: It is more of a counsel for those who learn a lesson (from it) than eloquent speech and ready words. I am departing from you like one who is eager to meet (someone). Tomorrow, you will look at my days, then my inner side will be disclosed to you. You will understand me after I vacate my place (as caliph) and it is occupied by someone else."



من خطبة له عليه السلام يومي فيها إلى الملاحم و يصف فئة من أهل الضلال:

وَأخَذُوا يَمِيناً وَشِمَالاً ظَعْناً فِي مَسَالِكِ الغَيِّ وَتَرْكاً لِمَذَاهِبِ الرُّشْدِ فَلا تَسْتَعْجِلُوا مَا هُوَ كَائِنٌ مُرْصَدٌ وَلا تَسْتَبْطِئُوا مَا يَجِيءُ بِهِ الغَدُ فَكَمْ مِنْ مُسْتَعْجِلٍ بِمَا إنْ أدْرَكَهُ وَدَّ أنَّهُ لَمْ يُدْرِكْهُ وَمَا أقْرَبَ اليَوْمَ مِنْ تَبَاشِيرِ غَدٍ يَا قَوْمِ هَذَا إبَّانُ وُرُودِ كُلِّ مَوْعُودٍ وَدُنُوٌّ مِنْ طَلْعَةِ مَا لا تَعْرِفُونَ ألا وَإنَّ مَنْ أدْرَكَهَا مِنَّا يَسْرِي فِيهَا بِسِرَاجٍ مُنِيرٍ وَيَحْذُو فِيهَا عَلَى مِثَالِ الصَّالِحِينَ لِيَحُلَّ فِيهَا رِبْقاً وَيُعْتِقَ فِيهَا رِقّاً وَيَصْدَعَ شَعْباً وَيَشْعَبَ صَدْعاً فِي سُتْرَةٍ عَنِ النَّاسِ لا يُبْصِرُ

[1]The idea is that when all these things die, how can those who inhabit them remain safe from death? Certainly they, too, like everything else, have to pass away some day or another. So, why are you amazed at my life coming to an end?

القَائِفُ أَثَرَهُ وَلَوْ تَابَعَ نَظَرَهُ ثُمَّ لَيُشْحَذَنَّ فِيهَا قَوْمٌ شَحْذَ القَيْنِ النَّصْلَ تُجْلَى بِالتَّنْزِيلِ أَبْصَارُهُمْ وَيُرْمَى بِالتَّفْسِيرِ فِي مَسَامِعِهِمْ وَيُغْبَقُونَ كَأْسَ الحِكْمَةِ بَعْدَ الصَّبُوحِ في الضلال.

منها: وَطَالَ الأَمَدُ بِهِمْ لِيَسْتَكْمِلُوا الخِزْيَ وَيَسْتَوْجِبُوا الغِيَرَ حَتَّى إِذَا اخْلَوْلَقَ الأَجَلُ وَاسْتَرَاحَ قَوْمٌ إِلَى الفِتَنِ وَأَشَالُوا عَنْ لِقَاحِ حَرْبِهِمْ لَمْ يَمُنُّوا عَلَى اللَّهِ بِالصَّبْرِ وَلَمْ يَسْتَعْظِمُوا بَذْلَ أَنْفُسِهِمْ فِي الحَقِّ حَتَّى إِذَا وَافَقَ وَارِدُ القَضَاءِ انْقِطَاعَ مُدَّةِ البَلَاءِ حَمَلُوا بَصَائِرَهُمْ عَلَى أَسْيَافِهِمْ وَدَانُوا لِرَبِّهِمْ بِأَمْرِ وَاعِظِهِمْ حَتَّى إِذَا قَبَضَ اللَّهُ رَسُولَهُ صلى الله عليه وآله رَجَعَ قَوْمٌ عَلَى الأَعْقَابِ وَغَالَتْهُمُ السُّبُلُ وَاتَّكَلُوا عَلَى الوَلَائِجِ وَوَصَلُوا غَيْرَ الرَّحِمِ وَهَجَرُوا السَّبَبَ الَّذِي أُمِرُوا بِمَوَدَّتِهِ وَنَقَلُوا البِنَاءَ عَنْ رَصِّ أَسَاسِهِ فَبَنَوْهُ فِي غَيْرِ مَوْضِعِهِ مَعَادِنُ كُلِّ خَطِيئَةٍ وَأَبْوَابُ كُلِّ ضَارِبٍ فِي غَمْرَةٍ قَدْ مَارُوا فِي الحَيْرَةِ وَذَهَلُوا فِي السَّكْرَةِ عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ مِنْ مُنْقَطِعٍ إِلَى الدُّنْيَا رَاكِنٍ أَوْ مُفَارِقٍ لِلدِّينِ مُبَايِنٍ.

Sermon 148

About momentous future events, describing some misguided people:

"They took to the right and to the left, piercing through the ways of evil, leaving the paths of guidance behind. Do not make haste for a matter which is to happen and is awaited. Do not wish for a delay in what the morrow is to bring you. How many people make haste for a matter, but when they get it, they begin to wish they had never gotten it? How near is today to the dawning of tomorrow? O my people, this is the time for the occurrence of every promised event, the approach of things which you do not know. Whoever from among us will be, during these days, moving through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, free slates, divide what is united and unite what is divided. He will be in concealment from the people. The stalker will not find his footprints even though he pursues with his eyes. Then a group of people will be sharpened like the sharpening of swords by a blacksmith. Their sight will be brightened by revelation, the (delicacies of) commentary will be put in their ears and they will be given drinks of wisdom, morning and evening."

Part of the same sermon:

"Their period has become long so that they might complete (their position of) disgrace and deserve vicissitudes, till the end of the period is reached, and a group of people has now turned to mischief-making, picking up arms for fighting. The virtuous did not show any

obligation to Allāh but calmly endured, feeling elated for having engaged themselves in truthfulness. Eventually, the period of trial came to an end according to what was ordained. Then they propagated their good views among others and sought nearness to Allāh according to the command of their leader.

"When Allāh took the Prophet ﷺ (to Himself, i.e. when the Prophet ﷺ died), a group of men went back on their tracks. The ways (of misguidance) ruined them, they placed trust in deceitful intriguers, demonstrated consideration to other than their kinsmen, abandoned the kin whom they had been ordered to love, shifted the building from its strong foundation and built it in other than its (proper) place. They are the source of every shortcoming and the gate of groping in the dark. They were moving to and fro in amazement and lay intoxicated in the way of the people of the Pharaohs. They were either bent on this world, taking support on it, or away from the *fait accompli* and removed from it."



من خطبة له عليه السلام يحذر من الفتن:

الله و رسوله

وَاحْمَدُ اللَّهَ وَأَسْتَعِينُهُ عَلَى مَدَاحِرِ الشَّيْطَانِ وَمَزَاجِرِهِ وَالِاعْتِصَامِ مِنْ حَبَائِلِهِ وَمَخَاتِلِهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ وَنَجِيبُهُ وَصَفْوَتُهُ لَا يُوَازَى فَضْلُهُ وَلَا يُجْبَرُ فَقْدُهُ أَضَاءَتْ بِهِ الْبِلَادُ بَعْدَ الضَّلَالَةِ الْمُظْلِمَةِ وَالْجَهَالَةِ الْغَالِبَةِ وَالْجَفْوَةِ الْجَافِيَةِ وَالنَّاسُ يَسْتَحِلُّونَ الْحَرِيمَ وَيَسْتَذِلُّونَ الْحَكِيمَ يَحْيَوْنَ عَلَى فَتْرَةٍ وَيَمُوتُونَ عَلَى كَفْرَةٍ.

التحذير من الفتن

ثُمَّ إِنَّكُمْ مَعْشَرَ الْعَرَبِ أَغْرَاضُ بَلَايَا قَدِ اقْتَرَبَتْ فَاتَّقُوا سَكَرَاتِ النِّعْمَةِ وَاحْذَرُوا بَوَائِقَ النِّقْمَةِ وَتَثَبَّتُوا فِي قَتَامِ الْعِشْوَةِ وَاعْوِجَاجِ الْفِتْنَةِ عِنْدَ طُلُوعِ جَنِينِهَا وَظُهُورِ كَمِينِهَا وَانْتِصَابِ قُطْبِهَا وَمَدَارِ رَحَاهَا تَبْدَأُ فِي مَدَارِجَ خَفِيَّةٍ وَتَئُولُ إِلَى فَظَاعَةٍ جَلِيَّةٍ شِبَابُهَا كَشِبَابِ الْغُلَامِ وَآثَارُهَا كَآثَارِ السِّلَامِ يَتَوَارَثُهَا الظَّلَمَةُ بِالْعُهُودِ أَوَّلُهُمْ قَائِدٌ لِآخِرِهِمْ وَآخِرُهُمْ مُقْتَدٍ بِأَوَّلِهِمْ يَتَنَافَسُونَ فِي دُنْيَا دَنِيَّةٍ وَيَتَكَالَبُونَ عَلَى جِيفَةٍ مُرِيحَةٍ وَعَنْ قَلِيلٍ يَتَبَرَّأُ التَّابِعُ مِنَ الْمَتْبُوعِ وَالْقَائِدُ مِنَ الْمَقُودِ فَيَتَزَايَلُونَ بِالْبَغْضَاءِ وَيَتَلَاعَنُونَ عِنْدَ اللِّقَاءِ ثُمَّ يَأْتِي بَعْدَ ذَلِكَ طَالِعُ الْفِتْنَةِ الرَّجُوفِ وَالْقَاصِمَةِ الزَّحُوفِ فَتَزِيغُ قُلُوبٌ بَعْدَ اسْتِقَامَةٍ وَتَضِلُّ رِجَالٌ بَعْدَ سَلَامَةٍ وَتَخْتَلِفُ

الأَهْوَاءُ عِنْدَ هُجُومِهَا وَتَلْتَبِسُ الآرَاءُ عِنْدَ نُجُومِهَا مَنْ أَشْرَفَ لَهَا قَصَمَتْهُ وَمَنْ سَعَى فِيهَا حَطَمَتْهُ يَتَكَادَمُونَ فِيهَا تَكَادُمَ الحُمُرِ فِي العَانَةِ قَدِ اضْطَرَبَ مَعْقُودُ الحَبْلِ وَعَمِيَ وَجْهُ الأَمْرِ تَغِيضُ فِيهَا الحِكْمَةُ وَتَنْطِقُ فِيهَا الظَّلَمَةُ وَتَدُقُّ أَهْلَ البَدْوِ بِمِسْحَلِهَا وَتَرُضُّهُمْ بِكَلْكَلِهَا يَضِيعُ فِي غُبَارِهَا الوُحْدَانُ وَيَهْلِكُ فِي طَرِيقِهَا الرُّكْبَانُ تَرِدُ بِمُرِّ القَضَاءِ وَتَحْلُبُ عَبِيطَ الدِّمَاءِ وَتَثْلِمُ مَنَارَ الدِّينِ وَتَنْقُضُ عَقْدَ اليَقِينِ يَهْرُبُ مِنْهَا الأَكْيَاسُ وَيُدَبِّرُهَا الأَرْجَاسُ مِرْعَادٌ مِبْرَاقٌ كَاشِفَةٌ عَنْ سَاقٍ تُقْطَعُ فِيهَا الأَرْحَامُ وَيُفَارَقُ عَلَيْهَا الإِسْلامُ بَرِيئُهَا سَقِيمٌ وَظَاعِنُهَا مُقِيمٌ.

منها: بَيْنَ قَتِيلٍ مَطْلُولٍ وَخَائِفٍ مُسْتَجِيرٍ يَخْتِلُونَ بِعَقْدِ الأَيْمَانِ وَبِغُرُورِ الإِيمَانِ فَلا تَكُونُوا أَنْصَابَ الفِتَنِ وَأَعْلامَ البِدَعِ وَالْزَمُوا مَا عُقِدَ عَلَيْهِ حَبْلُ الجَمَاعَةِ وَبُنِيَتْ عَلَيْهِ أَرْكَانُ الطَّاعَةِ وَاقْدَمُوا عَلَى اللَّهِ مَظْلُومِينَ وَلا تَقْدَمُوا عَلَيْهِ ظَالِمِينَ وَاتَّقُوا مَدَارِجَ الشَّيْطَانِ وَمَهَابِطَ العُدْوَانِ وَلا تُدْخِلُوا بُطُونَكُمْ لُعَقَ الحَرَامِ فَإِنَّكُمْ بِعَيْنِ مَنْ حَرَّمَ عَلَيْكُمُ المَعْصِيَةَ وَسَهَّلَ لَكُمْ سُبُلَ الطَّاعَةِ.



Sermon 149
Warning about seditions

"I praise Allāh and seek His help from (whatever leads to the) punishment (on account) of Satan and his deceitful acts. (I seek His) protection from Satan's traps and way-layings. I testify that there is no god but Allāh and that Muhammed ﷺ is His slave and Prophet ﷺ, peace with him, his progeny, chosen and elite ones. Muhammed's distinction cannot be paralleled, nor can his loss be good. Populated places were brightened through him when previously there was dark misguidance. He overpowered ignorance and rude habits while people regarded what is unlawful as lawful. They humiliated the man of wisdom, passed their lives when there were no prophets and died as unbelievers.

"You, people of Arabia, will be victims of calamities which have come close. You should avoid the intoxication of wealth, you must fear the disasters of chastisement, keep steadfast in the darkness and

crookedness of mischief when its hidden nature discloses itself, its secrets become manifest and its axis and the pivot of its rotation gain momentum. It begins in imperceptible stages but soon develops into great hideousness. Its youth is like the youth of an adolescent and its marks are like the marks of beating by a stone.

"Oppressors inherit it by (mutual) agreement. The first of them serves as a leader for the last, the last follows the first. They vie with each other in (the matter of) this lowly world and leap over this stinking carcass. Shortly the follower will denounce his connection with the leader and the leader with the follower. They will disunite on account of what is mutual among them and curse one another when they meet. After this, there will appear another arouser of mischief who will destroy ruined things. The heart will waver after being normal, men will be misled after being safe, desires will multiply and become diversified and views will become confused.

"Whoever proceeds towards this mischief will be ruined; whoever strives for it will be annihilated. They will be biting each other during it as wild asses bite each other in the herd. The coils of the rope will be disturbed, the face of affairs will be blinded. During it, sagacity will be on the ebb, the oppressors will (get the opportunity to) speak. The mischief will smash the Bedouins with its hammers and crush them headlong. In its dust, the single marchers will be lost, in its way the horsemen will be destroyed. It will approach with the bitterness of destiny and will give pure blood (instead of milk). It will smash the minarets of faith and shatter the ties of firm belief. The wise ones will run away from it while the wicked ones will foster it. It will thunder and flash (like lightning). It will create a severe disaster. In it, kinship will be forsaken and Islam will be abandoned. He who declaims it will also be affected by it, and he who flees from it will (be forced to) stay in it."

Part of the same sermon:

"Among them, some will be un-avenged martyrs and some will be stricken with fear, and they will seek protection. They will be deceived by pledges and fraudulent beliefs. You should not become landmarks of mischief and signs of innovations but should adhere to that on which the rope of the community has been wound and on which the pillars of obedience have been founded. Proceed towards Allāh as oppressed and do not proceed to Him as oppressors. Avoid the paths of Satan and the places of rebellion. Do not put in your bellies unlawful morsels because you are facing the One Who has made disobedience unlawful for you and made the path of obedience easy for you."



من خطبة له عليه السلام في صفات الله جل جلاله وصفات أئمة الدين:

صفات الله جل جلاله

الحَمْدُ لِلَّهِ الدَّالِّ عَلى وُجُودِهِ بِخَلْقِهِ وَبِمُحْدَثِ خَلْقِهِ عَلى أَزَلِيَّتِهِ وَبِاشْتِبَاهِهِمْ عَلى أَنْ لا شَبَهَ لَهُ لا تَسْتَلِمُهُ المَشَاعِرُ وَلا تَحْجُبُهُ السَّوَاتِرُ لِافْتِرَاقِ الصَّانِعِ وَالمَصْنُوعِ وَالحَادِّ وَالمَحْدُودِ وَالرَّبِّ وَالمَرْبُوبِ الأَحَدِ بِلا تَأْوِيلِ عَدَدٍ وَالخَالِقِ لا بِمَعْنَى حَرَكَةٍ وَنَصَبٍ وَالسَّمِيعِ لا بِأَدَاةٍ وَالبَصِيرِ لا بِتَفْرِيقِ آلَةٍ وَالشَّاهِدِ لا بِمُمَاسَّةٍ وَالبَائِنِ لا بِتَرَاخِي مَسَافَةٍ وَالظَّاهِرِ لا بِرُؤْيَةٍ وَالبَاطِنِ لا بِلَطَافَةٍ بَانَ مِنَ الأَشْيَاءِ بِالقَهْرِ لَهَا وَالقُدْرَةِ عَلَيْهَا وَبَانَتِ الأَشْيَاءُ مِنْهُ بِالخُضُوعِ لَهُ وَالرُّجُوعِ إِلَيْهِ مَنْ وَصَفَهُ فَقَدْ حَدَّهُ وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ وَمَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَزَلَهُ وَمَنْ قَالَ كَيْفَ فَقَدِ اسْتَوْصَفَهُ وَمَنْ قَالَ أَيْنَ فَقَدْ حَيَّزَهُ عَالِمٌ إِذْ لا مَعْلُومٌ وَرَبٌّ إِذْ لا مَرْبُوبٌ وَقَادِرٌ إِذْ لا مَقْدُورٌ.

أئمة الدين

منها: قَدْ طَلَعَ طَالِعٌ وَلَمَعَ لامِعٌ وَلاحَ لائِحٌ وَاعْتَدَلَ مَائِلٌ وَاسْتَبْدَلَ اللَّهُ بِقَوْمٍ قَوْماً وَبِيَوْمٍ يَوْماً وَانْتَظَرْنَا الغِيَرَ انْتِظَارَ المُجْدِبِ المَطَرَ وَإِنَّمَا الأَئِمَّةُ قُوَّامُ اللَّهِ عَلى خَلْقِهِ وَعُرَفَاؤُهُ عَلى عِبَادِهِ وَلا يَدْخُلُ الجَنَّةَ إِلا مَنْ عَرَفَهُمْ وَعَرَفُوهُ وَلا يَدْخُلُ النَّارَ إِلا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ إِنَّ اللَّهَ تَعَالى خَصَّكُمْ بِالإِسْلامِ وَاسْتَخْلَصَكُمْ لَهُ وَذَلِكَ لِأَنَّهُ اسْمُ سَلامَةٍ وَجِمَاعُ كَرَامَةٍ اصْطَفَى اللَّهُ تَعَالى مَنْهَجَهُ وَبَيَّنَ حُجَجَهُ مِنْ ظَاهِرِ عِلْمٍ وَبَاطِنِ حُكْمٍ لا تَفْنَى غَرَائِبُهُ وَلا تَنْقَضِي عَجَائِبُهُ فِيهِ مَرَابِيعُ النِّعَمِ وَمَصَابِيحُ الظُّلَمِ لا تُفْتَحُ الخَيْرَاتُ إِلا بِمَفَاتِيحِهِ وَلا تُكْشَفُ الظُّلُمَاتُ إِلا بِمَصَابِيحِهِ قَدْ أَحْمَى حِمَاهُ وَأَرْعَى مَرْعَاهُ فِيهِ شِفَاءُ المُسْتَشْفِي وَكِفَايَةُ المُكْتَفِي.

Sermon 150
About the Attributes of Allāh Almighty, the characteristics of the Imāms of the creed

"Praise is all due to Allāh Who proves His existence through His creation, His being external through the newness of His creations and through their mutual similarities of the fact that nothing is similar to Him. Senses cannot touch Him, curtains cannot veil Him because of the difference between the Maker and what He makes, the Limiter and the limited, the Sustainer and the sustained.

"He is One but not by the first in counting, is the Creator but not through activity or labor, is the Hearer but not by means of any physical organ, is the Looker but not by a stretching of eyelids, is the Witness but not by nearness, is the Distinct but not by measurement of distances, is the Manifest but not by seeing, and is the Hidden but not by subtlety (of physique). He is Distinct from things because He overpowers them, exercising might over them, while things are distinct from Him because of their subjugation to Him and turning towards Him.

"Whoever describes Him limits Him. Whoever limits Him numbers Him. Whoever numbers Him rejects His eternity. Whoever asks "How?" seeks a description for Him. Whoever asks "Where?" limits Him. He is the One Who knows everything. He is the Sustainer even though He needs nothing to sustain Him. He is the Powerful One even though there is nothing to be overpowered."

Part of the same sermon about the Divinely-appointed leaders (Imāms)

"The riser has risen, the sparkler has sparkled, whatever appears has appeared, and what is curved has been straightened. Allāh has replaced one people with another, one day with another. We awaited these changes as the famine-stricken people await rain. Certainly the Imāms are the vicegerents of Allāh over His creatures; they make the creatures know Allāh. No one will enter Paradise except one who knows them and knows Him; noone will enter Hell except one who denies them and denies Him.

"Allāh, the most Glorified One, has distinguished you with Islam and has chosen you for it. This is so because it is the name of safety, the holder of honors. Allāh, the most Glorified One, chose its way and disclosed its pleas through open knowledge and secret maxims. Its (Holy Qur'ān's) wonders are not exhausted, its delicacies never end. It contains blossoming bounties and lanterns for the dark. (The gates of) virtues cannot be opened save with its keys, nor can gloom be dispelled save with its lamps. Allāh has protected its inaccessible points (from enemies), allowing grazing (to its followers) in its pastures. It contains cover (from the ailment of misguidance) for the seeker of a cure, thefull support for the seeker of support."

The first part of this sermon consists of important issues concerning the science of knowledge about Allāh, wherein Imām Ali ibn Abū Tālib عليه السلام has thrown light on the matter that Allāh is forever and His attributes are the same as He Himself is. When we cast a glance at creation, we see that for every movement there is a mover behind it from which every man of ordinary wisdom is compelled to conclude that no effect can appear without a cause, so much so, that even an infant a few days old, when his body is touched, he feels in the depth of his consciousness that someone has touched him. He indicates it by opening his eyes or turning and looking. How, then, can the creation of the world and the system of all creation be arranged without a Creator or Organizer? Once it is necessary to believe in a Creator, then He should exist by Himself because everything which has a beginning must have a center of existence from which it should terminate. If that, too, needs a creator, there will be the question of whether this creator is also the creation of some other creator or if it exists by itself. Thus, unless a Self-created Creator is believed in, One Who should be the cause of all causes, mind will remain groping in the unending labyrinth of cause and effect, never attaining the idea of the last extremity of the series of creation. It will fall into the fallacy of circular arguing and will not reach any end. If the creator were taken to have created himself, then there will be (one of two possibilities, namely) either he should be non-existent or existent. If he were non-existent, then it will not be possible for something non-existent to create any existent being. If he were existent before creating himself, there will be no sense in coming into existence again; therefore, it is necessary to believe that

the Creator should be a Being Who does not depend on any other creator for His own existence, while everything else depends on Him. This dependence of the entire creation is a proof that the existence of the Source of all creation is from eternity. Since all beings other than Him are subject to change, are dependent on position and place and are similar to one another in qualities and properties, and since similarity leads to plurality, whereas unity has no like save its own self...; therefore, nothing can be like Him. Even things called one cannot be reckoned after His Unity because He is One and Singular in every respect. He is free and pure from all those attributes which are found in body or matter because He is neither a body, nor a color, nor a shape, nor does He lie in any direction, nor is He bounded within some place or locality. Therefore, man cannot see or understand Him through his senses or feelings because senses can know only those things which accord with the limitations of time, place and matter. To believe that He can be seen is to believe that He has a body, but since He is not a body and He does not exist through a body, He does not lie in any direction or place, there is no question of His being seen. But His being unseen is not like that of subtle physical bodies due to whose delicate nature the eye pierces through them and remain unable to see them, as, for example, the wind in the vast firmament. But He is the unseen by virtue of His very existence. Nevertheless, for Him, nothing is unseen. He sees as well as hears but is not dependent on instruments of seeing or hearing because if He were in need of organs of the body for hearing and seeing, He will be in need of external things for His perfection and will not be a perfect Being, whereas He should be perfect in all respects and no attribute of perfection should be apart from His Self. To believe in attributes separately from His Self will mean that there will be a self and a few attributes and the "composition" of the self and attributes will be God! But a thing which is composed is dependent on its composition parts, ingredients, and these parts must exist before they can be composed into a whole. When parts exist before, how can the whole be from eternity? Its existence is later than that of its parts, ingredients. But Allāh had the attributes of knowledge, power and sustaining even when nothing at all existed because none of His attributes were created in Him from outside; rather, His attributes are His Self and His Self is His attributes. Consequently, His knowledge does not depend on the object of

knowing existing first then His knowledge because His Self precedes things that come into existence. Nor is it necessary for His power that there should first be an object to be over-powered, then He alone will be called Powerful because powerful is one who has power equally for doing or for not doing. As such, the existence of the object to be over-powered is not necessary. Similarly, "Sustainer" means master. Just as He is the master of the non-existent after its coming into existence, in the same way, He has power to bring it into existence from non-existence, that is, if He so wills, He may bestow existence on it."



من خطبة له عليه السلام في صفات الضالين والغافلين وفيها يعظ الناس:

صفة الضال

وَهُوَ فِي مُهْلَةٍ مِنَ اللَّهِ يَهْوِي مَعَ الْغَافِلِينَ وَيَغْدُو مَعَ الْمُذْنِبِينَ بِلَا سَبِيلٍ قَاصِدٍ وَلَا إِمَامٍ قَائِدٍ.

صفات الغافلين

منها: حَتَّى إِذَا كَشَفَ لَهُمْ عَنْ جَزَاءِ مَعْصِيَتِهِمْ وَاسْتَخْرَجَهُمْ مِنْ جَلَابِيبِ غَفْلَتِهِمُ اسْتَقْبَلُوا مُدْبِراً وَاسْتَدْبَرُوا مُقْبِلًا فَلَمْ يَنْتَفِعُوا بِمَا أَدْرَكُوا مِنْ طَلِبَتِهِمْ وَلَا بِمَا قَضَوْا مِنْ وَطَرِهِمْ إِنِّي أُحَذِّرُكُمْ وَنَفْسِي هَذِهِ الْمَنْزِلَةَ فَلْيَنْتَفِعِ امْرُؤٌ بِنَفْسِهِ فَإِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَتَفَكَّرَ وَنَظَرَ فَأَبْصَرَ وَانْتَفَعَ بِالْعِبَرِ ثُمَّ سَلَكَ جَدَداً وَاضِحاً يَتَجَنَّبُ فِيهِ الصَّرْعَةَ فِي الْمَهَاوِي وَالضَّلَالَ فِي الْمَغَاوِي وَلَا يُعِينُ عَلَى نَفْسِهِ الْغُوَاةَ بِتَعَسُّفٍ فِي حَقٍّ أَوْ تَحْرِيفٍ فِي نُطْقٍ أَوْ تَخَوُّفٍ مِنْ صِدْقٍ.

عظة الناس

فَأَفِقْ أَيُّهَا السَّامِعُ مِنْ سَكْرَتِكَ وَاسْتَيْقِظْ مِنْ غَفْلَتِكَ وَاخْتَصِرْ مِنْ عَجَلَتِكَ وَأَنْعِمِ الْفِكْرَ فِيمَا جَاءَكَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ صلى الله عليه وآله مِمَّا لَا بُدَّ مِنْهُ وَلَا مَحِيصَ عَنْهُ وَخَالِفْ مَنْ خَالَفَ ذَلِكَ إِلَى غَيْرِهِ وَدَعْهُ وَمَا رَضِيَ لِنَفْسِهِ وَضَعْ فَخْرَكَ وَاحْطُطْ كِبْرَكَ وَاذْكُرْ قَبْرَكَ فَإِنَّ عَلَيْهِ مَمَرَّكَ وَكَمَا تَدِينُ تُدَانُ وَكَمَا تَزْرَعُ تَحْصُدُ وَمَا قَدَّمْتَ الْيَوْمَ تَقْدَمُ عَلَيْهِ غَداً فَامْهَدْ لِقَدَمِكَ وَقَدِّمْ لِيَوْمِكَ فَالْحَذَرَ الْحَذَرَ أَيُّهَا الْمُسْتَمِعُ وَالْجِدَّ الْجِدَّ أَيُّهَا الْغَافِلُ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ إِنَّ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ الَّتِي عَلَيْهَا يُثِيبُ وَيُعَاقِبُ وَلَهَا يَرْضَى وَيَسْخَطُ أَنَّهُ لَا يَنْفَعُ عَبْداً وَإِنْ أَجْهَدَ نَفْسَهُ وَأَخْلَصَ فِعْلَهُ أَنْ يَخْرُجَ مِنَ الدُّنْيَا لَاقِياً رَبَّهُ بِخَصْلَةٍ مِنْ هَذِهِ

الخِصَالِ لَمْ يَتُبْ مِنْهَا أنْ يُشْرِكَ بِاللّهِ فِيمَا افْتَرَضَ عَلَيْهِ مِنْ عِبَادَتِهِ أوْ يَشْفِي غَيْظَهُ بِهَلاكِ
نَفْسٍ أوْ يَعُرَّ بِأمْرٍ فَعَلَهُ غَيْرُهُ أوْ يَسْتَنْجِحَ حَاجَةً إلى النَّاسِ بِإظْهَارِ بِدْعَةٍ فِي دِينِهِ أوْ يَلْقَى
النَّاسَ بِوَجْهَيْنِ أوْ يَمْشِيَ فِيهِمْ بِلِسَانَيْنِ اعْقِلْ ذَلِكَ فَإنَّ المِثْلَ دَلِيلٌ عَلَى شِبْهِهِ إنَّ البَهَائِمَ
هَمُّهَا بُطُونُهَا وَإنَّ السِّبَاعَ هَمُّهَا العُدْوَانُ عَلَى غَيْرِهَا وَإنَّ النِّسَاءَ هَمُّهُنَّ زِينَةُ الحَيَاةِ الدُّنْيَا
وَالفَسَادُ فِيهَا إنَّ المُؤْمِنِينَ مُسْتَكِينُونَ إنَّ المُؤْمِنِينَ مُشْفِقُونَ إنَّ المُؤْمِنِينَ خَائِفُونَ.

Sermon 151
Describing the strayers and the unaware, admonishing people

"He has been allowed time by Allāh. He is falling into error along with negligent persons and goes early in the morning with the sinners, without any road to lead or any Imām to guide."

Part of the same sermon:

"At last, when Allāh will make clear to them the penalties for their sins and take them out of the veils of their neglectfulness, they will proceed to that from which they were running away, they will run away from that towards which they were proceeding. They will not benefit from the needs they will satisfy, or the desires they will fulfill.

"I warn you and my own self from this situation. A man should derive benefit from his own self. Certainly, prudent is one who hears and ponders, who sees and observes, who benefits from instructive material then treads on clear paths wherein he avoids falling into hollows and straying into pitfalls. He does not assist those who misguide him by turning away from truthfulness, changing his words or being apprehensive of the truth.

"O listener! Be cured of your intoxication, wake up from your slumber, decrease your hasty activity and ponder over what has come to you through the Holy Prophet ﷺ, the Ummi[1] which is inevitable and inescapable. You should turn away from whoever

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[1]The word "ummi أمي" has been used in the Holy Qur'ān with reference to the Holy Prophet ﷺ in 7:157-158. For a better understanding of the word, refer to the books of commentary on the Holy Qur'ān where you will find out that it has many meanings none of which is "illiterate" as some ignorant people indicate.

opposes him. Leave him and leave whatever he has adopted for himself. Put off your vanity, drop your haughtiness and recall your own grave because your route passes over it. You will be dealt with as you deal with others, you will reap what you sow; what you send forth today will meet you tomorrow. So, provide for your future and send forth (good deeds) for your Day (of reckoning). Fear, fear, O listener! Act, act, O careless one! No one will warn you like him who knows.

"One of the firm decisions of Allāh in the Wise Reminder (Holy Qur'ān), on which He bestows reward or gives punishment and through which He likes or dislikes, is that it will not benefit a man, even though he may exert himself and acts sincerely if he leaves this world to meet Allāh with one of these acts without repenting, namely: He believed in a partner with Allāh during his obligatory worship, or appeased his own anger by killing an individual, or spoke about acts (wrongdoings) committed by others, or sought fulfillment of his needs from people by introducing an innovation in his religion, or met people with a double face, or moved among them with a double tongue... Understand this because an illustration is a guide for its like."

Beasts are concerned with their bellies. Carnivores are concerned with assaulting others. Women are concerned with the adornments of this ignoble life and the creation of mischief herein.[1] Ibn Abul-

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[1]The intention is to say that the cause of all mischief and evil is the passion to satisfy physical carnal desires and the lust for control. If a human being is subjugated by the passion to satisfy bodily needs and considers filling the stomach as his aim, there will be no difference between him and a beast because a beast, too, has no aim except to fill its belly. But if he is over-powered by the passion to subdue others, taking to killing and devastating, there will be no difference between him and a carnivorous beast because the latter's aim is also to tear and devour. If both passions are at work inside him, then he is like a woman because in a woman both of these passions act side by side. Because of this, she is extremely eager for adornment and is active in fanning mischief and disturbance. However, a true believer will never agree to adopt these habits as his mode of behavior. Rather, he keeps his passions under control so that he may allow neither pride nor vanity to approach him, nor does he

Hadīd has written that Imām Ali ibn Abū Tālib ﷺ delivered this sermon at the time of marching towards Basra (prior to the Battle of the Camel) because the Basra trouble was the result of a woman's instigation. Imām Ali ibn Abū Tālib ﷺ has, after mentioning beasts and carnivore, held woman also as possessing such qualities. Thus, the battle of Basra was the result of these qualities, whereby tens of thousands of Muslims were killed, and there was so much destruction and loss.

(On the other hand) believers are humble: They admonish others and they fear Allāh.



من خطبة له عليه السلام يذكر فيها فضائل أهل البيت عليهم السلام:

وَنَاظِرُ قلبِ اللَّبِيبِ بِهِ يُبْصِرُ أمَدَهُ وَيَعْرِفُ غَوْرَهُ وَنَجْدَهُ دَاعٍ دَعَا وَرَاعٍ رَعَى فَاسْتَجِيبُوا لِلدَّاعِي وَاتَّبِعُوا الرَّاعِيَ قَدْ خَاضُوا بِحَارَ الفِتَنِ وَأَخَذُوا بِالبِدَعِ دُونَ السُّنَنِ وَأَرَزَ المُؤْمِنُونَ وَنَطَقَ الضَّالُّونَ المُكَذِّبُونَ نَحْنُ الشِّعَارُ وَالأَصْحَابُ وَالخَزَنَةُ وَالأَبْوَابُ وَلَا تُؤْتَى البُيُوتُ إِلَّا مِنْ أَبْوَابِهَا فَمَنْ أتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سُمِّيَ سَارِقاً.

منها: فِيهِمْ كَرَائِمُ القُرْآنِ وَهُمْ كُنُوزُ الرَّحْمَنِ إِنْ نَطَقُوا صَدَقُوا وَإِنْ صَمَتُوا لَمْ يُسْبَقُوا فَلْيَصْدُقْ رَائِدٌ أَهْلَهُ وَلْيُحْضِرْ عَقْلَهُ وَلْيَكُنْ مِنْ أَبْنَاءِ الآخِرَةِ فَإِنَّهُ مِنْهَا قَدِمَ وَإِلَيْهَا يَنْقَلِبُ فَالنَّاظِرُ بِالقَلْبِ العَامِلُ بِالبَصَرِ يَكُونُ مُبْتَدَأُ عَمَلِهِ أَنْ يَعْلَمَ أَعَمَلُهُ عَلَيْهِ أَمْ لَهُ فَإِنْ كَانَ لَهُ مَضَى فِيهِ وَإِنْ كَانَ عَلَيْهِ وَقَفَ عَنْهُ فَإِنَّ العَامِلَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ فَلَا يَزِيدُهُ بُعْدُهُ عَنِ الطَّرِيقِ الوَاضِحِ إِلَّا بُعْداً مِنْ حَاجَتِهِ وَالعَامِلُ بِالعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الوَاضِحِ فَلْيَنْظُرْ نَاظِرٌ أَسَائِرٌ هُوَ أَمْ رَاجِعٌ وَاعْلَمْ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِناً عَلَى مِثَالِهِ فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ وَمَا خَبُثَ ظَاهِرُهُ خَبُثَ بَاطِنُهُ وَقَدْ قَالَ الرَّسُولُ الصَّادِقُ صلى الله عليه وآله إِنَّ اللَّهَ يُحِبُّ العَبْدَ وَيُبْغِضُ عَمَلَهُ وَيُحِبُّ العَمَلَ وَيُبْغِضُ بَدَنَهُ وَاعْلَمْ أَنَّ لِكُلِّ عَمَلٍ نَبَاتاً وَكُلُّ نَبَاتٍ لَا غِنَى بِهِ عَنِ المَاءِ وَالمِيَاهُ مُخْتَلِفَةٌ فَمَا طَابَ سَقْيُهُ طَابَ غَرْسُهُ وَحَلَتْ ثَمَرَتُهُ وَمَا خَبُثَ سَقْيُهُ خَبُثَ غَرْسُهُ وَأَمَرَّتْ ثَمَرَتُهُ.

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fan mischief or disturbance for fear of Allāh.

Sermon 152
Enumerating the virtues of Ahl al-Bayt ﵹ

"Whoever has an intelligent mind looks to his goal. He knows his low road as well as his high way. The caller has called. The shepherd has tended (to his flocks). So, respond to the caller and follow the shepherd.

"Those who oppose (the teachings of Ahl al-Bayt ﵹ) have entered the oceans of disturbance and have taken to innovations instead of the Sunnah (the Prophet's holy deeds, utterances and his unspoken approvals), while the believers have sunk down into misguidance, and the liars are now speaking. We are the near ones, the companions, the treasure holders and the gates (to the Sunnah). Houses are not entered save through their gates. Whoever enters them from other than the gate is called a thief."

Part of the same sermon:
"The delights of the Holy Qur'ān are about them (Ahl al-Bayt ﵹ, descendants of the Prophet ﷺ). They are the treasurers of Allāh. When they speak, they tell the truth; when they keep quiet, no one can speak unless they speak. The forerunner should report correctly to his people, should retain his wits and should be one of the children of the Hereafter because he has come from there and will return thereto.

"The beginning of the deed of one who sees with his heart and acts with his vision is to assess whether the deed will go against him or for him. If it is for him, he should indulge in it, but if it is against him, he should keep away from it. One who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him distant from his aim. And whoever acts according to knowledge is like one who treads the clear path. Therefore, he who can see should see whether he should proceed or return.

"You should also know that the outside (of everything) has a similar inside. Whenever the outside is good, its inside, too, is good; whenever the outside is bad, its inside is bad, too. The truthful

Prophet ﷺ has said that: "Allāh may love a man but hate his deed, and He may love the deed but hates the man. You should also know that every deed is like vegetation: Vegetation cannot grow without water, while waters are different. So, where the water is good, the plant is good and its fruits are sweet, whereas where the water is bad, the plant will also be bad, and its fruits will be bitter."



من خطبة له عليه السلام يذكر فيها بديع خلقة الخفاش:

حمد الله و تنزيهه

الحَمْدُ لِلَّهِ الَّذِي انْحَسَرَتِ الْأَوْصَافُ عَنْ كُنْهِ مَعْرِفَتِهِ وَرَدَعَتْ عَظَمَتُهُ الْعُقُولَ فَلَمْ تَجِدْ مَسَاغاً إِلَى بُلُوغِ غَايَةِ مَلَكُوتِهِ هُوَ اللَّهُ الْحَقُّ الْمُبِينُ أَحَقُّ وَأَبْيَنُ مِمَّا تَرَى الْعُيُونُ لَمْ تَبْلُغْهُ الْعُقُولُ بِتَحْدِيدٍ فَيَكُونَ مُشَبَّهاً وَلَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ بِتَقْدِيرٍ فَيَكُونَ مُمَثَّلًا خَلَقَ الْخَلْقَ عَلَى غَيْرِ تَمْثِيلٍ وَلَا مَشُورَةِ مُشِيرٍ وَلَا مَعُونَةِ مُعِينٍ فَتَمَّ خَلْقُهُ بِأَمْرِهِ وَأَذْعَنَ لِطَاعَتِهِ فَأَجَابَ وَلَمْ يُدَافِعْ وَانْقَادَ وَلَمْ يُنَازِعْ.

خلقة الخفاش

وَمِنْ لَطَائِفِ صَنْعَتِهِ وَعَجَائِبِ خِلْقَتِهِ مَا أَرَانَا مِنْ غَوَامِضِ الْحِكْمَةِ فِي هَذِهِ الْخَفَافِيشِ الَّتِي يَقْبِضُهَا الضِّيَاءُ الْبَاسِطُ لِكُلِّ شَيْءٍ وَيَبْسُطُهَا الظَّلَامُ الْقَابِضُ لِكُلِّ حَيٍّ وَكَيْفَ عَشِيَتْ أَعْيُنُهَا عَنْ أَنْ تَسْتَمِدَّ مِنَ الشَّمْسِ الْمُضِيئَةِ نُوراً تَهْتَدِي بِهِ فِي مَذَاهِبِهَا وَتَتَّصِلُ بِعَلَانِيَةِ بُرْهَانِ الشَّمْسِ إِلَى مَعَارِفِهَا وَرَدَعَهَا بِتَلَأْلُؤِ ضِيَائِهَا عَنِ الْمُضِيِّ فِي سُبُحَاتِ إِشْرَاقِهَا وَأَكَنَّهَا فِي مَكَامِنِهَا عَنِ الذَّهَابِ فِي بُلَجِ ائْتِلَاقِهَا فَهِيَ مُسْدَلَةُ الْجُفُونِ بِالنَّهَارِ عَلَى حِدَاقِهَا وَجَاعِلَةُ اللَّيْلِ سِرَاجاً تَسْتَدِلُّ بِهِ فِي الْتِمَاسِ أَرْزَاقِهَا فَلَا يَرُدُّ أَبْصَارَهَا إِسْدَافُ ظُلْمَتِهِ وَلَا تَمْتَنِعُ مِنَ الْمُضِيِّ فِيهِ لِغَسَقِ دُجُنَّتِهِ فَإِذَا أَلْقَتِ الشَّمْسُ قِنَاعَهَا وَبَدَتْ أَوْضَاحُ نَهَارِهَا وَدَخَلَ مِنْ إِشْرَاقِ نُورِهَا عَلَى الضِّبَابِ فِي وِجَارِهَا أَطْبَقَتِ الْأَجْفَانَ عَلَى مَآقِيهَا وَتَبَلَّغَتْ بِمَا اكْتَسَبَتْهُ مِنَ الْمَعَاشِ فِي ظُلَمِ لَيَالِيهَا فَسُبْحَانَ مَنْ جَعَلَ اللَّيْلَ لَهَا نَهَاراً وَمَعَاشاً وَالنَّهَارَ سَكَناً وَقَرَاراً وَجَعَلَ لَهَا أَجْنِحَةً مِنْ لَحْمِهَا تَعْرُجُ بِهَا عِنْدَ الْحَاجَةِ إِلَى الطَّيَرَانِ كَأَنَّهَا شَظَايَا الْآذَانِ غَيْرَ ذَوَاتِ رِيشٍ وَلَا قَصَبٍ إِلَّا أَنَّكَ تَرَى مَوَاضِعَ الْعُرُوقِ بَيِّنَةً أَعْلَاماً لَهَا جَنَاحَانِ لَمَّا يَرِقَّا فَيَنْشَقَّا وَلَمْ يَغْلُظَا فَيَثْقُلَا تَطِيرُ وَوَلَدُهَا لَاصِقٌ بِهَا لَاجِئٌ إِلَيْهَا يَقَعُ إِذَا وَقَعَتْ وَيَرْتَفِعُ إِذَا ارْتَفَعَتْ لَا يُفَارِقُهَا حَتَّى تَشْتَدَّ أَرْكَانُهُ وَيَحْمِلَهُ لِلنُّهُوضِ جَنَاحُهُ وَيَعْرِفَ مَذَاهِبَ عَيْشِهِ وَمَصَالِحَ نَفْسِهِ فَسُبْحَانَ الْبَارِئِ لِكُلِّ شَيْءٍ عَلَى غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ.

Sermon 153
About the amazing creation of the bat:

"Praise is all due to Allāh Who is such that it is not possible to describe the reality of knowledge about Him, since His greatness has restrained the intellects and, therefore, they cannot find the way to approach the extremity of His realm. He is Allāh, the True, the One Who manifests the truth. He is more True and more Manifest than eyes can see. Intellects cannot comprehend Him by fixing limits for Him since, in that case, it will be attributing shape to Him. Imagination cannot catch Him by fixing quantities for Him, for in that case, to Him a body will be attributed. He created creatures without an example or advice, with assistance from a helper. His creation was completed by His command, and it bowed down to His obedience. It responded (to Him) and did not defy (Him). It obeyed and did not resist.

"An example of His delicate and wonderful creation, the deep sagacity of which He has shown us, is found in these bats: They remain hidden in the daylight although daylight reveals everything else, and they are mobile in the night although the night shuts up every other living being, and how their eyes get dazzled and cannot make use of the light of the sun so as to be guided in their movements, and so as to reach their known places through the direction provided by the sun.

"Allāh has prevented them from moving in the brightness of the sun, confining them to their places of hiding instead of their going out at the time when it shines. Consequently, they keep their eyelids down in the day, treating the night as a lamp. They go with its help in search of their livelihood.

"The darkness of the night does not obstruct their vision, nor does the gloom of the dark prevent them from moving about. As soon as the sun removes its veil, the light of the morning appears and the rays of its light cause the lizards to enter their holes, the bats pull down their eyelids and live on what they had gathered in the darkness of the night. Glorified is the One Who has made the night as day for them to seek livelihood and made the day for them to rest

and stay.

"He has given them wings of flesh with which, when they need, they rise upwards and fly. They look like the ends of ears without feathers or bones. Of course, you can see their veins quite distinctly. They have two wings which are neither too thin, so they turn while flying, nor too thick, so they prove to be too heavy. When they fly their young ones, they hold on to them and seek refuge with them, getting down when they get down and rising up when they rise. The young one does not leave its parents untill its limbs become strong, its wings can support it for rising and it begins to recognize its places of living and of interest. Glorified is the One Who creates everything without any previous model."



من كلام له عليه السلام خاطب به أهل البصرة على جهة اقتصاص الملاحم:

فَمَن استطاعَ عِندَ ذلِكَ أن يَعتَقِلَ نفسَهُ عَلى اللّهِ عَزَّ وَجَلَّ فَليَفعَل فَإن أطَعتُمُوني فَإنّي حامِلُكُم إن شاءَ اللّهُ عَلى سَبيلِ الجَنّةِ وَإن كانَ ذا مَشَقَّةٍ شَديدَةٍ وَمَذاقَةٍ مَريرَةٍ وَأمّا فُلانَةُ فَأدرَكَها رَأيُ النّساءِ وَضِغنٌ غَلا في صَدرِها كَمِرجَلِ القَينِ وَلَو دُعِيَت لِتَنالَ مِن غَيري ما أتَت إلَيَّ لَم تَفعَل وَلَها بَعدُ حُرمَتُها الأولى وَالحِسابُ عَلى اللّهِ تَعالى.

وصف الإيمان

منه: سَبيلٌ أبلَجُ المِنهاجِ أنوَرُ السِّراجِ فَبِالإيمانِ يُستَدَلُّ عَلى الصّالِحاتِ وَبِالصّالِحاتِ يُستَدَلُّ عَلى الإيمانِ وَبِالإيمانِ يُعمَرُ العِلمُ وَبِالعِلمِ يُرهَبُ المَوتُ وَبِالمَوتِ تُختَمُ الدُّنيا وَبِالدُّنيا تُحرَزُ الآخِرَةُ وَبِالقِيامَةِ تُزلَفُ الجَنّةُ وَتُبَرَّزُ الجَحيمُ لِلغاوينَ وَإنَّ الخَلقَ لا مَقصَرَ لَهُم عَنِ القِيامَةِ مُرقِلينَ في مِضمارِها إلى الغايَةِ القُصوى.

حال أهل القبور في القيامة

منه: قَد شَخَصوا مِن مُستَقَرِّ الأجداثِ وَصاروا إلى مَصايِرِ الغاياتِ، لِكُلِّ دارٍ أهلُها لا يَستَبدِلونَ بِها وَلا يُنقَلونَ عَنها، وَإنَّ الأمرَ بِالمَعروفِ وَالنَّهيَ عَنِ المُنكَرِ لَخُلُقانِ مِن خُلُقِ اللّهِ سُبحانَهُ، وَإنَّهُما لا يُقَرِّبانِ مِن أجَلٍ وَلا يَنقُصانِ مِن رِزقٍ، وَعَلَيكُم بِكِتابِ اللّهِ فَإنَّهُ الحَبلُ المَتينُ وَالنّورُ المُبينُ وَالشِّفاءُ النّافِعُ وَالرِّيُّ النّاقِعُ وَالعِصمَةُ لِلمُتَمَسِّكِ وَالنَّجاةُ لِلمُتَعَلِّقِ، لا يَعوَجُّ فَيُقامَ، وَلا يَزيغُ فَيُستَعتَبَ، وَلا تُخلِقُهُ كَثرَةُ الرَّدِّ وَوُلوجُ السَّمعِ؛ مَن قالَ بِهِ صَدَقَ، وَمَن عَمِلَ بِهِ سَبَقَ.

و قام إليه رجل فقال: يا أمير المؤمنين، أخبرنا عن الفتنة، و هل سألت رسول الله صلى الله عليه وآله عنها، فقال عليه السلام:

إِنَّهُ لَمَّا أَنْزَلَ اللَّهُ سُبْحَانَهُ قَوْلَهُ الم أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لا يُفْتَنُونَ عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَرَسُولُ اللَّهِ (صلى الله عليه وآله) بَيْنَ أَظْهُرِنَا فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ الَّتِي أَخْبَرَكَ اللَّهُ تَعَالَى بِهَا فَقَالَ يَا عَلِيُّ إِنَّ أُمَّتِي سَيُفْتَنُونَ بَعْدِي فَقُلْتُ يَا رَسُولَ اللَّهِ أَ وَلَيْسَ قَدْ قُلْتَ لِي يَوْمَ أُحُدٍ حَيْثُ اسْتُشْهِدَ مَنِ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ وَحِيزَتْ عَنِّي الشَّهَادَةُ فَشَقَّ ذَلِكَ عَلَيَّ فَقُلْتَ لِي أَبْشِرْ فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ فَقَالَ لِي إِنَّ ذَلِكَ لَكَذَلِكَ فَكَيْفَ صَبْرُكَ إِذاً فَقُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ وَلَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى وَالشُّكْرِ وَقَالَ يَا عَلِيُّ إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ وَيَمُنُّونَ بِدِينِهِمْ عَلَى رَبِّهِمْ وَيَتَمَنَّوْنَ رَحْمَتَهُ وَيَأْمَنُونَ سَطْوَتَهُ وَيَسْتَحِلُّونَ حَرَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ وَالْأَهْوَاءِ السَّاهِيَةِ فَيَسْتَحِلُّونَ الْخَمْرَ بِالنَّبِيذِ وَالسُّحْتَ بِالْهَدِيَّةِ وَالرِّبَا بِالْبَيْعِ قُلْتُ يَا رَسُولَ اللَّهِ فَبِأَيِّ الْمَنَازِلِ أُنْزِلُهُمْ عِنْدَ ذَلِكَ أَ بِمَنْزِلَةِ رِدَّةٍ أَمْ بِمَنْزِلَةِ فِتْنَةٍ فَقَالَ بِمَنْزِلَةِ فِتْنَةٍ.

Sermon 154

An excerpt from an address which he made to the people of Basra warning them about what will happen:

"Whoever is able, at this time, to keep himself clinging to Allāh should do so. If you follow me, I shall certainly carry you, if Allāh so wills, on the path of Paradise, even though it may be full of severe hardship and bitterness.

"As regarding a certain woman, she is in the grip of womanly views; malice is boiling in her bosom like the furnace of a blacksmith. If she were called on to deal with others as she is dealing with me, she will not do it. (As for me), even later she will be allowed her original respect, while the reckoning (of her misdeeds) is with Allāh."

Part of the same sermon:

"This path is the lightest course and the brightest lamp. Guidance towards virtuous deeds is sought through faith, while guidance towards faith is achieved through virtuous deeds. Knowledge prospers through faith, death is feared because of knowledge (or the lack thereof). This world comes to an end with death, while the Hereafter is secured (by virtuous deeds) in this world. For people, there is no escape from resurrection. They are heading for this last end in its appointed course."

Another part of the same sermon:

"They have risen from the resting places in their graves and have set off for the final objectives. Every house has its own people. They are not changed nor are they shifted from there. Enjoining the doing of what is good and prohibiting the doing of evil are two characteristics of Allāh, the Glorified One. They can neither bring death near nor lessen sustenance.

"You should stick to the Book of Allāh because it is the strong rope, the clear light, the benefiting cure, the quenching for the thirst, the protection for the adherent and the deliverance for those who are attached to it. It does not swerve so as to need straightening. It does not deflect so as it needs to be corrected. The frequency of its repetition and its falling on ears does not age it. Whoever speaks according to it, speaks the truth; whoever acts according to it is the foremost (in doing good deeds)."

It was then that a man stood up and said the following to the Imām عليه السلام: "O Imām Ali ibn Abū Tālib! Tell us about this disturbance and whether you inquired about it from the Holy Prophet." Thereupon, Imām Ali ibn Abū Tālib عليه السلام said the following:

When Allāh, the most Glorified One, revealed this verse:

﴿ الم ۞ أحَسِبَ النَّاسُ أن يُتْرَكُوا أن يَقُولوا آمَنَّا وَهُمْ لا يُفْتَنُونَ؟ ﴾

Aleef laam meem (A.L.M.) What?! Do people imagine that they will be left alone on saying: 'We believe!' and they will not be tried?!' (Qur'ān, 29:1-2), I came to know that the disturbance will not befall us so long as the Prophet ﷺ is among us. So I said, 'O Prophet of Allāh ﷺ! What is this disturbance about which Allāh, the Sublime, has informed you?' He replied, 'O Ali! My people will create trouble after me.' I said, 'O Prophet of Allāh ﷺ! On the day of Uhud, when people fell martyrs and I was not among them, it very much annoyed me; did you not say to me, 'Cheer up, for martyrdom is yours later on'?' The Prophet ﷺ replied, 'Yes it is so, but what about you enduring the present?!' I said, 'O Prophet of Allāh! This

is not an occasion for endurance but rather an occasion for cheering up and gratitude.' Then he said the following: 'O Ali! People will fall into mischief through their wealth, will show obligation to Allāh on account of their faith, will expect His mercy, will feel safe from His anger and regard His unlawful matters as lawful by raising false doubts and by their misguiding desires. They will then hold lawful (the use of) wine by calling it barley juice, bribes by calling them gifts, taking usurious interest by calling it sale.' I said, 'O Prophet of Allāh! How should I deal with them at the time, whether to hold them to have gone back in heresy or just in rebellion?' He said, 'In rebellion.'

"There is no denying the fact that `Ā'isha's behavior towards Imām Ali ibn Abū Tālib ﵇ was always hostile. Quite often, her heart's turbidity expressed itself on her face. Her hatred and dislike became quite apparent, so much so that if in connection with some matter Imām Ali ibn Abū Tālib's name came up, a frown would appear on her face. She did not relish pronouncing his name, always referring to him as "the son of Abū Tālib," just as she always used to refer to her brother, Muhammed, as the "son of Abū Bakr"! She disliked both men although one of them was her brother by both parents... For example, when Ubaydullāh ibn Abdullāh ibn `Utbah mentioned to Abdullāh ibn Abbās the narration by `Ā'isha, namely that in his death-illness, the Prophet ﷺ, taking support on al-Fadl ibn Abbās and on *another man*, came to her (`Ā'isha's) house, Abdullāh ibn Abbās said the following: "Do you know who this *other man* was?" He said, "No." Ibn Abbās said, "He was Ali ibn Abū Tālib ﵇, but she is averse to name him in a good context." This is not an opinion, it is recorded in the following references: Ahmed ibn Hanbal, *Al-Musnad*, Vol. 6, pp. 34, 228; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 2, part 2, p. 29; al-Tabari, *Tārīkh*, Vol. 1, pp. 1800-1801; al-Balādhiri, *Ansāb al-Ashrāf*, Vol. 1, pp. 544-545; al-Bayhaqi, *Al-Sunan al-Kubra*, Vol. 3, p. 396.

One reason for this hatred and malice was the presence of Hadrat Fātima ﵇ whose dignity and esteem pricked the heart of `Ā'isha like a thorn. Her jealousy towards the other wives (of the Prophet ﷺ) did not allow her to let the Prophet ﷺ love the daughter of his

other wife to such a degree that he should stand up when she approached, would seat her in his own place, declare her most honorable of all the women of the world and bear such love towards her children as to call them his own sons. All these things caused `Ā'isha pain. Naturally, her feelings on such an occasion were that if she had given birth to children, they would have been the Prophet's, and they would have been the pivot of the Prophet's affection instead of Imāms al-Hassan and al-Hussain ﷺ. But `Ā'isha was not gifted with any issue. She gratified her own desire to be a mother by adopting the surname of "Umm Abdullāh" (mother of the slave of Allāh) after her sister's son. In short, all these things created the passion of hatred in her heart as a result of which she, off and on, complained to the Prophet ﷺ against Fātima ﷺ but could not succeed in diverting the Prophet's attention from her. News about this mortification and estrangement also reached the ears of Abū Bakr, her father. That will only perturb him as he, too, could do nothing about it except sympathize with his daughter. At last, the Prophet ﷺ left this world, and thereins of government fell in the hands of her father, Abū Bakr. Now was the opportunity for him to avenge as much as possible, to perpetrate whatever violence he had had in mind.

Consequently, the first step which Abū Bakr took was that, in order to deprive Fātima ﷺ of her inheritance, he denied the principle of inheritance in the case of the prophets and held that neither do the prophets inherit nor are they inherited, but the property left by them would belong to the State. Fātima ﷺ was so saddened that she never spoke to Abū Bakr to the last moment of her sacred life. She passed away from this world with these very feelings. `Ā'isha did not even take the trouble to express any sorrow at her tragic death. Thus has Ibn Abul-Hadīd and others written.

When Fātima ﷺ passed away, all wives of the Prophet ﷺ came to Banū Hāshim to offer their condolence; `Ā'isha did not. ﷺShe did not go there but pretended to be sick. Words from her mouth reached Ali ﷺ expressing her joy at the loss of Fātima as we are told on p. 198, Vol. 9 of *Sharh Nahjul-Balāgha* where the author quotes a number of classic sources testifying to this sad fact.

Since `Ā'isha harbored so much malice against Fātima ﷺ, how could Fātima's spouse, Ali, be spared similar enmity and malice, especially when such events also occurred which worked like a fan, stirring her feelings of hatred, such as the incident of *ifk* when Imām Ali ibn Abū Tālib ﷺ said to the Prophet ﷺ: "She is no better than the buckles of your shoe, leave her and divorce her." On hearing this, `Ā'isha must have felt miserable in her bed and must have developed the most severe feeling of hatred towards him.

There were also moments when distinction was conferred on Imām Ali ibn Abū Tālib ﷺ in preference over Abū Bakr. For instance, in connection with the dispatch of the Qur'ānic verses of Sūrat Bara'ah (Chapter 9 of the Holy Qur'ān), the Prophet ﷺ removed Abū Bakr from the mission, recalling him and assigning it to Imām Ali ibn Abū Tālib ﷺ instead, saying that he had been commanded by Allāh to do it himself or to send it through a member of his own family. Similarly, the Prophet ﷺ closed all the gates opening into the (Medīna) Mosque, including that of Abū Bakr, while allowing the gate of Imām Ali ibn Abū Tālib's house to remain open.

`Ā'isha could not relish Imām Ali ibn Abū Tālib's distinction over her father. Whenever there was any occasion for such distinction, she did her best to undo it. In his last days, the Prophet ﷺ ordered the army contingent under the command of Usamah ibn Zaid to march, ordering both Abū Bakr and `Omar to go under his command, they received a message from the wives of the Prophet ﷺ that his condition was serious and, therefore, the contingent should come back instead of proceeding any further. This was due to their own far-sightedness: They realized that the only purpose of getting Medīna vacated by the Muhājirūn and the Ansār after the death of the Prophet ﷺ was this: Nobody would then be able to stand in Imām Ali ibn Abū Tālib's way (to succeed the Prophet ﷺ and be the caliph), and that he should get the caliphate without any trouble.

On receipt of this message from those wives (remember than one of those wives was the daughter of Abū Bakr, `Ā'isha, and another was

the daughter of `Omar ibn al-Khattāb, namely Hafsa), the contingent under Usamah came back. When the Prophet ﷺ camed to know about this, he again ordered Usamah to march with the army without any delay and even said to him, "May Allāh curse anyone who stays away from the contingent," whereupon they again set off. But they were again called back by the same women till the Prophet's illness assumed serious proportions. Usamah's contingent did not go out; it simply did not want to... After this, Abū Bakr was sent word through Bilal ibn Rabah, the *mu'adhin*, that he should deputize the Prophet ﷺ in leading the prayers in order to pave the way for his caliphate. Who sent that message?! Accordingly, keeping this in view, he was first shown as the Prophet's caliph (deputy) in leading the prayers and eventually was accepted as his caliph for all purposes. Thereafter matters were so contrived that Imām Ali ibn Abū Tālib عليه السلام could not get the caliphate post which rightfully belonged to him and vested on him by the Almighty during the Ghadīr Khumm incident only few days before the death of the Prophet ﷺ.

After the reign of the third caliph, `Othmān, circumstances took such a turn that people were obliged to swear the oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام. On this occasion, `Ā'isha was present in Mecca. When she learned about Imām Ali ibn Abū Tālib عليه السلام becoming the caliph, her eyes began emitting flames; rage and anger perturbed her mind. Her hatred towards Imām Ali ibn Abū Tālib عليه السلام assumed such seriousness that she rose against him on the excuse of avenging the blood of the same man (`Othmān) whom she had herself proclaimed fit to be killed, calling him na`thal, openly declaring war the result of which was so much bloodshed that the whole of Basra was smeared with the blood of those killed and the gate of disunity was opened for good, according to pp. 190-200, Vol. 9 of *Sharh Nahjul-Balāgha.* That was the very first time in Islamic history that Muslims killed Muslims…, and it is still going on to the delight of the enemies of the world's Muslims…



من خطبة له عليه السلام يحث الناس على التقوى:

الحَمْدُ لِلَّهِ الَّذِي جَعَلَ الحَمْدَ مِفْتَاحاً لِذِكْرِهِ وَسَبَباً لِلمَزِيدِ مِنْ فَضْلِهِ وَدَلِيلاً عَلَى آلائِهِ وَعَظَمَتِهِ عِبَادَ اللَّهِ إِنَّ الدَّهْرَ يَجْرِي بِالبَاقِينَ كَجَرْيِهِ بِالمَاضِينَ لا يَعُودُ مَا قَدْ وَلَّى مِنْهُ وَلا يَبْقَى سَرْمَداً مَا فِيهِ آخِرُ فَعَالِهِ كَأَوَّلِهِ مُتَشَابِهَةٌ أُمُورُهُ مُتَظَاهِرَةٌ أَعْلامُهُ فَكَأَنَّكُمْ بِالسَّاعَةِ تَحْدُوكُمْ حَدْوَ الزَّاجِرِ بِشَوْلِهِ فَمَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُمَاتِ وَارْتَبَكَ فِي الهَلَكَاتِ وَمَدَّتْ بِهِ شَيَاطِينُهُ فِي طُغْيَانِهِ وَزَيَّنَتْ لَهُ سَيِّئَ أَعْمَالِهِ فَالجَنَّةُ غَايَةُ السَّابِقِينَ وَالنَّارُ غَايَةُ المُفَرِّطِينَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ التَّقْوَى دَارُ حِصْنٍ عَزِيزٍ وَالفُجُورَ دَارُ حِصْنٍ ذَلِيلٍ لا يَمْنَعُ أَهْلَهُ وَلا يُحْرِزُ مَنْ لَجَأَ إِلَيْهِ أَلا وَبِالتَّقْوَى تُقْطَعُ حُمَةُ الخَطَايَا وَبِاليَقِينِ تُدْرَكُ الغَايَةُ القُصْوَى عِبَادَ اللَّهِ اللَّهَ اللَّهَ فِي أَعَزِّ الأَنْفُسِ عَلَيْكُمْ وَأَحَبِّهَا إِلَيْكُمْ فَإِنَّ اللَّهَ قَدْ أَوْضَحَ لَكُمْ سَبِيلَ الحَقِّ وَأَنَارَ طُرُقَهُ فَشِقْوَةٌ لازِمَةٌ أَوْ سَعَادَةٌ دَائِمَةٌ فَتَزَوَّدُوا فِي أَيَّامِ الفَنَاءِ لِأَيَّامِ البَقَاءِ قَدْ دُلِلْتُمْ عَلَى الزَّادِ وَأُمِرْتُمْ بِالظَّعْنِ وَحُثِثْتُمْ عَلَى المَسِيرِ فَإِنَّمَا أَنْتُمْ كَرَكْبٍ وُقُوفٍ لا يَدْرُونَ مَتَى يُؤْمَرُونَ بِالسَّيْرِ أَلا فَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لِلآخِرَةِ وَمَا يَصْنَعُ بِالمَالِ مَنْ عَمَّا قَلِيلٍ يُسْلَبُهُ وَتَبْقَى عَلَيْهِ تَبِعَتُهُ وَحِسَابُهُ عِبَادَ اللَّهِ إِنَّهُ لَيْسَ لِمَا وَعَدَ اللَّهُ مِنَ الخَيْرِ مَتْرَكٌ وَلا فِيمَا نَهَى عَنْهُ مِنَ الشَّرِّ مَرْغَبٌ عِبَادَ اللَّهِ احْذَرُوا يَوْماً تُفْحَصُ فِيهِ الأَعْمَالُ وَيَكْثُرُ فِيهِ الزِّلْزَالُ وَتَشِيبُ فِيهِ الأَطْفَالُ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ عَلَيْكُمْ رَصَداً مِنْ أَنْفُسِكُمْ وَعُيُوناً مِنْ جَوَارِحِكُمْ وَحُفَّاظَ صِدْقٍ يَحْفَظُونَ أَعْمَالَكُمْ وَعَدَدَ أَنْفَاسِكُمْ لا تَسْتُرُكُمْ مِنْهُمْ ظُلْمَةُ لَيْلٍ دَاجٍ وَلا يُكِنُّكُمْ مِنْهُمْ بَابٌ ذُو رِتَاجٍ وَإِنَّ غَداً مِنَ اليَوْمِ قَرِيبٌ يَذْهَبُ اليَوْمُ بِمَا فِيهِ وَيَجِيءُ الغَدُ لاحِقاً بِهِ فَكَأَنَّ كُلَّ امْرِئٍ مِنْكُمْ قَدْ بَلَغَ مِنَ الأَرْضِ مَنْزِلَ وَحْدَتِهِ وَمَخَطَّ حُفْرَتِهِ فَيَا لَهُ مِنْ بَيْتِ وَحْدَةٍ وَمَنْزِلِ وَحْشَةٍ وَمُفْرَدِ غُرْبَةٍ وَكَأَنَّ الصَّيْحَةَ قَدْ أَتَتْكُمْ وَالسَّاعَةَ قَدْ غَشِيَتْكُمْ وَبَرَزْتُمْ لِفَصْلِ القَضَاءِ قَدْ زَاحَتْ عَنْكُمُ الأَبَاطِيلُ وَاضْمَحَلَّتْ عَنْكُمُ العِلَلُ وَاسْتَحَقَّتْ بِكُمُ الحَقَائِقُ وَصَدَرَتْ بِكُمُ الأُمُورُ مَصَادِرَهَا فَاتَّعِظُوا بِالعِبَرِ وَاعْتَبِرُوا بِالغِيَرِ وَانْتَفِعُوا بِالنُّذُرِ.

Sermon 155
Urging people to be pious (*taqis* أتقياء)

“Praise is all due to Allāh Who made such praise the key for remembering Him, a means for an increase of His bounty, a guide for His Attributes and Dignity.

“O servants of Allāh! Time will deal with the survivors just as it dealt with those who have already gone by. The time that has passed will not return, whatever there is in it will not stay forever. Its later deeds are the same as the former ones. Its troubles try to excel one another. Its banners follow each other. It is as though you are attached to the last day which is driving you as rapidly as she-camels which are without water for seven months are driven to the watering place. Whoever keeps himself busy with things other than the

improvement of his own self becomes perplexed in the darkness and entangled in ruination. His evil spirits immerse him deeply in vices and make his bad deeds seem to be good. Paradise is the destination of those who are foremost (in doing good deeds); Hell is the destination of those who commit excesses.

"O servants of Allāh! Be informed that piety is a strong house of protection, while impiety is a weak house which does not protect its people and does not give security to one who takes refuge therein. Be informed that the sting of sins is cut by piety, the final aim is achieved by conviction of belief (*īmān*).

"O servants of Allāh! (Fear) Allāh, (fear) Allāh, in the matter of your own selves, which are the most beloved and dear to you because Allāh has clarified to you the way of truthfulness and has lit its paths. So (you may choose) either ever-present misfortune or eternal happiness. You should, therefore, provide in these mortal days for the eternal days. You have been informed of the provision, ordered to march and told to make haste in setting off. You are like standing-by riders who do not know when they will be ordered to march on. Beware, what will he who has been created for the Hereafter do with this world? What will a person do with wealth which he will shortly be deprived of, while only its ill effects and reckoning will be left behind for him?

"O servants of Allāh! The good which Allāh has promised should not be abandoned; the evil from which He has refrained should not be coveted. O servants of Allāh! Fear the day when deeds will be reckoned; there will be much quaking and even children will grow gray hair.

"Be informed, O servants of Allāh! Your own self is a guard over you; your limbs are watchmen, truthful vigil-keepers (angels) who preserve (the record of) your deeds and the numbers of your breaths stand by. The gloom of the dark night cannot conceal you from them, nor can closed gates hide you. Surely tomorrow is close to today.

"Today will depart with all that it has, and tomorrow will come in its

wake. It is as though every one of you has reached that place on earth where he will be alone, namely the site of his grave. So, what would you say about this lonely house, the solitary place of staying, the solitary exile? It is as though the cry (of the Horn) has reached you, the Hour has overtaken you and you have come out (of your graves) for the passing of judgment. (The curtains of) falsehood have been removed from you and your excuses have become weak. The truth about you has been proven. All your matters have proceeded to their consequences. Therefore, you should (now) take counsel from examples, learn lessons from vicissitudes and take advantage of those who warn.

واعتصموا بحبل الله جميعا ولا تفرقوا

من خطبة له عليه السلام يُنبّهُ فيها على فضل الرسول الأعظم وفضل القرآن ثم حال دولة بني أمية:

النبي والقرآن

ارسَلهُ عَلى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ وَطولِ هَجْعَةٍ مِنَ الْأمَمِ وَانْتِقَاضٍ مِنَ الْمُبْرَمِ فَجَاءَهُمْ بِتَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ وَالنُّورِ الْمُقْتَدَى بِهِ ذَلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ وَلَنْ يَنْطِقَ وَلَكِنْ أخْبِرُكُمْ عَنْهُ أَلَا إِنَّ فِيهِ عِلْمَ مَا يَأْتِي وَالْحَدِيثَ عَنِ الْمَاضِي وَدَوَاءَ دَائِكُمْ وَنَظْمَ مَا بَيْنَكُمْ.

دولة بني أمية

و منها: فَعِنْدَ ذَلِكَ لَا يَبْقَى بَيْتُ مَدَرٍ وَلَا وَبَرٍ إِلَّا وَأَدْخَلَهُ الظَّلَمَةُ تَرْحَةً وَأَوْلَجُوا فِيهِ نِقْمَةً فَيَوْمَئِذٍ لَا يَبْقَى لَهُمْ فِي السَّمَاءِ عَاذِرٌ وَلَا فِي الْأَرْضِ نَاصِرٌ أَصْفَيْتُمْ بِالْأَمْرِ غَيْرَ أَهْلِهِ وَأَوْرَدْتُمُوهُ غَيْرَ مَوْرِدِهِ وَسَيَنْتَقِمُ اللَّهُ مِمَّنْ ظَلَمَ مَأْكَلًا بِمَأْكَلٍ وَمَشْرَباً بِمَشْرَبٍ مِنْ مَطَاعِمِ الْعَلْقَمِ وَمَشَارِبِ الصَّبِرِ وَالْمَقِرِ وَلِبَاسِ شِعَارِ الْخَوْفِ وَدِثَارِ السَّيْفِ وَإِنَّمَا هُمْ مَطَايَا الْخَطِيئَاتِ وَزَوَامِلُ الْآثَامِ فَأُقْسِمُ ثُمَّ أُقْسِمُ لَتَنْخَمَنَّهَا أُمَيَّةُ مِنْ بَعْدِي كَمَا تُلْفَظُ النُّخَامَةُ ثُمَّ لَا تَذُوقُهَا وَلَا تَطْعَمُ بِطَعْمِهَا أَبَداً مَا كَرَّ الْجَدِيدَانِ.

Sermon 156

An excerpt from a sermon in which he attracts attention to the distinction of the Greatest Prophet ﷺ, the lofty status of the Holy Qur'ān and how the government of the Umayyads will be:

"Allāh deputed the Prophet ﷺ at a time when there had been no prophets for quite some time. People had been in slumber for a long time, the twist of the rope had been loosened. The Prophet ﷺ came with (a Book containing) testimonials to things that are already there and also with a light to be followed. It is the Holy Qur'ān. If you ask it to speak, it would not do so; but I will tell you about it. Be informed that it contains knowledge of what is to come about, stories of the past, cure for your ills and regulation for whatever faces you."

Part of the same sermon: Autocracy of the Umayyads

"At that time, there will remain neither house nor tent but oppressors will inflict it with grief and inject in it their sickness. On that day, no one in the sky will listen to their excuse, and no one on earth will rush to their help. You selected for the government (caliphate) one who is not fit for it, and you raised him to a status which was not meant for him. Soon, Allāh will affect revenge against everyone who has oppressed. They will be given food for food and drink for drink: colocynth for eating, myrrh and aloes for drinking, fear for an inner and the sword for an outer covering.

"They are nothing but beasts of burden laden with sins, camels loaded with evil deeds. I swear, and again swear, that the Umayyads will have to spit out the caliphate as phlegm is spat and, thereafter, they will never taste it nor relish its flavor so long as day and night rotate."



من خطبة له عليه السلام يبين فيها حسن معاملته لرعيته:

وَلَقَدْ أحْسَنْتُ جِوَارَكُمْ وَأحَطْتُ بِجُهْدِي مِنْ وَرَائِكُمْ وَأعْتَقْتُكُمْ مِنْ رِبَقِ الذُّلِّ وَحَلَقِ الضَّيْمِ شُكْراً مِنِّي لِلْبِرِّ الْقَلِيلِ وَإطْرَاقاً عَمَّا أدْرَكَهُ الْبَصَرُ وَشَهِدَهُ الْبَدَنُ مِنَ الْمُنْكَرِ الْكَثِيرِ.

Sermon 157

How he ﷺ treated people well, ignored their faults:

"I lived like your good neighbor and tried my best to look after you. I freed you from the snarls of humiliation and the fetters of oppression through my gratitude for the little good (from your side). I closed my eyes to your many misdeeds which my eyes had observed and my body had witnessed."



من خطبة له عليه السلام في عظمة الله وحمده وذكر الأنبياء

عظمة الله

أمْرُهُ قَضَاءٌ وَحِكْمَةٌ وَرِضَاهُ أمَانٌ وَرَحْمَةٌ يَقْضِي بِعِلْمٍ وَيَعْفُو بِحِلْمٍ.

حمد الله

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا تَأْخُذُ وَتُعْطِي وَعَلَى مَا تُعَافِي وَتَبْتَلِي حَمْداً يَكُونُ أرْضَى الْحَمْدِ لَكَ وَأحَبَّ الْحَمْدِ إلَيْكَ وَأفْضَلَ الْحَمْدِ عِنْدَكَ حَمْداً يَمْلأُ مَا خَلَقْتَ وَيَبْلُغُ مَا أرَدْتَ حَمْداً لَا يُحْجَبُ عَنْكَ وَلَا يُقْصَرُ دُونَكَ حَمْداً لَا يَنْقَطِعُ عَدَدُهُ وَلَا يَفْنَى مَدَدُهُ فَلَسْنَا نَعْلَمُ كُنْهَ عَظَمَتِكَ إلَّا أنَّا نَعْلَمُ أنَّكَ حَيٌّ قَيُّومُ لَا تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ لَمْ يَنْتَهِ إلَيْكَ نَظَرٌ وَلَمْ يُدْرِكْكَ بَصَرٌ أدْرَكْتَ الْأبْصَارَ وَأحْصَيْتَ الْأعْمَالَ وَأخَذْتَ بِالنَّوَاصِي وَالْأقْدَامِ وَمَا الَّذِي نَرَى مِنْ خَلْقِكَ وَنَعْجَبُ لَهُ مِنْ قُدْرَتِكَ وَنَصِفُهُ مِنْ عَظِيمِ سُلْطَانِكَ وَمَا تَغَيَّبَ عَنَّا مِنْهُ وَقَصُرَتْ أبْصَارُنَا عَنْهُ وَانْتَهَتْ عُقُولُنَا دُونَهُ وَحَالَتْ سُتُورُ الْغُيُوبِ بَيْنَنَا وَبَيْنَهُ أعْظَمُ فَمَنْ فَرَّغَ قَلْبَهُ وَأعْمَلَ فِكْرَهُ لِيَعْلَمَ كَيْفَ أقَمْتَ عَرْشَكَ وَكَيْفَ ذَرَأْتَ خَلْقَكَ وَكَيْفَ عَلَّقْتَ فِي الْهَوَاءِ سَمَاوَاتِكَ وَكَيْفَ مَدَدْتَ عَلَى مَوْرِ الْمَاءِ أرْضَكَ رَجَعَ طَرْفُهُ حَسِيراً وَعَقْلُهُ مَبْهُوراً وَسَمْعُهُ وَالِهاً وَفِكْرُهُ حَائِراً.

كيف يكون الرجاء

منها: يَدَّعِي بِزَعْمِهِ أنَّهُ يَرْجُو اللَّهَ كَذَبَ وَالْعَظِيمِ مَا بَالُهُ لَا يَتَبَيَّنُ رَجَاؤُهُ فِي عَمَلِهِ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي عَمَلِهِ وَكُلُّ رَجَاءٍ إلَّا رَجَاءَ اللَّهِ تَعَالَى فَإنَّهُ مَدْخُولٌ وَكُلُّ خَوْفٍ مُحَقَّقٌ

إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَعْلُولٌ يَرْجُو اللَّهَ فِي الْكَبِيرِ وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبَّ فَمَا بَالُ اللَّهِ جَلَّ ثَنَاؤُهُ يُقَصَّرُ بِهِ عَمَّا يُصْنَعُ بِهِ لِعِبَادِهِ أَ تَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِباً أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعاً وَكَذَلِكَ إِنْ هُوَ خَافَ عَبْداً مِنْ عَبِيدِهِ أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْداً وَخَوْفَهُ مِنْ خَالِقِهِ ضِمَاراً وَوَعْداً وَكَذَلِكَ مَنْ عَظُمَتِ الدُّنْيَا فِي عَيْنِهِ وَكَبُرَ مَوْقِعُهَا مِنْ قَلْبِهِ آثَرَهَا عَلَى اللَّهِ تَعَالَى فَانْقَطَعَ إِلَيْهَا وَصَارَ عَبْداً لَهَا.

رسول الله ﷺ

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ صلى الله عليه وآله كَافٍ لَكَ فِي الْأُسْوَةِ وَدَلِيلٌ لَكَ عَلَى ذَمِّ الدُّنْيَا وَعَيْبِهَا وَكَثْرَةِ مَخَازِيهَا وَمَسَاوِيهَا إِذْ قُبِضَتْ عَنْهُ أَطْرَافُهَا وَوُطِّئَتْ لِغَيْرِهِ أَكْنَافُهَا وَفُطِمَ عَنْ رَضَاعِهَا وَزُوِيَ عَنْ زَخَارِفِهَا.

موسى عليه السلام

وَإِنْ شِئْتَ ثَنَّيْتُ بِمُوسَى كَلِيمِ اللَّهِ صلى الله عليه وآله حَيْثُ يَقُولُ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ وَاللَّهِ مَا سَأَلَهُ إِلَّا خُبْزاً يَأْكُلُهُ لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ وَلَقَدْ كَانَتْ خُضْرَةُ الْبَقْلِ تُرَى مِنْ شَفِيفِ صِفَاقِ بَطْنِهِ لِهُزَالِهِ وَتَشَذُّبِ لَحْمِهِ.

داود عليه السلام

وَإِنْ شِئْتَ ثَلَّثْتُ بِدَاوُدَ صلوات الله عليه صَاحِبِ الْمَزَامِيرِ وَقَارِئِ أَهْلِ الْجَنَّةِ فَلَقَدْ كَانَ يَعْمَلُ سَفَائِفَ الْخُوصِ بِيَدِهِ وَيَقُولُ لِجُلَسَائِهِ أَيُّكُمْ يَكْفِينِي بَيْعَهَا وَيَأْكُلُ قُرْصَ الشَّعِيرِ مِنْ ثَمَنِهَا.

عيسى عليه السلام

وَإِنْ شِئْتَ قُلْتُ فِي عِيسَى ابْنِ مَرْيَمَ عليه السلام فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ وَيَلْبَسُ الْخَشِنَ وَيَأْكُلُ الْجَشِبَ وَكَانَ إِدَامُهُ الْجُوعَ وَسِرَاجُهُ بِاللَّيْلِ الْقَمَرَ وَظِلَالُهُ فِي الشِّتَاءِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا وَفَاكِهَتُهُ وَرَيْحَانُهُ مَا تُنْبِتُ الْأَرْضُ لِلْبَهَائِمِ وَلَمْ تَكُنْ لَهُ زَوْجَةٌ تَفْتِنُهُ وَلَا وَلَدٌ يَحْزُنُهُ وَلَا مَالٌ يَلْفِتُهُ وَلَا طَمَعٌ يُذِلُّهُ دَابَّتُهُ رِجْلَاهُ وَخَادِمُهُ يَدَاهُ.

بسم الله الرحمن الرحيم

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا

الرسول الأعظم ﷺ

فَتَأَسَّ بِنَبِيِّكَ الْأَطْيَبِ الْأَطْهَرِ صلى الله عليه وآله فَإِنَّ فِيهِ أُسْوَةً لِمَنْ تَأَسَّى وَعَزَاءً لِمَنْ تَعَزَّى وَأَحَبُّ الْعِبَادِ إِلَى اللَّهِ الْمُتَأَسِّي بِنَبِيِّهِ وَالْمُقْتَصُّ لِأَثَرِهِ قَضَمَ الدُّنْيَا قَضْماً وَلَمْ يُعِرْهَا طَرْفاً أَهْضَمُ أَهْلِ الدُّنْيَا كَشْحاً وَأَخْمَصُهُمْ مِنَ الدُّنْيَا بَطْناً عُرِضَتْ عَلَيْهِ الدُّنْيَا فَأَبَى أَنْ يَقْبَلَهَا وَعَلِمَ أَنَّ اللَّهَ سُبْحَانَهُ أَبْغَضَ شَيْئاً فَأَبْغَضَهُ وَحَقَّرَ شَيْئاً فَحَقَّرَهُ وَصَغَّرَ شَيْئاً فَصَغَّرَهُ وَلَوْ لَمْ يَكُنْ فِينَا إِلَّا حُبُّنَا مَا أَبْغَضَ اللَّهُ وَرَسُولُهُ وَتَعْظِيمُنَا مَا صَغَّرَ اللَّهُ وَرَسُولُهُ لَكَفَى بِهِ شِقَاقاً لِلَّهِ وَمُحَادَّةً عَنْ أَمْرِ اللَّهِ وَلَقَدْ كَانَ صلى الله عليه وآله يَأْكُلُ عَلَى الْأَرْضِ وَيَجْلِسُ جِلْسَةَ

الْعَبْدِ وَيَخْصِفُ بِيَدِهِ نَعْلَهُ وَيَرْقَعُ بِيَدِهِ ثَوْبَهُ وَيَرْكَبُ الْحِمَارَ الْعَارِيَ وَيُرْدِفُ خَلْفَهُ وَيَكُونُ السِّتْرُ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ التَّصَاوِيرُ فَيَقُولُ يَا فُلَانَةُ لِإِحْدَى أَزْوَاجِهِ غَيِّبِيهِ عَنِّي فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَزَخَارِفَهَا فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ وَأَمَاتَ ذِكْرَهَا مِنْ نَفْسِهِ وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشاً وَلَا يَعْتَقِدَهَا قَرَاراً وَلَا يَرْجُوَ فِيهَا مُقَاماً فَأَخْرَجَهَا مِنَ النَّفْسِ وَأَشْخَصَهَا عَنِ الْقَلْبِ وَغَيَّبَهَا عَنِ الْبَصَرِ وَكَذَلِكَ مَنْ أَبْغَضَ شَيْئاً أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ وَأَنْ يُذْكَرَ عِنْدَهُ وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ صلى الله عليه وآله مَا يَدُلُّكَ عَلَى مَسَاوِئِ الدُّنْيَا وَعُيُوبِهَا إِذْ جَاعَ فِيهَا مَعَ خَاصَّتِهِ وَزُوِيَتْ عَنْهُ زَخَارِفُهَا مَعَ عَظِيمِ زُلْفَتِهِ فَلْيَنْظُرْ نَاظِرٌ بِعَقْلِهِ أَكْرَمَ اللَّهُ مُحَمَّداً بِذَلِكَ أَمْ أَهَانَهُ فَإِنْ قَالَ أَهَانَهُ فَقَدْ كَذَبَ وَاللَّهِ الْعَظِيمِ بِالْإِفْكِ الْعَظِيمِ وَإِنْ قَالَ أَكْرَمَهُ فَلْيَعْلَمْ أَنَّ اللَّهَ قَدْ أَهَانَ غَيْرَهُ حَيْثُ بَسَطَ الدُّنْيَا لَهُ وَزَوَاهَا عَنْ أَقْرَبِ النَّاسِ مِنْهُ فَتَأَسَّى مُتَأَسٍّ بِنَبِيِّهِ وَاقْتَصَّ أَثَرَهُ وَوَلَجَ مَوْلِجَهُ وَإِلَّا فَلَا يَأْمَنِ الْهَلَكَةَ فَإِنَّ اللَّهَ جَعَلَ مُحَمَّداً صلى الله عليه وآله عَلَماً لِلسَّاعَةِ وَمُبَشِّراً بِالْجَنَّةِ وَمُنْذِراً بِالْعُقُوبَةِ خَرَجَ مِنَ الدُّنْيَا خَمِيصاً وَوَرَدَ الْآخِرَةَ سَلِيماً لَمْ يَضَعْ حَجَراً عَلَى حَجَرٍ حَتَّى مَضَى لِسَبِيلِهِ وَأَجَابَ دَاعِيَ رَبِّهِ فَمَا أَعْظَمَ مِنَّةَ اللَّهِ عِنْدَنَا حِينَ أَنْعَمَ عَلَيْنَا بِهِ سَلَفاً نَتَّبِعُهُ وَقَائِداً نَطَأُ عَقِبَهُ وَاللَّهِ لَقَدْ رَقَّعْتُ مِدْرَعَتِي هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا وَلَقَدْ قَالَ لِي قَائِلٌ أَ لَا تَنْبِذُهَا عَنْكَ فَقُلْتُ اغْرُبْ عَنِّي فَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى.

Sermon 158
About the Greatness of Allāh, praising him, mentioning some of His prophets:

"Allāh's verdict is judicious and full of wisdom. His Pleasure implies protection and mercy. He decides with knowledge and forgives with forbearance.

"O Lord! Praise to You for what You take and give, and for that from which You cure or with which You afflict. I praise You in a way which is the most acceptable to You, the most liked by You and the most dignified before You, praise which fills all Your creation and meets Your desire, praise which is not veiled from You and does not end: Its continuity does never ceases."

Greatness of Allāh
"We do not know the reality of Your greatness, Lord, except that we know that You are Ever-living and Self-subsisting, the One by Whom all things subsist. Neither drowsiness nor sleep overtakes You; vision does not reach You and sight does not grasp You. You see the eyes and count the terms. You hold (people as slaves) by their forelocks and feet. We see Your creation and contemplate on it because of Your might. You describe it as (a result of) Your great

authority, whereas what is hidden from us, of which our sight has fallen short, which our intelligence has not attained and between which and ourselves curtains of the unknown have been cast, as being far greater.

"Whoever frees his heart (from all other engagements) and exerts his thinking in order to know how You established Your throne, how You created Your creatures, how You suspended the air in Your skies and how You spread Your earth on the waves of water... his eyes will return tired, his intelligence defeated, his ears eager and his thinking wandering."

Part of the same sermon about hope and fear of Allāh

"One claims, according to his own thinking, that he sets his hopes on Allāh. By Allāh, the Great One, he speaks a lie. His position is that his hope (in Allāh) does not appear through his deed, although the hope of everyone who hopes is known through his own deed. Every hope is so, except hope in Allāh, the Sublime, if it is impure. Every fear is established except fear of Allāh, if it is unreal.

"He hopes for great things from Allāh and small things from men, but he gives to man (such consideration as) he does not give to Allāh. What does he think is the matter with Allāh, glorified is His praise?! He is accorded less (consideration) than what is accorded to His creatures! Do you ever fear to be false in your hope in Allāh? Or do you not regard Him as the center of your hope? Similarly, if a man fears another man, he gives him (such consideration) out of his fear which he does not give Allāh. Thus, he has made his fear for men ready currency, while his fear of the Creator is mere deferment or promise. This is the case of everyone in whose eye this world appears to be big (and important) and in whose heart its position is great. He prefers it over Allāh, so he inclines towards it and becomes its devotee."

The example of the Holy Prophet ﷺ

"Certainly in the Prophet of Allāh ﷺ is a perfect example for you and a proof concerning the vices of this world, its defects, the multitude of its disgraces and evils. Because its sides had been

constrained for him, while its flanks had been spread for others, he was deprived of its milk and turned away from its adornments."

The Example of Prophet Mūsa (Moses) ﷺ

"If you want, I will, as a second example, relate to you something about Mūsa, the Interlocutor of Allāh ﷺ, when he said, 'O Allāh! I am in need of whatever good You may grant me' (Qur'ān, 28: 24). By Allāh, he asked Him only for bread to eat because he was used to eating the herbs of the earth, so much so that the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and the paucity of his flesh..."

The Example of Prophet Dāwūd (David) ﷺ

"If you desire, I can give you a third example of Dāwūd ﷺ. He is the holder of the Psalms and the reciter among the people of Paradise. He used to make baskets of palm-tree leaves with his own hands and would say to his companions: 'Which of you will help me by purchasing it?' He used to eat barley bread which he bought out of its price...!"[1]

The Example of Prophet `Īsa (Jesus) ﷺ

"If you desire, I will tell you about `Īsa ﷺ son of Maryam (Mary) ﷺ. He used a stone for his pillow, put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only whatever

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[1]Prophet Dāwūd (David) ﷺ later in life needed to spend on his family, and the sale of baskets would definitely not bring him sufficient income, so he prayed the Almighty to teach him a profession from which he would be able to feed and house his family, the great king that he was, refusing to draw a salary from the state treasury. The Almighty taught him how to make coats of mail for warriors, something which nobody else there and then could make. He, therefore, opened a shop where he worked as a blacksmith making those coats of mail. If you could see him sweating and smeared with smoke, you could never guess that he was one of the greatest kings who ever ruled vast kingdoms, a monarch who was present at the government's mansion only during business hours to solve people's problems and run the affairs of the kingdom.

the earth grows for the cattle. He had no wife to allure him, nor any son to grieve him, nor wealth to deviate (his attention), nor greed to disgrace him. His two feet were his conveyance, his two hands were his servants."

Following the Example of the Holy Prophet ﷺ

"You should follow your Prophet ﷺ, the pure, the chaste, Allāh blesses him and his descendants. He is the role model for his followers, the consolation for the seekers of consolation. The most beloved person by Allāh is he who follows His Prophet ﷺ, who treads in his footsteps. He took the least (share) from this world. Even then did he not cast a full glance at it. Of all the people of the world, he was the least satiated, his stomach the most empty. The world was offered to him, but he refused to accept it. When he knew that Allāh, the Glorified One, hated a thing, he, too, hated it. When he knew that Allāh regarded a thing as low, he, too, regarded it as low. When he knew that Allāh regarded a thing as small, he, too regarded it as small. If we love what Allāh and His Prophet ﷺ hate and deem as great what Allāh and His prophet hold as small, that by itself will be enough to isolate us from Allāh and cause us to transgress against His Commands.

"The Prophet ﷺ used to eat sitting on the ground like a slave. He repaired his shoes with his hand and likewise patched his clothes. He rode on an unsaddled ass and seated someone behind him. If there was a curtain on his door with pictures on it, he would say to one of his wives, 'Take it out of my sight because if I look at it, I will then recall the world and its allurements.' Thus, he swayed his heart away from this world and destroyed its remembrance from his mind. He loved that its allurements should remain hidden from his eyes so that he would not secure any good outfit from it, should not regard it as a place of stay and not hope to linger in it. Consequently, he removed it from his mind, let it go away from his heart and kept it hidden from his eyes. In the same way, he who hates a thing should hate to look at or hear about it.

"Certainly there was in the Prophet of Allāh ﷺ all that will warn you of the evils of this world and its defects: He remained hungry

along with his most senior companions. Despite his great nearness, the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allāh honored Muhammed ﷺ as a result of this or disgraced him...! If he says that Allāh disgraced him, he certainly lies and perpetrates a great falsehood. If he says, 'Allāh honored him,' he should know that Allāh dishonored the others when He extended the (benefits of the) world to them. Allāh holds the same away from anyone who is the nearest to Him from among all men.

"Therefore, one should follow His Prophet ﷺ, tread in his footsteps and do as he did; otherwise, he will not be safe from ruin. Certainly Allāh made Muhammed ﷺ a sign for the Day of Judgment, a conveyor of tidings for Paradise and a warner of retribution. The Prophet ﷺ left this world hungry but entered the Hereafter safely. He did not lay one stone on another (to make a house)[1] till he departed and responded to the call of Allāh. How great is Allāh's blessing in that He blessed us with the Prophet ﷺ as a role model to emulate, a leader behind whom we should all march!"



[1]This is a glaring fact with which many Muslims are unfamiliar: As a child, the Prophet ﷺ first lived at the house of his grandfather Abdul-Muttalib. As a boy, after the demise of Abdul-Muttalib, he lived at the house of his uncle Abū Tālib. As a married man, he lived at the house of his wife, Khadīja. After his migration from Mecca to Medīna, his house was seized and looted by the hoodlums of pagan Quraish. In Medīna, he first lived as a guest at the house of the great *sahābi* "Abū Ayyūb" Khālid ibn Zaid al-Ansāri, a distant relative through the Banū al-Najjār, the Prophet's maternal uncles. When his Mosque was built, a room was carved out of it for him and his family, and later on other rooms were added for his wives, all made the same way as the first, all built by volunteers of mud mixed with straws and covered with palm trees as their roofs which barely protected from the sun's heat or heavy rain. After the Conquest of Mecca, he refused to demand his house back, preferring to live instead in a tent as long as he remained there. When he returned to Medīna, his lone room was waiting for him...! So, you can see that the Prophet ﷺ never built a house for him as long as he lived.

His own example

"By Allāh! I have been putting patches in my shirts, so much so that now I feel shy of the patches themselves. Someone asked me whether I should put them [such patched garments] away, but I said, 'Get away from me! Only in the morning do people (realize the advantage of and) speak highly of the night journey [which they had undertaken].'"



من خطبة له عليه السلام في صفة النبي وأهل بيته و أتباع دينه، وفيها يعظ بالتقوى
الرسول، أهله، و أتباع دينه:

ابْتَعَثَهُ بِالنُّورِ الْمُضِيءِ وَالْبُرْهَانِ الْجَلِيِّ وَالْمِنْهَاجِ الْبَادِي وَالْكِتَابِ الْهَادِي أُسْرَتُهُ خَيْرُ أُسْرَةٍ وَشَجَرَتُهُ خَيْرُ شَجَرَةٍ أَغْصَانُهَا مُعْتَدِلَةٌ وَثِمَارُهَا مُتَهَدِّلَةٌ مَوْلِدُهُ بِمَكَّةَ وَهِجْرَتُهُ بِطَيْبَةَ عَلَا بِهَا ذِكْرُهُ وَامْتَدَّ مِنْهَا صَوْتُهُ أَرْسَلَهُ بِحُجَّةٍ كَافِيَةٍ وَمَوْعِظَةٍ شَافِيَةٍ وَدَعْوَةٍ مُتَلَافِيَةٍ أَظْهَرَ بِهِ الشَّرَائِعَ الْمَجْهُولَةَ وَقَمَعَ بِهِ الْبِدَعَ الْمَدْخُولَةَ وَبَيَّنَ بِهِ الْأَحْكَامَ الْمَفْصُولَةَ فَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيناً تَتَحَقَّقْ شِقْوَتُهُ وَتَنْفَصِمْ عُرْوَتُهُ وَتَعْظُمْ كَبْوَتُهُ وَيَكُنْ مَآبُهُ إِلَى الْحُزْنِ الطَّوِيلِ وَالْعَذَابِ الْوَبِيلِ وَأَتَوَكَّلُ عَلَى اللَّهِ تَوَكُّلَ الْإِنَابَةِ إِلَيْهِ وَأَسْتَرْشِدُهُ السَّبِيلَ الْمُؤَدِّيَةَ إِلَى جَنَّتِهِ الْقَاصِدَةَ إِلَى مَحَلِّ رَغْبَتِهِ.

النصح بالتقوى

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَطَاعَتِهِ فَإِنَّهَا النَّجَاةُ غَداً وَالْمَنْجَاةُ أَبَداً رَهَّبَ فَأَبْلَغَ وَرَغَّبَ فَأَسْبَغَ وَوَصَفَ لَكُمُ الدُّنْيَا وَانْقِطَاعَهَا وَزَوَالَهَا وَانْتِقَالَهَا فَأَعْرِضُوا عَمَّا يُعْجِبُكُمْ فِيهَا لِقِلَّةِ مَا يَصْحَبُكُمْ مِنْهَا أَقْرَبُ دَارٍ مِنْ سَخَطِ اللَّهِ وَأَبْعَدُهَا مِنْ رِضْوَانِ اللَّهِ فَغُضُّوا عَنْكُمْ عِبَادَ اللَّهِ غُمُومَهَا وَأَشْغَالَهَا لِمَا قَدْ أَيْقَنْتُمْ بِهِ مِنْ فِرَاقِهَا وَتَصَرُّفِ حَالَاتِهَا فَاحْذَرُوهَا حَذَرَ الشَّفِيقِ النَّاصِحِ وَالْمُجِدِّ الْكَادِحِ وَاعْتَبِرُوا بِمَا قَدْ رَأَيْتُمْ مِنْ مَصَارِعِ الْقُرُونِ قَبْلَكُمْ قَدْ تَزَايَلَتْ أَوْصَالُهُمْ وَزَالَتْ أَبْصَارُهُمْ وَأَسْمَاعُهُمْ وَذَهَبَ شَرَفُهُمْ وَعِزُّهُمْ وَانْقَطَعَ سُرُورُهُمْ وَنَعِيمُهُمْ فَبُدِّلُوا بِقُرْبِ الْأَوْلَادِ فَقْدَهَا وَبِصُحْبَةِ الْأَزْوَاجِ مُفَارَقَتَهَا لَا يَتَفَاخَرُونَ وَلَا يَتَنَاسَلُونَ وَلَا يَتَزَاوَرُونَ وَلَا يَتَحَاوَرُونَ فَاحْذَرُوا عِبَادَ اللَّهِ حَذَرَ الْغَالِبِ لِنَفْسِهِ الْمَانِعِ لِشَهْوَتِهِ النَّاظِرِ بِعَقْلِهِ فَإِنَّ الْأَمْرَ وَاضِحٌ وَالْعَلَمَ قَائِمٌ وَالطَّرِيقَ جَدَدٌ وَالسَّبِيلَ قَصْدٌ.

Sermon 159

An excerpt from a sermon which he deliverd describing the Prophet ﷺ, his Ahl al-Bayt ؑ, the following of his creed, admonishing people to be pious:

Allāh deputed the Prophet ﷺ with a glittering light, a clear argument, an open path and a guiding Book. His tribe is the best of tribes, and his lineal tree is the best, one the branches of which are in good proportion as the fruits hang (abundantly). His birthplace is Mecca and the place of his migration is Tayba (another name for Medīna), from where his name rose high and his voice spread far and wide.

"Allāh sent him with a sufficing plea, a convincing argument and a rectifying announcement. Through him did Allāh disclose the ways that had been forsaken, destroying the innovations that had been introduced. Through Him he explained the detailed Commandments. Now, whoever adopts a religion other than Islam, his misery is definite, his pillar (of support) will be cracked, his fate will be in peril, his end will be a long grief and a distressing punishment."

Drawing Lessons from this world:

"I trust in Allāh, the trust of bending towards Him, and I seek His guidance for the way that leads to His Paradise and takes to the place of His pleasure. I admonish you, O servants of Allāh, to fear Allāh and to obey Him because doing so is salvation tomorrow and deliverance forever. He warned (you of chastisement) and did so thoroughly. He persuaded (you towards virtue) and did so fully. He described this world, its cutting away from you, its decay and fluctuation. Therefore, keep aloof from its attractions because very little of it will accompany you [on your journey back to Allāh]. This abode is the closest to the displeasure of Allāh and the remotest from His pleasure.

"So, close your eyes, O servants of Allāh, from its worries and entanglements because you are sure about being separated from it and from its changing conditions. Fear it like one who sincerely

fears, one who struggles hard. Take a lesson from what you have seen about the falling places of those before you, namely those whose joints vanished, eyes and ears destroyed, honor and prestige disappeared and pleasure and wealth came to an end. The nearness of their children changed into remoteness. The company of their spouses changed into separation from them. They do not boast over each other, nor do they beget children, nor do they meet each other nor do they live as neighbors. Therefore, have fear, O servants of Allāh, like the fear of one who has self-control, who can check his passions and perceive his wisdom. Surely, the matter is quite clear, the banner is standing, the course is level and the path is straight."

من كلام له عليه السلام لبعض أصحابه و قد سأله: كيف دفعكم قومكم عن هذا المقام وأنتم أحق به؟ فقال:

يَا أخَا بَنِي أسَدٍ إنَّكَ لَقَلِقُ الوَضِينِ تُرْسِلُ فِي غَيْرِ سَدَدٍ وَلَكَ بَعْدُ ذِمَامَةُ الصِّهْرِ وَحَقُّ المَسْألَةِ وَقَدِ اسْتَعْلَمْتَ فَاعْلَمْ أمَّا الِاسْتِبْدَادُ عَلَيْنَا بِهَذَا المَقَامِ وَنَحْنُ الأعْلَوْنَ نَسَبَاً وَالأشَدُّونَ بِالرَّسُولِ صلى الله عليه وآله نَوْطاً فَإنَّهَا كَانَتْ أثَرَةً شَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ وَسَخَتْ عَنْهَا نُفُوسُ آخَرِينَ وَالحَكَمُ اللَّهُ وَالمَعْوَدُ إلَيْهِ القِيَامَةُ.

وَدَعْ عَنْكَ نَهْباً صِيحَ فِي حَجَرَاتِهِ * وَلَكِنْ حَدِيثاً مَا حَدِيثُ الرَّوَاحِلِ

وَهَلُمَّ الخَطْبَ فِي ابْنِ أبِي سُفْيَانَ فَلَقَدْ أضْحَكَنِي الدَّهْرُ بَعْدَ إبْكَائِهِ وَلَا غَرْوَ وَاللَّهِ فَيَا لَهُ خَطْباً يَسْتَفْرِغُ العَجَبَ وَيُكْثِرُ الأوَدَ حَاوَلَ القَوْمُ إطْفَاءَ نُورِ اللَّهِ مِنْ مِصْبَاحِهِ وَسَدَّ فَوَّارِهِ مِنْ يَنْبُوعِهِ وَجَدَحُوا بَيْنِي وَبَيْنَهُمْ شِرْباً وَبِيئاً فَإنْ تَرْتَفِعْ عَنَّا وَعَنْهُمْ مِحَنُ البَلْوَى أحْمِلْهُمْ مِنَ الحَقِّ عَلَى مَحْضِهِ وَإنْ تَكُنِ الأخْرَى فَلا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ.

Sermon 160

One of the companions of Imām Ali ibn Abū Tālib ﷺ (from Banū Assad) asked him: "How was it that your tribe (Quraish) deprived you of this position (caliphate) although you deserved it the most?" In his reply, the Imām ﷺ said the following:

"O brother of Banū Assad! Your girth is loose and you have put it on the wrong way. Nevertheless, you enjoy in-law kinship and also the right to ask. Since you have asked, listen. As regarding the

oppression to us in this matter, although we were the highest in descent and the closest in kinship to the Messenger of Allāh, it was a selfish act over which the hearts of people became greedy, although some people did not care for it. The Arbiter is Allāh and to Him is the return on the Day of Judgment.

"Now leave alone this story of devastation about which there is hue and cry all around.

"Come and look at the son of Abū Sufyān (Mu`āwiyah). Time has made me laugh after weeping. No wonder, by Allāh, what is this affair which surpasses all wonder and which has increased in wrongfulness? These people have tried to put out the flame of Allāh's light from His lamp and close His fountain from its source. They mixed epidemic-producing water between them and myself. If the trying hardships were removed from us, I will take them on the course of truthfulness; otherwise,

﴿ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴾

So let not thy self go (in vain) in grief for them; verily Allāh knows all that they do. (Qur'ān, 35:8)

"Here is an excerpt from a couplet by the famous Arab poet Imri'ul-Qays al-Kindi:

... And let me know the story of
What happened to the riding camels!"

The incident behind this couplet is that when the father of Imri'ul-Qays, namely Hijr ibn al-Hārith, was killed, the poet roamed about the various Arab tribes to solicit their help to avenge his father's murder. During this endeavor, he stayed with a man of Jadilah tribe. Finding himself unsafe, he left that place and stayed with Khālid ibn Sadus an-Nabhani. In the meantime, the man of Jadilah, Ba`ith ibn Huways, took away with some of the poet's camels. Imri'ul-Qays complained about this matter to his host, asking him to send with him his she-camels, then he would get his own back. Consequently, Khālid went to those people and asked them to return the camels of

his guest which they had stolen. They said that the poet was neither a guest [of theirs] nor under his [host's] protection. Thereupon, Khālid swore that the poet was really his guest, showing them his she-camels that he had with him. They then agreed to return the camels. But actually instead of returning the camels, they drove away the she-camels as well!

Another version of this incident is that they did return the camels to Khālid, but instead of handing them over to Imri'ul-Qays, the host kept them for himself. When Imri'ul-Qays came to know about it, he composed a few couplets out of which this is one. It means "Now you leave the story of these camels which were stolen, just let me know about the she-camels snatched away from my own hands!"

Imām Ali ibn Abū Tālib's intention in quoting this verse of poetry, as an illustration, is that "Now that Mu`āwiyah is at war, we should talk about it and put aside the discussion about the devastation generated by those who had usurped my rights. That time [of the first calamity] has gone away. Now is the time for grappling with the mischief of the hour. So discuss the event of the moment and do not start an untimely strain." Imām Ali ibn Abū Tālib عليه السلام said this because the man had put the question to him at the time of the Battle of Siffin, when the battle was raging and bloodshed was in full swing.



من خطبة له عليه السلام في الخالق جل وعلا وفي ابتداع المخلوقين
الخالق جل و علا:

الحَمْدُ لِلَّهِ خَالِقِ العِبَادِ وَسَاطِحِ المِهَادِ وَمُسِيلِ الوِهَادِ وَمُخْصِبِ النِّجَادِ لَيْسَ لِأَوَّلِيَّتِهِ ابْتِدَاءٌ وَلَا لِأَزَلِيَّتِهِ انْقِضَاءٌ هُوَ الْأَوَّلُ وَلَمْ يَزَلْ وَالْبَاقِي بِلَا أَجَلٍ خَرَّتْ لَهُ الْجِبَاهُ وَوَحَّدَتْهُ الشِّفَاهُ حَدَّ الْأَشْيَاءَ عِنْدَ خَلْقِهِ لَهَا إِبَانَةً لَهُ مِنْ شَبَهِهَا لَا تُقَدِّرُهُ الْأَوْهَامُ بِالْحُدُودِ وَالْحَرَكَاتِ وَلَا بِالْجَوَارِحِ وَالْأَدَوَاتِ لَا يُقَالُ لَهُ مَتَى وَلَا يُضْرَبُ لَهُ أَمَدٌ بِحَتَّى الظَّاهِرُ لَا يُقَالُ مِمَّ وَالْبَاطِنُ لَا يُقَالُ فِيمَ لَا شَبَحٌ فَيُتَقَصَّى وَلَا مَحْجُوبٌ فَيُحْوَى لَمْ يَقْرُبْ مِنَ الْأَشْيَاءِ بِالْتِصَاقٍ وَلَمْ يَبْعُدْ عَنْهَا بِافْتِرَاقٍ وَلَا يَخْفَى عَلَيْهِ مِنْ عِبَادِهِ شُخُوصُ لَحْظَةٍ وَلَا كُرُورُ لَفْظَةٍ وَلَا ازْدِلَافُ رَبْوَةٍ وَلَا انْبِسَاطُ خُطْوَةٍ فِي لَيْلٍ دَاجٍ وَلَا غَسَقٍ سَاجٍ يَتَفَيَّأُ عَلَيْهِ الْقَمَرُ الْمُنِيرُ وَتَعْقُبُهُ الشَّمْسُ ذَاتُ النُّورِ فِي الْأُفُولِ وَالْكُرُورِ وَتَقَلُّبِ الْأَزْمِنَةِ وَالدُّهُورِ مِنْ إِقْبَالِ لَيْلٍ مُقْبِلٍ وَإِدْبَارِ نَهَارٍ مُدْبِرٍ قَبْلَ كُلِّ غَايَةٍ وَمُدَّةٍ وَكُلِّ إِحْصَاءٍ وَعِدَّةٍ تَعَالَى عَمَّا يَنْحَلُهُ الْمُحَدِّدُونَ مِنْ صِفَاتِ الْأَقْدَارِ وَنِهَايَاتِ الْأَقْطَارِ وَتَأَثُّلِ الْمَسَاكِنِ وَتَمَكُّنِ الْأَمَاكِنِ فَالْحَدُّ لِخَلْقِهِ مَضْرُوبٌ وَإِلَى غَيْرِهِ مَنْسُوبٌ.

ابتداع المخلوقين

لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أُصُولٍ أَزَلِيَّةٍ وَلَا مِنْ أَوَائِلَ أَبَدِيَّةٍ بَلْ خَلَقَ مَا خَلَقَ فَأَقَامَ حَدَّهُ وَصَوَّرَ فَأَحْسَنَ صُورَتَهُ لَيْسَ لِشَيْءٍ مِنْهُ امْتِنَاعٌ وَلَا لَهُ بِطَاعَةِ شَيْءٍ انْتِفَاعٌ عِلْمُهُ بِالْأَمْوَاتِ الْمَاضِينَ كَعِلْمِهِ بِالْأَحْيَاءِ الْبَاقِينَ وَعِلْمُهُ بِمَا فِي السَّمَاوَاتِ الْعُلَى كَعِلْمِهِ بِمَا فِي الْأَرَضِينَ السُّفْلَى.

منها: أَيُّهَا الْمَخْلُوقُ السَّوِيُّ وَالْمُنْشَأُ الْمَرْعِيُّ فِي ظُلُمَاتِ الْأَرْحَامِ وَمُضَاعَفَاتِ الْأَسْتَارِ. بُدِئْتَ مِنْ سُلَالَةٍ مِنْ طِينٍ وَوُضِعْتَ فِي قَرَارٍ مَكِينٍ إِلَى قَدَرٍ مَعْلُومٍ وَأَجَلٍ مَقْسُومٍ تَمُورُ فِي بَطْنِ أُمِّكَ جَنِيناً لَا تُحِيرُ دُعَاءً وَلَا تَسْمَعُ نِدَاءً ثُمَّ أُخْرِجْتَ مِنْ مَقَرِّكَ إِلَى دَارٍ لَمْ تَشْهَدْهَا وَلَمْ تَعْرِفْ سُبُلَ مَنَافِعِهَا فَمَنْ هَدَاكَ لِاجْتِرَارِ الْغِذَاءِ مِنْ ثَدْيِ أُمِّكَ وَعَرَّفَكَ عِنْدَ الْحَاجَةِ مَوَاضِعَ طَلَبِكَ وَإِرَادَتِكَ هَيْهَاتَ إِنَّ مَنْ يَعْجِزُ عَنْ صِفَاتِ ذِي الْهَيْئَةِ وَالْأَدَوَاتِ فَهُوَ عَنْ صِفَاتِ خَالِقِهِ أَعْجَزُ وَمِنْ تَنَاوُلِهِ بِحُدُودِ الْمَخْلُوقِينَ أَبْعَدُ.

Sermon 161

From his sermon about the Creator, the most Great and the most High, how He initiated their creation:

"Praise is all due to Allāh, Creator of beings and things; He spreads the earth. He makes streams flow and vegetation on high lands grow. His primality has no beginning, nor has His eternity any end. He is the First and forever. He is the everlasting One without a limit. Foreheads bow before Him and lips declare His Oneness. He determined the limits of things at the time when He created them, keeping Himself away from any likeness.

"Imagination cannot conceive Him as having any limits of movement, or having any limbs or faculties [such as those of His creatures]. It cannot be asked about Him: "Whence?" and no time limit can be attributed to Him by saying, "till then." He is apparent, but it cannot be asked, "from what?" He is hidden, but it cannot be asked, "in what?" He is not a body which can die, nor is He veiled so as to be enclosed. He is not near to things by way of touch, nor is He remote from them by way of separation.

"The gazes of people's eyes are not hidden from Him, nor the repetition of words, nor the glimpse of hillocks, nor the tread of a footstep in the dark night or in the deep gloom, where the shining moon casts its light and the effulgent sun comes in its wake, through its setting and appearing again and again with the rotation of time and periods, by the approach of the advancing night or the passing away of the fleeting day.

"He precedes every extremity and limit, every counting and numbering. He is far above what those who attribute any limited attribute to Him, such as the qualities of measure, extremities, accommodation and dwelling in abodes because limits are meant for creation and are attributable only to those other than Allāh."

Allāh originates things from nothing

"He did not create things from eternal matter, nor after existing examples. Rather, He created whatever He created then He fixed limits thereto. He shaped whatever He shaped, giving the best shape thereto. Nothing can disobey Him, but anyone's obedience is of no benefit to Him. His knowledge about those who died in the past is the same as His knowledge about the survivors. His knowledge about whatever there is in the high skies is like His knowledge of whatever there is in the low earth."

Part of the same sermon: creation of mankind, the requirements of life

"O creature who has been equitably created and who has been nurtured and looked after in the darkness of wombs with multiple curtains! وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ *You were originated from the*

essence of clay (Qur'ān, 23: 12),

﴿ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ۞ إِلَى قَدَرٍ مَّعْلُومٍ ﴾

We placed it in a firm place for a known duration (Qur'ān, 77:21-22) and an ordained period of time. You used to move in the womb of your mother as an embryo, neither responding to a call nor hearing any voice.

"Then you were taken out of your place of stay to a place you had not seen before, and you were not acquainted with the means of awaiting its benefits, or with who guided you to take out your sustenance from the udder of your mother. And when you were in need, He advised you about the location of what you required or aimed at. Alas! Certainly he who is unable to understand the qualities of a being with shape and limbs is more unable to understand the qualities of the Creator and the more remote from appreciating Him through his own limitations."



من كلام له عليه السلام

لما اجتمع الناس شكوا ما نقموه على عثمان وسألوه مخاطبته لهم واستعتابه لهم، فدخل عليه فقال:

إِنَّ النَّاسَ وَرَائِي وَقَدِ اسْتَسْفَرُونِي بَيْنَكَ وَبَيْنَهُمْ وَوَ اللَّهِ مَا أَدْرِي مَا أَقُولُ لَكَ مَا أَعْرِفُ شَيْئاً تَجْهَلُهُ وَلَا أَدُلُّكَ عَلَى أَمْرٍ لَا تَعْرِفُهُ إِنَّكَ لَتَعْلَمُ مَا نَعْلَمُ مَا سَبَقْنَاكَ إِلَى شَيْءٍ فَنُخْبِرَكَ عَنْهُ وَلَا خَلَوْنَا بِشَيْءٍ فَنُبَلِّغَكَهُ وَقَدْ رَأَيْتَ كَمَا رَأَيْنَا وَسَمِعْتَ كَمَا سَمِعْنَا وَصَحِبْتَ رَسُولَ اللَّهِ صلى الله عليه وآله كَمَا صَحِبْنَا وَمَا ابْنُ أَبِي قُحَافَةَ وَلَا ابْنُ الْخَطَّابِ بِأَوْلَى بِعَمَلِ الْحَقِّ مِنْكَ وَأَنْتَ أَقْرَبُ إِلَى أَبِي رَسُولِ اللَّهِ صلى الله عليه وآله وَشِيجَةَ رَحِمٍ مِنْهُمَا وَقَدْ نِلْتَ مِنْ صِهْرِهِ مَا لَمْ يَنَالَا فَاللَّهَ اللَّهَ فِي نَفْسِكَ فَإِنَّكَ وَاللَّهِ مَا تُبَصَّرُ مِنْ عَمًى وَلَا تُعَلَّمُ مِنْ جَهْلٍ وَإِنَّ الطُّرُقَ لَوَاضِحَةٌ وَإِنَّ أَعْلَامَ الدِّينِ لَقَائِمَةٌ فَاعْلَمْ أَنَّ أَفْضَلَ عِبَادِ اللَّهِ عِنْدَ اللَّهِ إِمَامٌ عَادِلٌ هُدِيَ وَهَدَى فَأَقَامَ سُنَّةً مَعْلُومَةً وَأَمَاتَ بِدْعَةً مَجْهُولَةً وَإِنَّ السُّنَنَ لَنَيِّرَةٌ لَهَا أَعْلَامٌ وَإِنَّ الْبِدَعَ لَظَاهِرَةٌ لَهَا أَعْلَامٌ وَإِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ إِمَامٌ جَائِرٌ ضَلَّ وَضُلَّ بِهِ فَأَمَاتَ سُنَّةً مَأْخُوذَةً وَأَحْيَا بِدْعَةً مَتْرُوكَةً وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وآله يَقُولُ يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْإِمَامِ الْجَائِرِ وَلَيْسَ مَعَهُ نَصِيرٌ وَلَا عَاذِرٌ فَيُلْقَى فِي نَارِ جَهَنَّمَ فَيَدُورُ فِيهَا كَمَا

تَدُورُ الرَّحَى ثُمَّ يَرْتَبِطُ فِي قَعْرِهَا وَإِنِّي أَنْشُدُكَ اللهَ أَلَّا تَكُونَ إِمَامَ هَذِهِ الأُمَّةِ المَقْتُولَ فَإِنَّهُ
كَانَ يُقَالُ يُقْتَلُ فِي هَذِهِ الأُمَّةِ إِمَامٌ يَفْتَحُ عَلَيْهَا القَتْلَ وَالقِتَالَ إِلَى يَوْمِ القِيَامَةِ وَيَلْبِسُ أُمُورَهَا
عَلَيْهَا وَيَبُثُّ الفِتَنَ فِيهَا فَلَا يُبْصِرُونَ الحَقَّ مِنَ البَاطِلِ يَمُوجُونَ فِيهَا مَوْجًا وَيَمْرُجُونَ فِيهَا
مَرْجًا فَلَا تَكُونَنَّ لِمَرْوَانَ سَيِّقَةً يَسُوقُكَ حَيْثُ شَاءَ بَعْدَ جَلَالِ السِّنِّ وَتَقَضِّي العُمُرِ فَقَالَ لَهُ
عُثْمَانُ كَلِّمِ النَّاسَ فِي أَنْ يُؤَجِّلُونِي حَتَّى أَخْرُجَ إِلَيْهِمْ مِنْ مَظَالِمِهِمْ فَقَالَ عليه السلام مَا
كَانَ بِالمَدِينَةِ فَلَا أَجَلَ فِيهِ وَمَا غَابَ فَأَجَلُهُ وُصُولُ أَمْرِكَ إِلَيْهِ.

Sermon 162

When people went to Imām Ali ibn Abū Tālib ﷺ in a deputation and complained to him about `Othmān, requesting him to speak to him on their behalf and to admonish him for their sake, he went to see `Othmān to whom he said the following:

"The people are behind me and they have made me an ambassador from them to you; but by Allāh, I do not know what to say to you. I know nothing (in this matter) which you do not know, nor can I lead you to any matter of which you are unaware. You certainly know what we know. We have not come to know anything before you which we could tell you, nor did we learn any secret which we should reveal to you. You have seen as we have seen and you have heard as we have heard. You sat in the company of the Prophet of Allāh ﷺ as we did. (Abū Bakr) the son of Abū Quhāfah as well as (`Omar) ibn al-Khattāb were no more responsible for acting righteously than you, since you are nearer than both of them to the Prophet of Allāh ﷺ through kinship and you also hold relationship to him by marriage which they do not have.

"So (fear) Allāh, with regard to your own self for, by Allāh, you are not being shown anything as if you are blind or being apprised of anything as if you are ignorant. Everything is clear while the banners of faith are fixed. You should know that among the servants of Allāh, the most distinguished person before Allāh is the just imām who has been guided (by Allāh) and who guides others. So, he stands by the recognized ways of the Prophet's behavior and destroys unrecognized innovations. The (Prophet's) ways are clear and they have signs, while innovations are also clear and they, too, have signs. Certainly, the worst man before Allāh is the oppressive

imām who has gone astray and through whom others stray. He destroys the accepted Sunnah and revives abandoned innovations. I heard the Messenger of Allāh saying: 'On the Day of Judgment, the oppressive imām will be brought with none to support him or to advance excuses on his behalf. Then he will be thrown into Hell where he will rotate as the hand-mill rotates, then (eventually) he will be confined to its hollow.'

"I swear to you by Allāh that you should not be such an imām of the people who will be killed because it has been said that an imām of this people will be killed after which incident killing and fighting will be made open for them till the Day of Judgment, and he will confuse their matters and spread troubles over them. As a result, they will not distinguish right from wrong. They will oscillate like waves and will be utterly misled. You should not behave as the beast of burden for Marwān [ibn al-Hakam, your cousin] so that he may drag you wherever he likes, despite (your) seniority of age and length of life."

It was then that 'Othmān said the following to Imām Ali ibn Abū Tālib ﷺ: "Ask the people to give me time till I redress their grievances." Imām Ali ibn Abū Tālib ﷺ said, "As far as Medīna is concerned, time is out of the question. As for more remote areas, you can have the time needed for your order to reach your officials."

During the caliphate of 'Othmān, the Muslims were weary of the oppression of the government. Its officials gathered in Medīna to complain to the senior companions of the Prophet ﷺ. They came to Imām Ali ibn Abū Tālib ﷺ in a peaceful manner and requested him to see 'Othmān and to advise him not to trample on the Muslims' rights and to put an end to the troubles which were proving to be the cause of the people's ruin. It was then that Imām Ali ibn Abū Tālib ﷺ went to him and spoke those words as stated above.

In order to make the bitterness of the admonition palatable, Imām Ali ibn Abū Tālib ﷺ adopted that way of speech in the beginning which created a sense of responsibility in the addressee and direct

him towards his obligations. Thus, by referring to his being a companion of the Prophet ﷺ, his personal position and kinship to the Prophet ﷺ as compared with the two caliphs who preceded him, his intention was to make him realize his duties. At any rate, this was obviously not an occasion for eulogizing him, so its latter portion can be disregarded and the whole speech be regarded as a praise of his accomplishments because from its very beginning, it is evident that whatever `Othmān did, he did it wilfully, that nothing was done without his knowledge or his being informed, and that he could not be held unaccountable for it because of his being unaware of it.

If the adoption of a line of deed, which made the whole Islamic world raise hue and cry in spite of his having being a companion of the Prophet ﷺ, having heard his instructions, having seen his behavior and having been acquainted with the commandments of Islam, can be regarded as a distinction, then this taunt may also be regarded as a praise. If that is not a distinction, then this, too, cannot be called praise. In fact, the words about which it is argued, i.e. that they are complimentary, are enough to prove the seriousness of his crime because a crime in ignorance and unawareness is not so serious as the one carrying the weight given to the seriousness of the commission of a crime despite one's knowledge and awareness. Consequently, a person who is unaware of the rise and fall of a road and stumbles in the dark night is to be excused, but a person who is aware of the rise and fall of the road, so he stumbled in broad day light, is liable to be blamed. If, on this occasion, he is told that he has eyes and is also aware of the rise and fall of the way, it will not mean that his vastness of knowledge or the brightness of his eyesight is being praised, but the intention will be that he did not notice the pitfalls despite his eyes, and he did not walk properly. For him, therefore, having or not having eyes is the same and knowing is equal to not knowing at all.

In this regard, a great emphasis is placed on his being a son-in-law of the Prophet ﷺ, having married two of his daughters, namely

Ruqayya and Umm Kulthūm, one after the other[1].

Before taking this to be a distinction, the real nature of `Othmān as the Prophet's son-in-law should be scrutinized. History shows that in this matter, `Othmān did not enjoy the distinction of being the first [to marry them]. Before him, Ruqayya and Umm Kulthūm had been married to two sons of Abū Lahab, namely Utbah and Utaybah [whose father is condemned in the Holy Qur'ān]. Yet despite their being sons-in-law, they were not been included among the people of prestige during the time preceding the dawn of Prophetic mission. How, then, can this be regarded as a source of distincion without any personal merit, when there is no authority about the importance of this relationship, nor was there any importance attached to this matter in such a way that there might have been some competition between `Othmān and some other important personality in this regard, and that his selection for it might have given him prominence, or that the two ladies might have been shown to possess an important position in history, tradition or biography as a result of which this relationship could be given a special importance and regarded as a cause of one's distinction?! If the marriage of these two daughters to Utbah and Utaybah during the period of *jāhiliyya* is held as lawful on the ground that marriage with the unbelievers had not till then been made unlawful, then in `Othmān's case, the condition for lawfulness was his acceptance of Islam. There is no doubt that he had pronounced the Kalima (ash-shahadatayn: "There is no god but Allāh and Muhammed ﷺ is His Messenger") and had accepted Islam publicly. As such, this marriage can be held as a proof of his acceptance of Islam. But no other honor can be proved through it. Again, it is also not agreed on that these two ladies were the real daughters of the Messenger of Allāh because there is one group [of historians] which disproves their being the Prophet's real daughters, tracing their descent as the daughters of Khadīja's sister, Halah, or her daughters by her own previous [second] husband. Thus, Abul-Qāsim al-Kūfi (d. 352 A.H./963 A.D.) writes the

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[1]Many historians assert that both Ruqayya and Umm Kulthūm were daughters of Khadīja, Prophet's first wife, by her second husband, "Abū (father of) Hālah" Ateeq ibn `Ā'ith of the Banū Makhzūm tribe. Both ladies, therefore, were not daughters of the Prophet ﷺ but step-daughters.

following:

"Some time before the Messenger of Allāh ﷺ had married Khadīja, [Abū] Hālah [Khadīja's second husband] died, leaving two daughters, one named Zainab and the other named Ruqayya. Both of the latter were [later] raised by the Prophet ﷺ and Khadīja looked after them as it was the custom before Islam when a child was assigned to whomsoever brought him up" (*Al-Istighātha*, p.69).

Ibn Hishām, the most famous biographer of the Prophet of Islam ﷺ, has written the following in his *Sīra* about Hadrat Khadīja's offspring:

"Before her marriage to the Prophet ﷺ, she was married to Abū Halah ibn Mālik. She delivered for him Hind, son of Abū Halah, and Zainab, daughter of Abū Halah. Before her marriage to Abū Hālah, she had been married to `Utayyiq [or `Ateeq according to other references] ibn Abid ibn Abdullāh ibn `Amr ibn Makhzūm, and she delivered for him Abdullāh and a daughter" (*Al-Sīra al-Nabawiyya*, Vol. 4, p. 293 [old edition; a new edition in a single volume was published in 1422 A.H./2001 by Dār al-Kutub al-`Ilmiyya of Beirut, Lebanon, which is the one used by the Translator of this book). This proves beyond doubt that Hadrat Khadīja had two daughters before being married to the Prophet ﷺ. According to all evidences, they will be called his "daughters" and those to whom they were married will be called his "sons-in-law," but the position of this relationship will be the same as if those girls were his daughters. Therefore, before putting it forth as a matter of pride, the real position of the daughters should be noted and a glance should be cast at `Othmān's conduct. In this regard, al-Bukhāri and other narrators (of traditions), as well as historians, record this tradition as follows:

Anas ibn Mālik relates that: "We were present on the occasion of the burial of the Prophet's daughter Umm Kulthūm. While the Prophet ﷺ was sitting beside her grave, I saw his eyes shedding tears. Then he said, 'Is there anyone among you who did not commit a sin last night?' Abū Talhah (Zaid ibn Sahl al-Ansāri) said, 'I'. The Prophet ﷺ said, 'Then you get into the grave.' He got down into the grave."

The commentators said that by "committed a sin", the Holy Prophet ﷺ meant to say "one who had a sexual intercourse."[1]

On this occasion, the Holy Prophet ﷺ unveiled the private life of `Othmān, preventing him from getting down into the grave, although it was a prominent merit of the Prophet's character that he did not disgrace or belittle anyone by publicly exposing his private life and despite his knowledge of others' shortcomings which he ignored. But in this case, the filth was such that it was deemed necessary to disgrace him before the whole crowd...

Since `Othmān did not show any respect for the demise of his wife (Umm Kulthūm), nor was he moved or felt sorry (for this event), thus paying no heed to severing his relationship with the Holy Prophet ﷺ (for being his son-in-law), he (`Othmān) had a sexual intercourse on that same night; therefore, the Holy Prophet ﷺ deprived him of this right and honor. For more details, since some readers may cast doubts about this serious incident, skeptics can refer to the following references: al-Bukhāri, *Sahīh*, Vol. 2, pp. 100 - 101, 114; Ahmed ibn Hanbal, *Al-Musnad*, Vol. 3, pp. 126, 228, 229, 270; al-Hākim, *Al-Mustadrak*, Vol. 4, p. 47; al-Bayhaqi, *Al-Sunan al-Kubra*, Vol. 4, p. 53; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 8, p. 26; as-Suhayli, *Al-Rawd al-Anīf*, Vol. 2, p. 107; Ibn Hajar, *Al-Isāba*, Vol. 4, p. 489; Ahmed ibn Hajar al-`Asqalāni, *Fath al-Bāri*, Vol. 3, p. 122; al-Ayni, *`Umdat al-Qāri*, Vol. 4, p. 85; Ibn al-Athīr, *Al-Nihāya*, Vol. 3, p. 276; Ibn Manzūr, *Lisān al-`Arab*, Vol. 9, pp. 280 - 281; az-Zabidi, al-Fayrooz Abādi, *Tāj al-`Arūs*, Vol. 6, p. 220.

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[1]Is having a sexual intercourse committing a sin?! Not at all if it is with one's own wife; it will be regarded as a good deed as we are told in hadīth. But abstention from cohabitation is one of the signs of expressing grief or, say, respect for the death of a dear or an important person. Everything in Islam is regulated, including cohabitation, because Islam is a way of life, not just a creed. In this incident, the Prophet ﷺ was hinting that an individual did, indeed, commit a sin by having an intercourse despite the demise of someone who was dear to him (Prophet ﷺ).



من خطبة له عليه السلام يذكر فيها عجيب خلقة الطاووس

خلقة الطيور

ابْتَدَعَهُمْ خَلْقاً عَجِيباً مِنْ حَيَوَانٍ وَمَوَاتٍ وَسَاكِنٍ وَذِي حَرَكَاتٍ وَأَقَامَ مِنْ شَوَاهِدِ الْبَيِّنَاتِ عَلَى لَطِيفِ صَنْعَتِهِ وَعَظِيمِ قُدْرَتِهِ مَا انْقَادَتْ لَهُ الْعُقُولُ مُعْتَرِفَةً بِهِ وَمَسَلِّمَةً لَهُ وَنَعَقَتْ فِي أَسْمَاعِنَا دَلَائِلُهُ عَلَى وَحْدَانِيَّتِهِ وَمَا ذَرَأَ مِنْ مُخْتَلِفِ صُوَرِ الْأَطْيَارِ الَّتِي أَسْكَنَهَا أَخَادِيدَ الْأَرْضِ وَخُرُوقَ فِجَاجِهَا وَرَوَاسِيَ أَعْلَامِهَا مِنْ ذَاتِ أَجْنِحَةٍ مُخْتَلِفَةٍ وَهَيْئَاتٍ مُتَبَايِنَةٍ مُصَرَّفَةٍ فِي زِمَامِ التَّسْخِيرِ وَمُرَفْرِفَةٍ بِأَجْنِحَتِهَا فِي مَخَارِقِ الْجَوِّ الْمُنْفَسِحِ وَالْفَضَاءِ الْمُنْفَرِجِ كَوَّنَهَا بَعْدَ إِذْ لَمْ تَكُنْ فِي عَجَائِبِ صُوَرٍ ظَاهِرَةٍ وَرَكَّبَهَا فِي حِقَاقِ مَفَاصِلَ مُحْتَجِبَةٍ وَمَنَعَ بَعْضَهَا بِعَبَالَةِ خَلْقِهِ أَنْ يَسْمُوَ فِي الْهَوَاءِ خُفُوفاً وَجَعَلَهُ يَدِفُّ دَفِيفاً وَنَسَقَهَا عَلَى اخْتِلَافِهَا فِي الْأَصَابِيغِ بِلَطِيفِ قُدْرَتِهِ وَدَقِيقِ صَنْعَتِهِ فَمِنْهَا مَغْمُوسٌ فِي قَالَبِ لَوْنٍ لَا يَشُوبُهُ غَيْرُ لَوْنِ مَا غُمِسَ فِيهِ وَمِنْهَا مَغْمُوسٌ فِي لَوْنِ صِبْغٍ قَدْ طُوِّقَ بِخِلَافِ مَا صُبِغَ بِهِ.

الطاووس

وَمِنْ أَعْجَبِهَا خَلْقاً الطَّاوُسُ الَّذِي أَقَامَهُ فِي أَحْكَمِ تَعْدِيلٍ وَنَضَّدَ أَلْوَانَهُ فِي أَحْسَنِ تَنْضِيدٍ بِجَنَاحٍ أَشْرَجَ قَصَبَهُ وَذَنَبٍ أَطَالَ مَسْحَبَهُ إِذَا دَرَجَ إِلَى الْأُنْثَى نَشَرَهُ مِنْ طَيِّهِ وَسَمَا بِهِ مُطِلًّا عَلَى رَأْسِهِ كَأَنَّهُ قِلْعُ دَارِيٍّ عَنَجَهُ نُوتِيُّهُ يَخْتَالُ بِأَلْوَانِهِ وَيَمِيسُ بِزَيَفَانِهِ يُفْضِي كَإِفْضَاءِ الدِّيَكَةِ وَيَؤُرُّ بِمَلَاقِحِهِ أَرَّ الْفُحُولِ الْمُغْتَلِمَةِ لِلضِّرَابِ أُحِيلُكَ مِنْ ذَلِكَ عَلَى مُعَايَنَةٍ لَا كَمَنْ يُحِيلُ عَلَى ضَعِيفٍ إِسْنَادُهُ وَلَوْ كَانَ كَزَعْمِ مَنْ يَزْعُمُ أَنَّهُ يُلْقِحُ بِدَمْعَةٍ تَسْفَحُهَا مَدَامِعُهُ فَتَقِفُ فِي ضَفَّتَيْ جُفُونِهِ وَأَنَّ أُنْثَاهُ تَطْعَمُ ذَلِكَ ثُمَّ تَبِيضُ لَا مِنْ لِقَاحِ فَحْلٍ سِوَى الدَّمْعِ الْمُنْبَجِسِ لَمَا كَانَ ذَلِكَ بِأَعْجَبَ مِنْ مُطَاعَمَةِ الْغُرَابِ تَخَالُ قَصَبَهُ مَدَارِيَ مِنْ فِضَّةٍ وَمَا أُنْبِتَ عَلَيْهَا مِنْ عَجِيبِ دَارَاتِهِ وَشُمُوسِهِ خَالِصَ الْعِقْيَانِ وَفِلَذَ الزَّبَرْجَدِ فَإِنْ شَبَّهْتَهُ بِمَا أَنْبَتَتِ الْأَرْضُ قُلْتَ جَنًى جُنِيَ مِنْ زَهْرَةِ كُلِّ رَبِيعٍ وَإِنْ ضَاهَيْتَهُ بِالْمَلَابِسِ فَهُوَ كَمَوْشِيِّ الْحُلَلِ أَوْ كَمُونِقِ عَصْبِ الْيَمَنِ وَإِنْ شَاكَلْتَهُ بِالْحُلِيِّ فَهُوَ كَفُصُوصٍ ذَاتِ أَلْوَانٍ قَدْ نُطِّقَتْ بِاللُّجَيْنِ الْمُكَلَّلِ يَمْشِي مَشْيَ الْمَرِحِ الْمُخْتَالِ وَيَتَصَفَّحُ ذَنَبَهُ وَجَنَاحَيْهِ فَيُقَهْقِهُ ضَاحِكاً لِجَمَالِ سِرْبَالِهِ وَأَصَابِيغِ وِشَاحِهِ فَإِذَا رَمَى بِبَصَرِهِ إِلَى قَوَائِمِهِ زَقَا مُعْوِلاً بِصَوْتٍ يَكَادُ يُبِينُ عَنِ اسْتِغَاثَتِهِ وَيَشْهَدُ بِصَادِقِ تَوَجُّعِهِ لِأَنَّ قَوَائِمَهُ حُمْشٌ كَقَوَائِمِ الدِّيَكَةِ الْخِلَاسِيَّةِ وَقَدْ نَجَمَتْ مِنْ ظُنْبُوبِ سَاقِهِ صِيصِيَةٌ خَفِيَّةٌ وَلَهُ فِي مَوْضِعِ الْعُرْفِ قُنْزُعَةٌ خَضْرَاءُ مُوَشَّاةٌ وَمَخْرَجُ عَنُقِهِ كَالْإِبْرِيقِ وَمَغْرِزُهَا إِلَى حَيْثُ بَطْنُهُ كَصِبْغِ الْوَسِمَةِ الْيَمَانِيَّةِ أَوْ كَحَرِيرَةٍ مُلْبَسَةٍ مِرْآةً ذَاتَ صِقَالٍ وَكَأَنَّهُ مُتَلَفِّعٌ بِمِعْجَرٍ أَسْحَمَ إِلَّا أَنَّهُ يُخَيَّلُ لِكَثْرَةِ مَائِهِ وَشِدَّةِ بَرِيقِهِ أَنَّ الْخُضْرَةَ النَّاضِرَةَ مُمْتَزِجَةٌ بِهِ وَمَعَ فَتْقِ سَمْعِهِ خَطٌّ كَمُسْتَدَقِّ الْقَلَمِ فِي لَوْنِ الْأُقْحُوَانِ أَبْيَضُ يَقَقٌ فَهُوَ بِبَيَاضِهِ فِي سَوَادِ مَا هُنَالِكَ يَأْتَلِقُ وَقَلَّ صِبْغٌ إِلَّا وَقَدْ أَخَذَ مِنْهُ بِقِسْطٍ وَعَلَاهُ بِكَثْرَةِ صِقَالِهِ وَبَرِيقِهِ وَبَصِيصِ دِيبَاجِهِ وَرَوْنَقِهِ فَهُوَ كَالْأَزَاهِيرِ الْمَبْثُوثَةِ لَمْ تُرَبِّهَا أَمْطَارُ رَبِيعٍ وَلَا شُمُوسُ قَيْظٍ وَقَدْ يَنْحَسِرُ مِنْ رِيشِهِ وَيَعْرَى مِنْ لِبَاسِهِ فَيَسْقُطُ تَتْرَى وَيَنْبُتُ تِبَاعاً فَيَنْحَتُّ مِنْ قَصَبِهِ انْحِتَاتَ أَوْرَاقِ الْأَغْصَانِ ثُمَّ يَتَلَاحَقُ نَامِياً حَتَّى يَعُودَ كَهَيْئَتِهِ قَبْلَ سُقُوطِهِ لَا يُخَالِفُ سَالِفَ أَلْوَانِهِ وَلَا يَقَعُ

لونٌ فِي غَيرِ مَكَانِهِ وَإِذَا تَصَفَّحْتَ شَعْرَةً مِنْ شَعَرَاتِ قَصَبِهِ أَرَتْكَ حُمْرَةً وَرْدِيَّةً وَتَارَةً خُضْرَةً زَبَرْجَدِيَّةً وَأَحْيَاناً صُفْرَةً عَسْجَدِيَّةً فَكَيْفَ تَصِلُ إِلى صِفَةِ هَذَا عَمَائِقُ الفِطَنِ أَوْ تَبْلُغُهُ قَرَائِحُ العُقُولِ أَوْ تَسْتَنْظِمُ وَصْفَهُ أَقْوَالُ الوَاصِفِينَ وَأَقَلُّ أَجْزَائِهِ قَدْ أَعْجَزَ الأَوْهَامَ أَنْ تُدْرِكَهُ وَالأَلْسِنَةَ أَنْ تَصِفَهُ فَسُبْحَانَ الَّذِي بَهَرَ العُقُولَ عَنْ وَصْفِ خَلْقٍ جَلَّاهُ لِلعُيُونِ فَأَدْرَكَتْهُ مَحْدُوداً مُكَوَّناً وَمُؤَلَّفاً مُلَوَّناً وَأَعْجَزَ الأَلْسُنَ عَنْ تَلْخِيصِ صِفَتِهِ وَقَعَدَ بِهَا عَنْ تَأْدِيَةِ نَعْتِهِ.

صغار المخلوقات

وَسُبْحَانَ مَنْ أَدْمَجَ قَوَائِمَ الذَّرَّةِ وَالهَمَجَةِ إِلى مَا فَوْقَهُمَا مِنْ خَلْقِ الحِيتَانِ وَالفِيَلَةِ وَوَأَى عَلَى نَفْسِهِ أَلَّا يَضْطَرِبَ شَبَحٌ مِمَّا أَوْلَجَ فِيهِ الرُّوحَ إِلَّا وَجَعَلَ الحِمَامَ مَوْعِدَهُ وَالفَنَاءَ غَايَتَهُ.

منها في صفة الجنة

فَلَوْ رَمَيْتَ بِبَصَرِ قَلْبِكَ نَحْوَ مَا يُوصَفُ لَكَ مِنْهَا لَعَزَفَتْ نَفْسُكَ عَنْ بَدَائِعِ مَا أُخْرِجَ إِلى الدُّنْيَا مِنْ شَهَوَاتِهَا وَلَذَّاتِهَا وَزَخَارِفِ مَنَاظِرِهَا وَلَذَهِلَتْ بِالفِكْرِ فِي اصْطِفَاقِ أَشْجَارٍ غُيِّبَتْ عُرُوقُهَا فِي كُثْبَانِ المِسْكِ عَلَى سَوَاحِلِ أَنْهَارِهَا وَفِي تَعْلِيقِ كَبَائِسِ اللُّؤْلُؤِ الرَّطْبِ فِي عَسَالِيجِهَا وَأَفْنَانِهَا وَطُلُوعِ تِلْكَ الثِّمَارِ مُخْتَلِفَةً فِي غُلُفِ أَكْمَامِهَا تُجْنَى مِنْ غَيْرِ تَكَلُّفٍ فَتَأْتِي عَلَى مُنْيَةِ مُجْتَنِيهَا وَيُطَافُ عَلَى نُزَّالِهَا فِي أَفْنِيَةِ قُصُورِهَا بِالأَعْسَالِ المُصَفَّقَةِ وَالخُمُورِ المُرَوَّقَةِ قَوْمٌ لَمْ تَزَلِ الكَرَامَةُ تَتَمَادَى بِهِمْ حَتَّى حَلُّوا دَارَ القَرَارِ وَأَمِنُوا نُقْلَةَ الأَسْفَارِ فَلَوْ شَغَلْتَ قَلْبَكَ أَيُّهَا المُسْتَمِعُ بِالوُصُولِ إِلى مَا يَهْجُمُ عَلَيْكَ مِنْ تِلْكَ المَنَاظِرِ المُونِقَةِ لَزَهِقَتْ نَفْسُكَ شَوْقاً إِلَيْهَا وَلَتَحَمَّلْتَ مِنْ مَجْلِسِي هَذَا إِلى مُجَاوَرَةِ أَهْلِ القُبُورِ اسْتِعْجَالًا بِهَا جَعَلَنَا اللَّهُ وَإِيَّاكُمْ مِمَّنْ يَسْعَى بِقَلْبِهِ إِلى مَنَازِلِ الأَبْرَارِ بِرَحْمَتِهِ.

تفسير بعض ما في هذه الخطبة من الغريب:

قال السيد الشريف رضي الله عنه: قوله عليه السلام يؤر بملاقحه الأر كناية عن النكاح يقال أر الرجل المرأة يؤرها إذا نكحها. و قوله عليه السلام كأنه قلع داري عنجه نوتيه القلع شراع السفينة و داري منسوب إلى دارين و هي بلدة على البحر يجلب منها الطيب و عنجه أي عطفه يقال عنجت الناقة كنصرت أعنجها عنجا إذا عطفتها و النوتي الملاح. و قوله عليه السلام ضفتي جفونه أراد جانبي جفونه و الضفتان الجانبان. و قوله عليه السلام و فلذ الزبرجد الفلذ جمع فلذة و هي القطعة. و قوله عليه السلام كبائس اللؤلؤ الرطب الكباسة العذق و العساليج الغصون، واحدها عسلوج.



Sermon 163
Describing the wonderful creation of the peacock, the wonderful creation of birds

"Allāh has provided wonderful creations including the living, the lifeless, the stationary and the moving. He has established such clear proofs for His delicate creative power and great might that minds bend down to Him in acknowledgment thereof and in submission to Him, and arguments about His Oneness strike our ears. He has created birds of various shapes which live in the burrows of the earth, in the openings of high passes and on mountain peaks.

"They have different kinds of wings and various characteristics. They are controlled by therein of (Allāh's) authority. They flutter with their wings in the expanse of the vast firmament and the open atmosphere. He brought them into existence from non-existence in strange external shapes and composed them with joints and bones covered with flesh. He prevented some of them from flying easily in the sky because of their heavy bodies, allowing them to use their wings only close to the ground. He has set them in different colors by His delicate might and exquisite creative power.

"Among them are those which are tinted with one hue, and there is no other hue except the one in which they have been dyed. There are others which are tinted with one color and they have a neck ring of a different color than that with which they are tinted."

The Peacock

"The most amazing among them in its creation is the peacock which Allāh has created in the most symmetrical dimensions and arranged its hues in the best arrangement with wings the ends of which are interwoven together and with a long tail. When it approaches its female, it spreads out its folded tail and raises it up so as to cast a shade over its head, as if it were the sail of a boat being pulled by the sailor. It feels proud of its colors and sways with its movements. It copulates like the cocks. It leaps (on the female) for cohabitation like lustful energetic men at the time of fighting.

"I am telling you all this from observation, unlike one who narrates

on the basis of a weak authority. For example, it is the belief of some people that it cohabits with the female by a tear which trickles down its eyes. When it stops on the edges of the eyelids, the female swallows it and lays its eggs thereby, not through cohabitation by a male other than by means of this flowing tear. Even if they say this, it will be no more amazing than (what they say about) the mutual feeding of the crows (prior to cohabitation). You will imagine its feathers like sticks made of silver, and the wonderful circles and sun-shaped feathers growing there are like pure gold and pieces of green emerald. If you likened them to anything growing on land, you will say that it is a bouquet of flowers gathered during every spring. If you liken them to clothes, they will be like printed apparels or amazing variegated clothes of Yemen. If you liken them to ornaments, they will be like gems of different colors with studded silver.

"The peacock walks with vanity and pride, throwing open its tail and wings, laughing, admiring the handsomeness of its outfit and the hues of its gem-like necklace. But when it casts its glance at its legs, it cries loudly with a voice which indicates its call for help, displaying its true grief because its legs are thin like the legs of Indo-Persian cross-bred cocks. At the end of its shin, there is a thin thorn, and on the crown of its head, there is a bunch of green variegated feathers. Its neck begins in the shape of a goblet, and it stretches up to its belly like the hair-dye of Yemen in color or like silk cloth put on a polished mirror which looks as if it has been covered with a black veil. Other than that, on account of its excessive luster and extreme brightness, it appears that a lush green color has been mixed with it. Along the openings of its ears there is a line of shining bright daisy color like the thin end of a pen. Whiteness shines on the black background. There is hardly a hue from which it has not taken a bit and improved it further by regular polish, luster, silken brightness and brilliance. It is, therefore, like scattered blossoms which have not been seasoned by spring's rains or summer's sun.

"It also sheds its plumage and puts off its outfit. They all fall away and grow again. They fall away from the feather stems like the falling of leaves from twigs, then they begin to join together and grow till they return to the state that existed before. The new hues do

not change from the previous ones, nor does any color occur anywhere other than in its own place. If you carefully look at one hair from the hairs of its feather stems, it will look like a red rose, then like emerald green, then like golden yellow.

"How can sharpness of intellect describe such a creation, or faculty of mind, or the utterances of those who describe manage to tell of it? Even its smallest parts have made it impossible for the imagination to pick them out or for tongues to describe. Glorified is Allāh Who has disabled intellects from describing the creation which He placed openly before the eyes and which they see bounded, shaped, arranged and colored. He also disabled tongues from briefly describing its qualities and from elaborating in its praise."

Magnificence of the Creator in great and small creations

"Glorified is Allāh Who has assigned feet to small ants and gnats, and also to those above them, to the serpents and elephants. He has made it obligatory on Himself that no skeleton in which He infuses a spirit will move, but that death is its promised place and destruction its final end."

Part of the same sermon: describing Paradise

"If you cast your mind's eye at what is described to you about Paradise, your heart will begin to hate the delicacies of this world that have been displayed here, namely its desires, pleasures and the beauty of scenery. And you will be lost in the rustling of the trees the roots of which lie hidden in the mounds of musk on the banks of the rivers in Paradise, and in the attraction of the bunches of fresh pearls on the twigs, branches of those trees, and in the appearance of different fruits from under the cover of their leaves. These fruits can be picked without difficulty as they come down at the desire of their pickers. Pure honey and fermented wine will be handed round to those who settle down in the courtyards of its palaces.

"They are a people whom honor has always followed till they were made to settle in the house of eternal abode. They obtained rest from the movements of journeying. O listener! If you busy yourself in advancing towards these wonderful scenes, which will rush towards you, your heart will certainly then die due to eagerness for them, you

will be prepared to seek the company of those in the graves, straight away from my audience here, and hasten towards them. May Allāh, through His mercy, include us and your own selves, too, among those who strive with their hearts for the abodes of the virtuous."



Note explaining some of the wonderful and obscure parts of this sermon:

Sayyid ar-Radi says the following: "In the words of Imām Ali ibn Abū Tālib ﷺ: 'Aya'urru bimalaqihi, 'al-`arr' implies copulation, e.g. When it is said, 'arra'r-rajulu al-mar'ata ya'urruha,' it means 'He copulated with the woman.'"

By his words *Aka'annahu qal'u dariyyin anajahu nutiyyuhu, alqal*, he means the sail of a boat. "Dari" means belonging to Darin, a small town on the coast from where perfumes are bought. And "anajahu" means "turned it." It is said, "anajtun'n-naqata" like "nasartu - a'najuha anjan" when you turn the she-camel. And "an-nuti" means "sailor". His words "daffatay jufunihi" mean: edges of the eyelids, since "ad-daffatan" means: the two edges. As for his words "wa filadhu'z-zabarjadi," "alfiladh" is the plural of "al-fildhah"; it means "piece". His words "ka ba'isi'l-lulu'i'r-ratibi": "Al-kibasah" means "bunch of dates". "Al-`asalij" means twigs. Its singular is "`usluj".



من خطبة له عليه السلام:

الحث على التآلف

لِيَتَاسَّ صَغِيرُكُمْ بِكَبِيرِكُمْ، وَلْيَرْاَفْ كَبِيرُكُمْ بِصَغِيرِكُمْ، وَلَا تَكُونُوا كَجُفَاةِ الْجَاهِلِيَّةِ، لَا فِي الدِّينِ يَتَفَقَّهُونَ، وَلَا عَنِ اللَّهِ يَعْقِلُونَ، كَقَيْضِ بَيْضٍ فِي اَدَاحٍ، يَكُونُ كَسْرُهَا وِزْراً، وَيُخْرِجُ حِضَانُهَا شَرّاً.

بنو أمية

و منها: افْتَرَقُوا بَعْدَ أُلْفَتِهِمْ وَتَشَتَّتُوا عَنْ أَصْلِهِمْ فَمِنْهُمْ آخِذٌ بِغُصْنٍ أَيْنَمَا مَالَ مَالَ مَعَهُ عَلَى أَنَّ اللَّهَ تَعَالَى سَيَجْمَعُهُمْ لِشَرِّ يَوْمٍ لِبَنِي أُمَيَّةَ كَمَا تَجْتَمِعُ قَزَعُ الْخَرِيفِ يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ثُمَّ يَجْمَعُهُمْ رُكَاماً كَرُكَامِ السَّحَابِ ثُمَّ يَفْتَحُ لَهُمْ أَبْوَاباً يَسِيلُونَ مِنْ مُسْتَثَارِهِمْ كَسَيْلِ الْجَنَّتَيْنِ حَيْثُ لَمْ تَسْلَمْ عَلَيْهِ قَارَةٌ وَلَمْ تَثْبُتْ عَلَيْهِ أَكَمَةٌ وَلَمْ يَرُدَّ سَنَنَهُ رَصُّ طَوْدٍ وَلَا حِدَابُ أَرْضٍ يُذَعْذِعُهُمُ اللَّهُ فِي بُطُونِ أَوْدِيَتِهِ ثُمَّ يَسْلُكُهُمْ يَنَابِيعَ فِي الْأَرْضِ يَأْخُذُ بِهِمْ مِنْ قَوْمٍ حُقُوقَ قَوْمٍ وَيُمَكِّنُ لِقَوْمٍ فِي دِيَارِ قَوْمٍ وَايْمُ اللَّهِ لَيَذُوبَنَّ مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوِّ وَالتَّمْكِينِ كَمَا تَذُوبُ الْأَلْيَةُ عَلَى النَّارِ.

الناس آخر الزمان

أَيُّهَا النَّاسُ لَوْ لَمْ تَتَخَاذَلُوا عَنْ نَصْرِ الْحَقِّ وَلَمْ تَهِنُوا عَنْ تَوْهِينِ الْبَاطِلِ لَمْ يَطْمَعْ فِيكُمْ مَنْ لَيْسَ مِثْلَكُمْ وَلَمْ يَقْوَ مَنْ قَوِيَ عَلَيْكُمْ لَكِنَّكُمْ تِهْتُمْ مَتَاهَ بَنِي إِسْرَائِيلَ وَلَعَمْرِي لَيُضَعَّفَنَّ لَكُمُ التِّيهُ مِنْ بَعْدِي أَضْعَافاً بِمَا خَلَّفْتُمُ الْحَقَّ وَرَاءَ ظُهُورِكُمْ وَقَطَعْتُمُ الْأَدْنَى وَوَصَلْتُمُ الْأَبْعَدَ وَاعْلَمُوا أَنَّكُمْ إِنِ اتَّبَعْتُمُ الدَّاعِيَ لَكُمْ سَلَكَ بِكُمْ مِنْهَاجَ الرَّسُولِ وَكُفِيتُمْ مَئُونَةَ الِاعْتِسَافِ وَنَبَذْتُمُ الثِّقْلَ الْفَادِحَ عَنِ الْأَعْنَاقِ.

Sermon 164

Advice for observing courtesy and kindness, keeping in and out of the same; the Umayyads; people of the end of time:

"The young among you should follow the elders, while the elders should be kind to the young. Do not be like those rude people of the pre-Islamic (*jāhiliyya*) period who did not exert themselves in religion nor used their intellects in matter related to Allāh. They are like the breaking of eggs in the nest of a dangerous bird: Their breaking looks bad, but keeping them intact will mean the production of dangerous young ones."

Part of the same sermon about Umayyads' autocracy and oppression:

"They will divide after their unity and scatter away from their nucleus. Some of them will stick to the branches and bend down as the branches bend until Allāh, the Sublime, gathers them together for

the Day that will be the very worst for the Umayyads just as the scattered bits of clouds assemble in the autumn. Allāh will create affinity among them. Then He will make them into a strong mass like the mass of clouds. Then He will open gates for them to flow out of their starting place like the flood of the two gardens (of Saba', Yemen) from which neither high rocks remained safe nor small hillocks. Its flow could be repulsed neither by strong mountains nor by high lands. Allāh will scatter them in the low lands of valleys, then will He make them flow like streams throughout the land. Through them He will arrange the taking of rights of one people by another people and make one people stay in the houses of those of other people's. By Allāh, all their position and esteem will dissolve as fat dissolves when exposed to fire."



The cause of tyranny

"O people! If you had not evaded support for the truth and had not felt weak from crushing wrongdoing, then one who does not match you will not have aimed at you, and one over-powered you who will not have overpowered you. But you roamed about the deserts (of disobedience) like Banū Isrā'īl (Children of Israel). I swear by my life that after me, your tribulations will escalate manifold because you will have abandoned the truth behind your backs, severed your ties with your near ones and established relations with remote ones. Be informed that if you had followed the one who was calling you (to guidance), he will have let you tread the ways of the Prophet ﷺ, then you will have been spared the difficulties of misguidance, and you will have thrown away the crushing burden from round your necks."

The implication here is that the fake type of Islam of these (Umayyad) people required that they should not be assaulted, but the consequence of sparing them in this way was that they will create mischief and rebellion, which they did.



من خطبة له عليه السلام في أوائل خلافته:

إنَّ اللَّهَ سُبْحَانَهُ أنْزَلَ كِتاباً هَادِياً بَيَّنَ فِيهِ الخَيْرَ وَالشَّرَّ فَخُذُوا نَهْجَ الخَيْرِ تَهْتَدُوا وَاصْدِفُوا عَنْ سَمْتِ الشَّرِّ تَقْصِدُوا. الفَرَائِضَ الفَرَائِضَ أدُّوهَا إلى اللَّهِ تُؤَدِّكُمْ إلى الجَنَّةِ إنَّ اللَّهَ حَرَّمَ حَرَاماً غَيْرَ مَجْهُولٍ وَأحَلَّ حَلَالاً غَيْرَ مَدْخُولٍ وَفَضَّلَ حُرْمَةَ المُسْلِمِ عَلَى الحُرَمِ كُلِّهَا وَشَدَّ بِالإخْلَاصِ وَالتَّوْحِيدِ حُقُوقَ المُسْلِمِينَ فِي مَعَاقِدِهَا فَالمُسْلِمُ مَنْ سَلِمَ المُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ إلَّا بِالحَقِّ وَلَا يَحِلُّ أذَى المُسْلِمِ إلَّا بِمَا يَجِبُ بَادِرُوا أمْرَ العَامَّةِ وَخَاصَّةَ أحَدِكُمْ وَهُوَ المَوْتُ فَإنَّ النَّاسَ أمَامَكُمْ وَإنَّ السَّاعَةَ تَحْدُوكُمْ مِنْ خَلْفِكُمْ تَخَفَّفُوا تَلْحَقُوا فَإنَّمَا يُنْتَظَرُ بِأوَّلِكُمْ آخِرُكُمْ اتَّقُوا اللَّهَ فِي عِبَادِهِ وَبِلَادِهِ فَإنَّكُمْ مَسْئُولُونَ حَتَّى عَنِ البِقَاعِ وَالبَهَائِمِ أطِيعُوا اللَّهَ وَلَا تَعْصُوهُ وَإذَا رَأيْتُمُ الخَيْرَ فَخُذُوا بِهِ وَإذَا رَأيْتُمُ الشَّرَّ فَأعْرِضُوا عَنْهُ.

Sermon 165

Delivered at the inception of his caliphate, mentioning fulfillment of rights and obligations, admonishing fear of Allāh in all matters:

"Allāh, the most Glorified by all, has revealed [for you] a Book of guidance wherein He has explained virtue and vice. You should adopt the course of virtue whereby you will have guidance. Keep aloof from the path of vice, so that you may remain on the right path. (Mind) your obligations, (mind) your obligations! Fulfill them for the sake of pleasing Allāh; they will take you to Paradise. Surely, Allāh has made unlawful the things which are not unknown. He has made lawful the things which are without defect. He has declared paying regard to Muslims as the highest of all regards. He has placed the rights of Muslims in the same level (of importance) as devotion (to Him and to His Oneness). Therefore, a Muslim is one from whose tongue and hand every (other) Muslim is safe except in the matter relevant to the truth. It is not, therefore, lawful to assault a Muslim except when it becomes obligatory.

"Hasten towards the most common matter which is peculiar to everyone, and it is death. Certainly, people (who have already gone) are ahead of you, while the hour (Day of Judgment) is driving you from behind. Remain light, in order that you may overtake them. Your backs are being protected for the sake of protecting the fronts. Fear Allāh in the matter of His creatures and His cities because you will be questioned even about lands and beasts. Obey Allāh; do not (dare to) disobey Him. When you witness virtue (being done) adopt it, and when you witness vice (being committed) avoid it."



من كلام له عليه السلام بعد ما بويع له بالخلافة، وقد قال له قوم من الصحابة: لو عاقبت قوما ممن أجلب على عثمان، فقال عليه السلام:

يَا إِخْوَتَاهُ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ وَلَكِنْ كَيْفَ لِي بِقُوَّةٍ وَالْقَوْمُ الْمُجْلِبُونَ عَلَى حَدِّ شَوْكَتِهِمْ يَمْلِكُونَنَا وَلَا نَمْلِكُهُمْ وَهَا هُمْ هَؤُلَاءِ قَدْ ثَارَتْ مَعَهُمْ عِبْدَانُكُمْ وَالْتَفَّتْ إِلَيْهِمْ أَعْرَابُكُمْ وَهُمْ خِلَالَكُمْ يَسُومُونَكُمْ مَا شَاءُوا وَهَلْ تَرَوْنَ مَوْضِعاً لِقُدْرَةٍ عَلَى شَيْءٍ تُرِيدُونَهُ إِنَّ هَذَا الْأَمْرَ أَمْرُ جَاهِلِيَّةٍ وَإِنَّ لِهَؤُلَاءِ الْقَوْمِ مَادَّةً إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ إِذَا حُرِّكَ عَلَى أُمُورٍ فِرْقَةٌ تَرَى مَا تَرَوْنَ وَفِرْقَةٌ تَرَى مَا لَا تَرَوْنَ وَفِرْقَةٌ لَا تَرَى هَذَا وَلَا ذَاكَ فَاصْبِرُوا حَتَّى يَهْدَأَ النَّاسُ وَتَقَعَ الْقُلُوبُ مَوَاقِعَهَا وَتُؤْخَذَ الْحُقُوقُ مُسْمَحَةً فَاهْدَءُوا عَنِّي وَانْظُرُوا مَا ذَا يَأْتِيكُمْ بِهِ أَمْرِي وَلَا تَفْعَلُوا فَعْلَةً تُضَعْضِعُ قُوَّةً وَتُسْقِطُ مُنَّةً وَتُورِثُ وَهْناً وَذِلَّةً وَسَأُمْسِكُ الْأَمْرَ مَا اسْتَمْسَكَ وَإِذَا لَمْ أَجِدْ بُدّاً فَآخِرُ الدَّوَاءِ الْكَيُّ.

Sermon 166

Having sworn allegiance to Imām Ali ibn Abū Tālib ﷺ, some people from among the companions of the Prophet ﷺ said to him, "You should punish the people who assaulted `Othmān;" whereupon, he said the following:

"O Brethren! I am not ignorant of what you know, but how do I have the power for it while those who assaulted him are in the height of their power? They have superiority over us, not we over them. They are now in the position that even your own slaves have risen with them. Bedouin Arabs, too, have joined them. They are now among you and are harming you as they please. Do you see any way to be able to do what you aim at?

"This demand certainly belongs to the pre-Islamic (*jāhiliyya*) period. These folks are supported. When the matter is taken up, people will have different views about it. One group will think as you do, but another will not think as you think, and there will still be another group that will be neither this way nor that. Be patient till people quiet down and hearts settle in their places so that rights can be achieved for people easily. I offer you assūrance. See what is given to you by me. Do not do anything which shatters your power, weakens your strength and risks feebleness and disgrace. I shall control this affair as far as possible, but if I find it necessary, the last treatment will, of course, be branding with a hot iron (through fighting)."



من خطبة له عليه السلام عند مسير أصحاب الجمل إلى البصرة:

الأمور الجامعة للمسلمين

إِنَّ اللَّهَ بَعَثَ رَسُولاً هَادِياً بِكِتَابٍ نَاطِقٍ وَأَمْرٍ قَائِمٍ لَا يَهْلِكُ عَنْهُ إِلَّا هَالِكٌ وَإِنَّ الْمُبْتَدَعَاتِ الْمُشَبَّهَاتِ هُنَّ الْمُهْلِكَاتُ إِلَّا مَا حَفِظَ اللَّهُ مِنْهَا وَإِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ فَأَعْطُوهُ طَاعَتَكُمْ غَيْرَ مُلَوَّمَةٍ وَلَا مُسْتَكْرَهٍ بِهَا وَاللَّهِ لَتَفْعَلُنَّ أَوْ لَيَنْقُلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَداً حَتَّى يَأْرِزَ الْأَمْرُ إِلَى غَيْرِكُمْ.

التنفير من خصومه

إِنَّ هَؤُلَاءِ قَدْ تَمَالَئُوا عَلَى سَخْطَةِ إِمَارَتِي وَسَأَصْبِرُ مَا لَمْ أَخَفْ عَلَى جَمَاعَتِكُمْ فَإِنَّهُمْ إِنْ تَمَّمُوا عَلَى فَيَالَةِ هَذَا الرَّأْيِ انْقَطَعَ نِظَامُ الْمُسْلِمِينَ وَإِنَّمَا طَلَبُوا هَذِهِ الدُّنْيَا حَسَداً لِمَنْ أَفَاءَهَا اللَّهُ عَلَيْهِ فَأَرَادُوا رَدَّ الْأُمُورِ عَلَى أَدْبَارِهَا وَلَكُمْ عَلَيْنَا الْعَمَلُ بِكِتَابِ اللَّهِ تَعَالَى وَسِيرَةِ رَسُولِ اللَّهِ صلى الله عليه وآله وَالْقِيَامُ بِحَقِّهِ وَالنَّعْشُ لِسُنَّتِهِ.

Sermon 167
When the people of the Jamal set out for Basra, Imām Ali ibn Abū Tālib ﷺ said the following:

"There is no doubt that Allāh sent down the Prophet ﷺ as a guide with an eloquent Book and a standing command. No one will be ruined by it except one who ruins his own self. Certainly, only doubtful innovations cause ruin except those from which Allāh protects you. In Allāh's authority lies the safety of your affairs. Therefore, render Him such obedience as is neither blameworthy nor insincere. By Allāh, you must do so; otherwise, Allāh will take away from you the power of Islam and will never thereafter return it to you till it reverts to others.

"Certainly, these people are in agreement about disliking my authority. I will carry on till I perceive disunity among you because if they succeed in spite of the unsoundness of their view, the unity of the Muslims will be shattered. They are hankering after this world out of jealousy against him on whom Allāh has bestowed it. So they intend to push matters behind their backs (return to the pre-Islamic

من كلام له عليه السلام بعد ما بويع له بالخلافة، وقد قال له قوم من الصحابة: لو عاقبت قوما ممن أجلب على عثمان، فقال عليه السلام:

يَا إِخْوَتَاهُ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ وَلَكِنْ كَيْفَ لِي بِقُوَّةٍ وَالْقَوْمُ الْمُجْلِبُونَ عَلَى حَدِّ شَوْكَتِهِمْ يَمْلِكُونَنَا وَلَا نَمْلِكُهُمْ وَهَا هُمْ هَؤُلَاءِ قَدْ ثَارَتْ مَعَهُمْ عِبْدَانُكُمْ وَالْتَفَّتْ إِلَيْهِمْ أَعْرَابُكُمْ وَهُمْ خِلَالَكُمْ يَسُومُونَكُمْ مَا شَاءُوا وَهَلْ تَرَوْنَ مَوْضِعاً لِقُدْرَةٍ عَلَى شَيْءٍ تُرِيدُونَهُ إِنَّ هَذَا الْأَمْرَ أَمْرُ جَاهِلِيَّةٍ وَإِنَّ لِهَؤُلَاءِ الْقَوْمِ مَادَّةً إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ إِذَا حُرِّكَ عَلَى أُمُورٍ فِرْقَةٌ تَرَى مَا تَرَوْنَ وَفِرْقَةٌ تَرَى مَا لَا تَرَوْنَ وَفِرْقَةٌ لَا تَرَى هَذَا وَلَا ذَاكَ فَاصْبِرُوا حَتَّى يَهْدَأَ النَّاسُ وَتَقَعَ الْقُلُوبُ مَوَاقِعَهَا وَتُؤْخَذَ الْحُقُوقُ مُسْمَحَةً فَاهْدَءُوا عَنِّي وَانْظُرُوا مَا ذَا يَأْتِيكُمْ بِهِ أَمْرِي وَلَا تَفْعَلُوا فَعْلَةً تُضَعْضِعُ قُوَّةً وَتُسْقِطُ مُنَّةً وَتُورِثُ وَهْناً وَذِلَّةً وَسَأُمْسِكُ الْأَمْرَ مَا اسْتَمْسَكَ وَإِذَا لَمْ أَجِدْ بُدّاً فَآخِرُ الدَّوَاءِ الْكَيُّ.

Sermon 166

Having sworn allegiance to Imām Ali ibn Abū Tālib ﵇, some people from among the companions of the Prophet ﷺ said to him, "You should punish the people who assaulted `Othmān;" whereupon, he said the following:

"O Brethren! I am not ignorant of what you know, but how do I have the power for it while those who assaulted him are in the height of their power? They have superiority over us, not we over them. They are now in the position that even your own slaves have risen with them. Bedouin Arabs, too, have joined them. They are now among you and are harming you as they please. Do you see any way to be able to do what you aim at?

"This demand certainly belongs to the pre-Islamic (*jāhiliyya*) period. These folks are supported. When the matter is taken up, people will have different views about it. One group will think as you do, but another will not think as you think, and there will still be another group that will be neither this way nor that. Be patient till people quiet down and hearts settle in their places so that rights can be achieved for people easily. I offer you assūrance. See what is given to you by me. Do not do anything which shatters your power, weakens your strength and risks feebleness and disgrace. I shall control this affair as far as possible, but if I find it necessary, the last treatment will, of course, be branding with a hot iron (through fighting)."



من خطبة له عليه السلام عند مسير أصحاب الجمل إلى البصرة:

الأمور الجامعة للمسلمين

إِنَّ اللَّهَ بَعَثَ رَسُولًا هَادِياً بِكِتَابٍ نَاطِقٍ وَأَمْرٍ قَائِمٍ لَا يَهْلِكُ عَنْهُ إِلَّا هَالِكٌ وَإِنَّ الْمُبْتَدَعَاتِ الْمُشَبَّهَاتِ هُنَّ الْمُهْلِكَاتُ إِلَّا مَا حَفِظَ اللَّهُ مِنْهَا وَإِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ فَأَعْطُوهُ طَاعَتَكُمْ غَيْرَ مُلَوَّمَةٍ وَلَا مُسْتَكْرَهٍ بِهَا وَاللَّهِ لَتَفْعَلُنَّ أَوْ لَيَنْقُلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَداً حَتَّى يَأْرِزَ الْأَمْرُ إِلَى غَيْرِكُمْ.

التنفير من خصومه

إِنَّ هَؤُلَاءِ قَدْ تَمَالَئُوا عَلَى سَخْطَةِ إِمَارَتِي وَسَأَصْبِرُ مَا لَمْ أَخَفْ عَلَى جَمَاعَتِكُمْ فَإِنَّهُمْ إِنْ تَمَّمُوا عَلَى فَيَالَةِ هَذَا الرَّأْيِ انْقَطَعَ نِظَامُ الْمُسْلِمِينَ وَإِنَّمَا طَلَبُوا هَذِهِ الدُّنْيَا حَسَداً لِمَنْ أَفَاءَهَا اللَّهُ عَلَيْهِ فَأَرَادُوا رَدَّ الْأُمُورِ عَلَى أَدْبَارِهَا وَلَكُمْ عَلَيْنَا الْعَمَلُ بِكِتَابِ اللَّهِ تَعَالَى وَسِيرَةِ رَسُولِ اللَّهِ صلى الله عليه وآله وَالْقِيَامُ بِحَقِّهِ وَالنَّعْشُ لِسُنَّتِهِ.

Sermon 167

When the people of the Jamal set out for Basra, Imām Ali ibn Abū Tālib ﷺ said the following:

"There is no doubt that Allāh sent down the Prophet ﷺ as a guide with an eloquent Book and a standing command. No one will be ruined by it except one who ruins his own self. Certainly, only doubtful innovations cause ruin except those from which Allāh protects you. In Allāh's authority lies the safety of your affairs. Therefore, render Him such obedience as is neither blameworthy nor insincere. By Allāh, you must do so; otherwise, Allāh will take away from you the power of Islam and will never thereafter return it to you till it reverts to others.

"Certainly, these people are in agreement about disliking my authority. I will carry on till I perceive disunity among you because if they succeed in spite of the unsoundness of their view, the unity of the Muslims will be shattered. They are hankering after this world out of jealousy against him on whom Allāh has bestowed it. So they intend to push matters behind their backs (return to the pre-Islamic

period), while on us it is obligatory, for your sake, to abide by the Book of Allāh (Holy Qur'ān), the Sublime, and the conduct of the Prophet of Allāh ﷺ, to stand by His rights and to revive his Sunnah."



من كلام له عليه السلام:

في وجوب اتباع الحق عند قيام الحجة كلم به بعض العرب وَقَدْ أرْسَلَهُ قَوْمٌ مِنْ أهْلِ البَصْرَةِ لمَّا قَرُبَ عليه السلام مِنْهَا لِيَعْلَمَ لَهُمْ مِنْهُ حَقِيقَةَ حَالِهِ مَعَ أصْحَابِ الجَمَلِ لِتَزُولَ الشُّبْهَةُ مِنْ نُفُوسِهِمْ فَبَيَّنَ لَهُ عليه السلام مِنْ أمْرِهِ مَعَهُمْ مَا عَلِمَ بِهِ أنَّهُ عَلَى الحَقِّ ثُمَّ قَالَ لَهُ بَايِعْ فَقَالَ إنّي رَسُولُ قَوْمٍ وَلَا أُحْدِثُ حَدَثاً حَتَّى أرْجِعَ إلَيْهِمْ فَقَالَ عليه السلام:

أرَأيْتَ لَوْ أنَّ الَّذِينَ وَرَاءَكَ بَعَثُوكَ رَائِداً تَبْتَغِي لَهُمْ مَسَاقِطَ الغَيْثِ فَرَجَعْتَ إلَيْهِمْ وَأخْبَرْتَهُمْ عَنِ الكَلَأِ وَالمَاءِ فَخَالَفُوا إلَى المَعَاطِشِ وَالمَجَادِبِ مَا كُنْتَ صَانِعاً قَالَ كُنْتُ تَارِكَهُمْ وَمُخَالِفَهُمْ إلَى الكَلَأِ وَالمَاءِ فَقَالَ عليه السلام فَامْدُدْ إذاً يَدَكَ فَقَالَ الرَّجُلُ فَوَاللَّهِ مَا اسْتَطَعْتُ أنْ أمْتَنِعَ عِنْدَ قِيَامِ الحُجَّةِ عَلَيَّ فَبَايَعْتُهُ عليه السلام.

وَالرَّجُلُ يُعْرَفُ بِكُلَيْبٍ الجَرْمِيِّ.

Sermon 168

When Imām Ali ibn Abū Tālib ﷺ approached Basra, a bedouin met him and spoke to him, as he had been sent to him by a group of people of Basra to inquire from him on their behalf about his position *vis-a-vis* the people of the Jamal. Imām Ali ibn Abū Tālib ﷺ explained to him his position with regard to them. From it, he became convinced that Imām Ali ibn Abū Tālib ﷺ was on the right track. Imām Ali ibn Abū Tālib ﷺ asked him to swear the oath of allegiance to him, but he replied, "I am just a messenger of people and shall not do anything till I get back to them." On this, Imām Ali ibn Abū Tālib ﷺ said to him the following:

"If those whom you left behind send you as a forerunner to search out a rain-fed area for them, and you return to them and appraise

them of greenery and water, but they disagree with you and go towards dry and barren lands, what will you do then?" The man said, "I will leave them and go towards greenery and water." Imām Ali ibn Abū Tālib ﷺ then said, "So, then, stretch your hand!" This man related later saying, "By Allāh! By such a clear argument, I could not refrain from swearing the oath of allegiance to Imām Ali ibn Abū Tālib ﷺ."

This man was known as Kulayb al-Jarmi.[1]



من كلام له عليه السلام لما عزم على لقاء القوم بصفين:

الدعاء

اللَّهُمَّ رَبَّ السَّقْفِ الْمَرْفُوعِ وَالْجَوِّ الْمَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضاً لِلَّيْلِ وَالنَّهَارِ وَمَجْرَى لِلشَّمْسِ وَالْقَمَرِ وَمُخْتَلَفاً لِلنُّجُومِ السَّيَّارَةِ وَجَعَلْتَ سُكَّانَهُ سِبْطاً مِنْ مَلَائِكَتِكَ لَا يَسْأَمُونَ مِنْ عِبَادَتِكَ وَرَبَّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلْأَنَامِ وَمَدْرَجاً لِلْهَوَامِّ وَالْأَنْعَامِ وَمَا لَا يُحْصَى مِمَّا يُرَى وَمَا لَا يُرَى وَرَبَّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَاداً وَلِلْخَلْقِ اعْتِمَاداً إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَنِّبْنَا الْبَغْيَ وَسَدِّدْنَا لِلْحَقِّ وَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَاعْصِمْنَا مِنَ الْفِتْنَةِ.

الدعوة للقتال

أَيْنَ الْمَانِعُ لِلذِّمَارِ وَالْغَائِرُ عِنْدَ نُزُولِ الْحَقَائِقِ مِنْ أَهْلِ الْحِفَاظِ الْعَارُ وَرَاءَكُمْ وَالْجَنَّةُ أَمَامَكُمْ.

Sermon 169

When Imām Ali ibn Abū Tālib ﷺ decided to fight the enemy face-to-face at Siffīn, he said the following:

"O Lord! Sustainer of the high heavens, Suspender of the firmament which You have made a shelter for the night and the day, an orbit for

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[1]His full name was Kulayb ibn Shihāb ibn Mahboob al-Jarmi, "Abū `Āsim." His son, `Āsim, seems to be more famous than he is. Kulaib's biography is detailed in a number of classic references, including Ibn Hajar al-`Asqalāni's *Isāba*, but I could not find any record for him in Ibn al-Athīr's *Usd al-Ghāba*.

the sun and the moon, and path for the rotating stars and for populating it! You have created a group of angels who do not get weary of worshipping You. O Sustainer of this earth which You have made an abode for people, a place for the movement of insects, beasts and countless other creatures, seen and unseen! O Sustainer of strong mountains which You have made as pegs for the earth and (a means of) support for people! Grant us victory over our enemy, O Lord, save us from excesses and keep us on the straight path of truth! But if You grant them victory over us, then grant us martyrdom and save us from mischief.

"Where are those who protect honor and those self-respecting persons who defend respectable people in the time of hardship? Shame is behind you while Paradise is in front of you."



من خطبة له عليه السلام:

حمد الله

الحَمْدُ لِلَّهِ الَّذِي لَا تُوَارِي عَنْهُ سَمَاءٌ سَمَاءً وَلَا أَرْضٌ أَرْضاً.

يوم الشورى

منها: وَقَدْ قَالَ قَائِلٌ إِنَّكَ عَلَى هَذَا الْأَمْرِ يَا ابْنَ أَبِي طَالِبٍ لَحَرِيصٌ فَقُلْتُ بَلْ أَنْتُمْ وَاللَّهِ لَأَحْرَصُ وَأَبْعَدُ وَأَنَا أَخَصُّ وَأَقْرَبُ وَإِنَّمَا طَلَبْتُ حَقّاً لِي وَأَنْتُمْ تَحُولُونَ بَيْنِي وَبَيْنَهُ وَتَضْرِبُونَ وَجْهِي دُونَهُ فَلَمَّا قَرَّعْتُهُ بِالْحُجَّةِ فِي الْمَلَإِ الْحَاضِرِينَ هَبَّ كَأَنَّهُ بُهِتَ لَا يَدْرِي مَا يُجِيبُنِي بِهِ.

الاستنصار على قريش

اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى قُرَيْشٍ وَمَنْ أَعَانَهُمْ فَإِنَّهُمْ قَطَعُوا رَحِمِي وَصَغَّرُوا عَظِيمَ مَنْزِلَتِيَ وَأَجْمَعُوا عَلَى مُنَازَعَتِي أَمْراً هُوَ لِي ثُمَّ قَالُوا أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ وَفِي الْحَقِّ أَنْ تَتْرُكَهُ.

منها في ذكر أصحاب الجمل

فَخَرَجُوا يَجُرُّونَ حُرْمَةَ رَسُولِ اللَّهِ صلى الله عليه وآله كَمَا تُجَرُّ الْأَمَةُ عِنْدَ شِرَائِهَا مُتَوَجِّهِينَ بِهَا إِلَى الْبَصْرَةِ فَحَبَسَا نِسَاءَهُمَا فِي بُيُوتِهِمَا وَأَبْرَزَا حَبِيسَ رَسُولِ اللَّهِ صلى الله عليه وآله لَهُمَا وَلِغَيْرِهِمَا فِي جَيْشٍ مَا مِنْهُمْ رَجُلٌ إِلَّا وَقَدْ أَعْطَانِي الطَّاعَةَ وَسَمَحَ لِي بِالْبَيْعَةِ طَائِعاً غَيْرَ مُكْرَهٍ فَقَدِمُوا عَلَى عَامِلِي بِهَا وَخُزَّانِ بَيْتِ مَالِ الْمُسْلِمِينَ وَغَيْرِهِمْ مِنْ أَهْلِهَا فَقَتَلُوا طَائِفَةً صَبْراً وَطَائِفَةً غَدْراً فَوَاللَّهِ لَوْ لَمْ يُصِيبُوا مِنَ الْمُسْلِمِينَ إِلَّا رَجُلًا وَاحِداً مُعْتَمِدِينَ لِقَتْلِهِ بِلَا جُرْمٍ جَرَّهُ لَحَلَّ لِي قَتْلُ ذَلِكَ الْجَيْشِ كُلِّهِ إِذْ حَضَرُوهُ فَلَمْ يُنْكِرُوا وَلَمْ يَدْفَعُوا عَنْهُ بِلِسَانٍ وَلَا بِيَدٍ دَعْ مَا أَنَّهُمْ قَدْ قَتَلُوا مِنَ الْمُسْلِمِينَ مِثْلَ الْعِدَّةِ الَّتِي دَخَلُوا بِهَا عَلَيْهِمْ.

Sermon 170
About the consultative committee and the Battle of Jamal

"Praise is all due to Allāh from Whose view one sky does not conceal another, nor does one earth hide another!"

Part of the same sermon:
About the "Consultative Committee" after the death of `Omar ibn al-Khattāb:

"Someone[1] said to me, 'O son of Abū Tālib! You covet the

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[1]During the incident of the Consultative Committee, Sa`d ibn Abū Waqqās repeated to Imām Ali ibn Abū Tālib ﷵ what `Omar had said in his last hours, that is, "O Ali! You are very greedy for the caliphate." Ali ﷵ replied: "He who demands his own right cannot be called greedy; rather, greedy is he who prevents the securing of one's right and tries to grab it despite being unfit for it." There is no doubt that Imām Ali ibn Abū Tālib ﷵ considered the caliphate to be his right and demanded it. The demand for one's right does not dispel a right so that it may be put forth as an excuse for not assigning him the caliphate, so the demand may be held as a sign of greed. Even if it was greed, *who* was not involved in this greed? Was not the pull between the Muhājirūn and the Ansār, the mutual struggle between the members of the "Consultative Committee" and the mischief-mongering of Talhah and az-Zubayr, the product of this very greed? If Imām Ali ibn Abū Tālib ﷵ had been greedy for this status, he would have stood for it regardless of its consequences and outcomes. When Abbās (uncle of the Prophet ﷺ) and Abū Sufyān pressed him to (accept their own oath of) allegiance, and when, after the third caliph, people thronged to him for (swearing the oath of) allegiance, he had to

caliphate.' I said to him, 'Rather, you are, by Allāh, greedier, although more remote from it, while I am more suited as well as nearer. I have demanded it as my right, while you are intervening between me and it; you are turning my face from it.' When I knocked at his ears with arguments among the crowd of those present, he was startled as if he was stunned, not knowing what reply to give me about it.

"O Lord! I seek Your succor against the tribesmen of Quraish and those who are assisting them because they are denying me (the rights of) authority, have lowered my high position and are united in opposing me in the matter (of the caliphate) which is my right. Then they said, 'Be informed that the rightful thing is that you should have it, and also that you may leave it.'

"They (the tribesmen of Quraish and those who are assisting them) were not only content to keep me away from my right over the caliphate, which they have usurped, but rather claimed that it was their right whether to give it to me or prevent me from the same, and that I have no right to argue with them. Furthermore, the intention was as follows: 'Had they not said that it was right to keep away from the caliphate, it would have been easier to endure. This is so because this will have, at least, demonstrated their admitting my right although they were not prepared to concede it" (*Sharh Nahjul-Balāgha,* Vol. 9, p. 306).

Part of the same sermon: describing the people of the Camel

"They (Talhah, az-Zubayr and their supporters) came out dragging the wife of the Messenger of Allāh ﷺ (`Ā'isha) just as a bondmaid is dragged for sale. They took her to Basra where those two (Talhah and az-Zubayr) put their own women in their houses while exposing the wife of the Messenger of Allāh ﷺ to themselves and to others in

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accept their offer regardless of the deteriorated conditions. But at no time did Imām Ali ibn Abū Tālib (a.s.) take any step which indicated that he wanted the caliphate for the sake of caliphate. Rather, his demand for the caliphate was only with the objective that its aspects should not be altered, and the religion should not become the victim of others' desires, not that he should enjoy the pleasures of life which could be attributed to greed.

the army in which there was not a single individual who had not pledged his obedience and sworn allegiance to me quite will ingly, without any compulsion.

"Here in Basra, they approached my Governor and coffers of the public treasury, the funds of its residents. They killed some of them in captivity as well as others in treachery. By Allāh, even if they had willfully killed only one individual from among the Muslims without any fault, it would have been lawful for me to kill all of this army because they were present in it but did not disagree with it, nor did they prevent it by tongue or by hand, not to say that they killed from among the Muslims a number equal to that with which they had marched on them."



من خطبة له عليه السلام في رسول الله ومن هو جدير بأن يكون للخلافة وفي هوان الدنيا:

رسول الله

أمينُ وَحْيِهِ وَخَاتَمُ رُسُلِهِ وَبَشِيرُ رَحْمَتِهِ وَنَذِيرُ نِقْمَتِهِ.

الجدير بالخلافة

أَيُّهَا النَّاسُ إِنَّ أَحَقَّ النَّاسِ بِهَذَا الْأَمْرِ أَقْوَاهُمْ عَلَيْهِ وَأَعْلَمُهُمْ بِأَمْرِ اللَّهِ فِيهِ فَإِنْ شَغَبَ شَاغِبٌ اسْتُعْتِبَ فَإِنْ أَبَى قُوتِلَ وَلَعَمْرِي لَئِنْ كَانَتِ الْإِمَامَةُ لَا تَنْعَقِدُ حَتَّى يَحْضُرَهَا عَامَّةُ النَّاسِ فَمَا إِلَى ذَلِكَ سَبِيلٌ وَلَكِنْ أَهْلُهَا يَحْكُمُونَ عَلَى مَنْ غَابَ عَنْهَا ثُمَّ لَيْسَ لِلشَّاهِدِ أَنْ يَرْجِعَ وَلَا لِلْغَائِبِ أَنْ يَخْتَارَ أَلَا وَإِنِّي أُقَاتِلُ رَجُلَيْنِ رَجُلًا ادَّعَى مَا لَيْسَ لَهُ وَآخَرَ مَنَعَ الَّذِي عَلَيْهِ أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ فَإِنَّهَا خَيْرُ مَا تَوَاصَى الْعِبَادُ بِهِ وَخَيْرُ عَوَاقِبِ الْأُمُورِ عِنْدَ اللَّهِ وَقَدْ فُتِحَ بَابُ الْحَرْبِ بَيْنَكُمْ وَبَيْنَ أَهْلِ الْقِبْلَةِ وَلَا يَحْمِلُ هَذَا الْعَلَمَ إِلَّا أَهْلُ الْبَصَرِ وَالصَّبْرِ وَالْعِلْمِ بِمَوَاضِعِ الْحَقِّ فَامْضُوا لِمَا تُؤْمَرُونَ بِهِ وَقِفُوا عِنْدَ مَا تُنْهَوْنَ عَنْهُ وَلَا تَعْجَلُوا فِي أَمْرٍ حَتَّى تَتَبَيَّنُوا فَإِنَّ لَنَا مَعَ كُلِّ أَمْرٍ تُنْكِرُونَهُ غِيَرًا.

هوان الدنيا

أَلَا وَإِنَّ هَذِهِ الدُّنْيَا الَّتِي أَصْبَحْتُمْ تَتَمَنَّوْنَهَا وَتَرْغَبُونَ فِيهَا وَأَصْبَحَتْ تُغْضِبُكُمْ وَتُرْضِيكُمْ لَيْسَتْ بِدَارِكُمْ وَلَا مَنْزِلِكُمُ الَّذِي خُلِقْتُمْ لَهُ وَلَا الَّذِي دُعِيتُمْ إِلَيْهِ أَلَا وَإِنَّهَا لَيْسَتْ بِبَاقِيَةٍ لَكُمْ وَلَا تَبْقَوْنَ عَلَيْهَا وَهِيَ وَإِنْ غَرَّتْكُمْ مِنْهَا فَقَدْ حَذَّرَتْكُمْ شَرَّهَا فَدَعُوا غُرُورَهَا لِتَحْذِيرِهَا

وَأَطْمَاعَهَا لِتَخْوِيفِهَا وَسَابِقُوا فِيهَا إِلَى الدَّارِ الَّتِي دُعِيتُمْ إِلَيْهَا وَانْصَرِفُوا بِقُلُوبِكُمْ عَنْهَا وَلَا يَخِنَّنَّ أَحَدُكُمْ خَنِينَ الْأَمَةِ عَلَى مَا زُوِيَ عَنْهُ مِنْهَا وَاسْتَتِمُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَةِ اللَّهِ وَالْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ أَلَا وَإِنَّهُ لَا يَضُرُّكُمْ تَضْيِيعُ شَيْءٍ مِنْ دُنْيَاكُمْ بَعْدَ حِفْظِكُمْ قَائِمَةَ دِينِكُمْ أَلَا وَإِنَّهُ لَا يَنْفَعُكُمْ بَعْدَ تَضْيِيعِ دِينِكُمْ شَيْءٌ حَافَظْتُمْ عَلَيْهِ مِنْ أَمْرِ دُنْيَاكُمْ أَخَذَ اللَّهُ بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ وَأَلْهَمَنَا وَإِيَّاكُمُ الصَّبْرَ.

Sermon 171

About the Messenger of Allāh ﷺ, the eligibility for caliphate and insignificance of life in this world:

"The Prophet ﷺ is the trustee of Allāh's revelation, the last of His prophets, the giver of tidings of His mercy and the warner of His chastisement.

"O people! The most rightful of all persons for this matter (the caliphate) is one who is most competent among them to maintain it, the one who best knows Allāh's commands in its regard. If any mischief is created by a mischief-monger, he will be called on to repent. If he refuses, he will be fought. By my life, if the question of Imāmate was not to be decided unless all the people were present, then there will be no such case. But those who agreed about it imposed the decision on those who were absent, so much so that the one who was present could not dissent, and the one who was absent could not choose (anyone else). Be informed that I shall fight two persons: one who claims what is not his, and one who ignores what is obligatory on him."

Need for wisdom in fighting against some Muslims

"O servants of Allāh! I admonish you to fear Allāh because it is the best advice to be mutually given by persons, the best of all things before Allāh. The gate of war has been opened between you and other Muslims. And this banner will be borne only by him who is a man of foresight, endurance, and knowing the position of rightfulness. Therefore, you should go ahead with that whereby you are ordered and desist from what you are required to refrain from. Do not make haste in any matter till you have clarified it. In the case of every matter which you dislike, we have the right to change it."

Behavior of life in this world with those who cling to it

"Be informed that this world, which you covet, and in which you are interested, and which sometimes enrages you and sometimes pleases you, is not your (permanent) abode, nor is it the place of your stay for which you might have been created, nor is it the one to which you have been invited. Be informed that it will not last for you, nor will you live along with it. If there is anything in this world that deceives you, its own evils warn you, too. You should give up (the objects of) its deceit in favor of (the objects of) its warning and (the objects of) its attraction in favor of (the objects of) its horrors. While being in it, advance towards that house to which you have been called. Turn your hearts away from the world. None of you should cry like a bondmaid over anything which she has been deprived of. Seek the perfection of Allāh's bounty over you through endurance in obeying Allāh and in safeguarding what He has asked you to safeguard, namely His Book.

"Be informed that the loss of anything of this world will not harm you so long as you have guarded the principles of your religion. Know also that after the loss of your religion, nothing of this world, for which you have cared, will ever benefit you. May Allāh carry our hearts and yours towards what is right, and may He grant you and our own selves endurance."

When people gathered at the *saqīfa* of Banū Sā`idah in connection with the "election," even those who were not present were coerced into following the decision taken there. And the principle was adopted that those present at the "election" had no right to reconsider the matter or to break the allegiance. Those who were not present could do nothing but acquiesce to the the status quo. But when the people of Medīna swore their oath of allegiance to Imām Ali ibn Abū Tālib عليه السلام, the then self-imposed governor of Syria (Mu`āwiyah) refused to follow suit. He argued that since he was not present on the occasion, he was not obligated to abide by it. Imām Ali ibn Abū Tālib عليه السلام, whereupon, replied in this sermon on the basis of these accepted, agreed about principles and conditions which had been established among those people. Once the people of Medīna, the Ansār and the Muhājirūn had sworn allegiance to the

Imām ﷺ, Mu`āwiyah had no right to keep aloof from it on the ground that he was not present on the occasion, nor were Talhah and az-Zubayr entitled to break their pledge after swearing the oath of allegiance.

On this occasion, Imām Ali ibn Abū Tālib ﷺ did not argue on the strength of any saying of the Prophet ﷺ which would serve as his final word about the caliphate because the grounds for refusal in his case was with regard to the *modus operandi* of the principle of the "election". Therefore, in keeping with the requirements of the situation, a reply based on the agreed on principles of the adversary could alone quiet him. Even if he had argued on the strength of the Prophet's command, it would have been subjected to various interpretations, and the matter would have been prolonged instead of being settled. Again, Imām Ali ibn Abū Tālib ﷺ had seen that soon after the death of the Prophet ﷺ, all his sayings and commands had been set aside, discarded, ignored, forgotten... Therefore, how after the lapse of a long time could one be expected to accept it when habit had been established to follow one's freewill against the Prophet's sayings?



من كلام له عليه السلام في معنى طلحة بن عبيد الله، و قد قاله حين بلغه خروج طلحة والزبير إلى البصرة لقتاله:

قَدْ كُنْتُ وَمَا أُهَدَّدُ بِالْحَرْبِ وَلَا أُرَهَّبُ بِالضَّرْبِ وَأَنَا عَلَى مَا قَدْ وَعَدَنِي رَبِّي مِنَ النَّصْرِ
وَاللَّهِ مَا اسْتَعْجَلَ مُتَجَرِّداً لِلطَّلَبِ بِدَمِ عُثْمَانَ إِلَّا خَوْفاً مِنْ أَنْ يُطَالَبَ بِدَمِهِ لِأَنَّهُ مَظِنَّتُهُ وَلَمْ
يَكُنْ فِي الْقَوْمِ أَحْرَصُ عَلَيْهِ مِنْهُ فَأَرَادَ أَنْ يُغَالِطَ بِمَا أَجْلَبَ فِيهِ لِيَلْتَبِسَ الْأَمْرُ وَيَقَعَ الشَّكُّ.
وَوَ اللَّهِ مَا صَنَعَ فِي أَمْرِ عُثْمَانَ وَاحِدَةً مِنْ ثَلَاثٍ لَئِنْ كَانَ ابْنُ عَفَّانَ ظَالِماً كَمَا كَانَ يَزْعُمُ
لَقَدْ كَانَ يَنْبَغِي لَهُ أَنْ يُوَازِرَ قَاتِلِيهِ وَأَنْ يُنَابِذَ نَاصِرِيهِ. وَلَئِنْ كَانَ مَظْلُوماً لَقَدْ كَانَ يَنْبَغِي لَهُ

أنْ يَكُونَ مِنَ المُنَهْنِهِينَ عَنْهُ وَالمُعَذِّرِينَ فِيهِ وَلَئِنْ كَانَ فِي شَكٍّ مِنَ الخَصْلَتَيْنِ لَقَدْ كَانَ يَنْبَغِي لَهُ أنْ يَعْتَزِلَهُ وَيَرْكُدَ جَانِباً وَيَدَعَ النَّاسَ مَعَهُ فَمَا فَعَلَ وَاحِدَةً مِنَ الثَّلاثِ وَجَاءَ بِأمْرٍ لَمْ يُعْرَفْ بَابُهُ وَلَمْ تَسْلَمْ مَعَاذِيرُهُ.

Sermon 172

A statement the Imām ﷺ made bout Talhah ibn Ubaydillāh when he received the news that Talhah and az-Zubayr had already left for Basra to fight him:

"As far as I am concerned, I will never be too afraid to fight or to initiate a battle because I am confident of the promise of Allāh's support for me. By Allāh, Talhah has hastened with an oath to avenge `Othmān's murder fearing lest the demand for `Othmān's blood should be made against his own self! This is so because the people's idea in this matter is about him and, in fact, he was the most anxious among them all about `Othmān being killed. Therefore, he has tried to create a misunderstanding by gathering forces in order to confuse the matter and to create doubt.

"By Allāh, he did not act in either of three ways about `Othmān: If the son of `Affān (`Othmān) was wrong, as Talhah believed, it is necessary for him to either support those who killed[1] him or keep away from his (`Othmān's) supporters. If `Othmān was the victim of oppression, then Talhah should have been among those who were keeping (the assailants) away from him or were advancing pleas on his behalf. If he was in doubt about these two alternatives, then it was incumbent on him to leave him (`Othmān) and to retire, to leave the men with him. But he chose none of these three options and came out with a thing in which there is nothing good, and his excuses are not at all acceptable."

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[1]The Imām here means to say that if Talhah considered `Othmān to be an oppressor, after his assassination, instead of getting ready to avenge his blood, he should then have supported his killers and justified their action. It is not the intention that in the case of `Othmān being wrong that Talhah should have supported the attackers because he was already supporting and encouraging them.



من خطبة له عليه السلام في الموعظة و بيان قربه من رسول الله:

أَيُّهَا النَّاسُ غَيْرُ الْمَغْفُولِ عَنْهُمْ، وَالتَّارِكُونَ الْمَأْخُوذُ مِنْهُمْ! مَا لِي أَرَاكُمْ عَنِ اللَّهِ ذَاهِبِينَ وَإِلَى غَيْرِهِ رَاغِبِينَ، كَأَنَّكُمْ نَعَمٌ أَرَاحَ بِهَا سَائِمٌ إِلَى مَرْعًى وَبِيٍّ وَمَشْرَبٍ دَوِيٍّ، وَإِنَّمَا هِيَ كَالْمَعْلُوفَةِ لِلْمُدَى، لَا تَعْرِفُ مَا ذَا يُرَادُ بِهَا إِذَا أُحْسِنَ إِلَيْهَا، تَحْسَبُ يَوْمَهَا دَهْرَهَا وَشِبَعَهَا أَمْرَهَا؟! وَاللَّهِ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلِجِهِ وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ، وَلَكِنْ أَخَافُ أَنْ تَكْفُرُوا فِيَّ بِرَسُولِ اللَّهِ صلى الله عليه وآله. أَلَا وَإِنِّي مُفْضِيهِ إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمَنُ ذَلِكَ مِنْهُ. وَالَّذِي بَعَثَهُ بِالْحَقِّ وَاصْطَفَاهُ عَلَى الْخَلْقِ، مَا أَنْطِقُ إِلَّا صَادِقاً، وَقَدْ عَهِدَ إِلَيَّ بِذَلِكَ كُلِّهِ، وَبِمَهْلِكِ مَنْ يَهْلِكُ وَمَنْجَى مَنْ يَنْجُو، وَمَآلِ هَذَا الْأَمْرِ، وَمَا أَبْقَى شَيْئاً يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَغَهُ فِي أُذُنَيَّ، وَأَفْضَى بِهِ إِلَيَّ. أَيُّهَا النَّاسُ! إِنِّي وَاللَّهِ مَا أَحُثُّكُمْ عَلَى طَاعَةٍ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا، وَلَا أَنْهَاكُمْ عَنْ مَعْصِيَةٍ إِلَّا وَأَتَنَاهَى قَبْلَكُمْ عَنْهَا.

Sermon 173

Warning neglectful people; his closeness to the Messenger of Allāh ﷺ and vastness of knowledge:

"O people who are (negligent of Allāh but) not neglected (by Allāh), those who miss (doing good deeds) but are to be caught! How is it that I see you becoming distanced from Allāh and being interested in others? You are like the camel which is driven by its shepherd to a disease-stricken pasture and a disastrous watering place. They are like animals that are fed in order to be slaughtered, but they do not know what is intended for them. When they are treated well, they consider that day to be their whole life, and eating to their fill becomes their aim.

"By Allāh, if I wish, I can tell every one of you from where he has come, where he has to go and all his affairs. But I fear lest you (in such case) should abandon the Messenger of Allāh ﷺ in my favor. I shall certainly convey these things to the selected ones who will remain safe from such a dreadful thing. By Allāh Who deputed the Prophet ﷺ with the truth and distinguished him over all creation, I do not speak save the truth. He (the Prophet ﷺ) informed me of all this and also of the death of everyone who dies, the salvation of

everyone who is granted salvation and the consequences of this matter (the caliphate). He left nothing (that could) pass into my head without putting it in my ear and telling me about it.

"O people! By Allāh, I do not impel you to any obedience unless I practice it before you, nor do I restrain you from any disobedience unless I desist from it before you.

"Those who drink from the springs of revelation and Divine inspiration are able to see things that are hidden behind curtains, things of the unknown, and events which will occur in the future. They do so in the same way as objects are seen with eyes. This does not contradict the following statement of Allāh: قل لا يعلم من في السماوات والأرض الغيب إلا الله وما يشعرون أيان يبعثون *Say: 'None (either) in the heavens or in the earth knows the unseen save Allāh'* (Qur'ān, 27:65) because this verse contains the negation of personal knowledge of the unknown, but it does not negate knowledge which is required by the prophets and holy persons through Divine inspiration by virtue of which they make prophecies about the future, unveiling many events and happenings. Several verses of the Holy Qur'ān support this view such as:

﴿ وإذ أسر النبي إلى بعض أزواجه حديثا فلما نبأت به وأظهره الله عليه عرف بعضه وأعرض عن بعض فلما نبأها به قالت من أنبأك هذا قال نبأني العليم الخبير ﴾

When the Prophet ﷺ confided a matter to one of his wives, she divulged it (to others) and Allāh informed him of it. He revealed a part of it and avoided a part. So, when he informed her of it, said she: Who informed you of this? He said, The All-knowing, the All-aware informed me (Qur'ān, 66:3).

﴿ تلك من أنباء الغيب نوحيها إليك ﴾

These are of the tidings of the unseen which We reveal to you (O Our Prophet Muhammed)... (Qur'ān, 11:49).

It is, therefore, wrong to argue in support of the view that the prophets and holy persons possess knowledge of the unknown; this

will imply duality with regard to the Divine attributes. It will have implied duality if it were said that someone other than Allāh has personal knowledge of the unknown. When it is not so, and the knowledge of the prophets and Imāms is bestowed by Allāh, it has no connection with duality. If duality should mean what is alleged, what will be the position of Isa's (Jesus's) assertion related thus in the Holy Qur'ān:

﴿ انّي اخْلُقُ لكُم مِّنَ الطِّين كَهَيْئَةِ الطَّيْر فانفخُ فِيهِ فيَكُونُ طيْرًا بِإذْنِ اللّـهِ، وَابْرِئُ الأكْمَهَ وَالأبْرَصَ وَاحْيِي المَوْتَى بِإذْنِ اللّهِ، وَانَبِّئُكُم بِمَا تأكُلونَ وَمَا تدَّخِرُونَ فِي بُيُوتِكُمْ ﴾

....Out of clay will I make for you like the figure of a bird, and I will breathe into it and it shall become a flying bird by Allāh's permission, and I shall heal the blind and the leper and will cause the dead to rise to life by Allāh's permission, and I will declare to you what you eat and what you store in you houses (Qur'ān, 3:49).

If it is believed that `Īsa (Jesus) was able to create, to bestow life, with Allāh's permission, does this mean that he was Allāh's partner in the attributes of creation and revival? If this is not so, then how can it be said that if Allāh gives someone some knowledge of the unknown, it implies that he has been taken him to be His partner in His attributes? And how can anyone extol one's belief in the Oneness of Allāh by holding that the knowledge of the unknown implies duality?

No one can deny the fact that some people may see in dreams certain things which are yet to take place in the future, or that things can be read through interpretation of a dream, whereas during a dream, the senses do not function, nor do the powers of understanding and comprehension operate. Therefore, if some events become known to some people while being awake, why should there be amazement over it? What are the grounds for rejecting it when it stands to reason that things possible in dreams are also possible in wakefulness? Thus, Ibn Maytham al-Bahrāni has written that it is possible to achieve all this because in a dream the spirit becomes free from looking after the body and is removed from bodily connections. As a result, it perceives such hidden realities which

could not be seen because of the obstruction of the body. In the same way, those perfect beings that pay no heed to bodily matters, turning with all the attention of the spirit and heart towards the center of knowledge, can see those realities and secrets which ordinary eyes are unable to discern. Therefore, keeping in view the spiritual greatness of Ahl al-Bayt عليهم السلام, it should not appear strange that they were aware of events which were going to take place in the future. Ibn Khaldūn has written the following:

"When thaumaturgic feats are performed by others, what do you think about those who are distinguished for their knowledge and honesty, those who are the mirror of the Prophet's traits, confiding what Allāh had for them on account of their noble lineage? Such is a proof of the high performances of the Prophet's purified offspring (Ahl al-Bayt عليهم السلام). Consequently, many events about the knowledge of the unknown have been narrated about Ahl al-Bayt عليهم السلام which are not narrated about others," as we read on p. 23 of Ibn Khaldūn's *Al-Muqaddima*.

Thus, there is no cause for wonder over Imām Ali ibn Abū Tālib's claim: He was brought up by the Prophet ﷺ and was a student in Allāh's school. Of course, those whose knowledge does not extend beyond the limits of physical goals and whose means of learning are confined to the bodily senses refuse to believe in the knowledge about the paths of the Divine cognizance and reality. If this kind of claim was unique and was heard only from Imām Ali ibn Abū Tālib عليه السلام, then minds could have wavered and temperaments could have hesitated to accept it. But if the Holy Qur'ān records even such a claim of `Īsa (Jesus) that "... I can tell you what you eat or drink or store in your houses...," then why should there be any hesitation about Imām Ali ibn Abū Tālib's claim when it is agreed on that Imām Ali ibn Abū Tālib عليه السلام had succeeded in attaining distinctions of the Prophet ﷺ, and it cannot be disputed that the Prophet ﷺ knew what `Īsa (Jesus) did not? Thus, if the successor of the Prophet ﷺ advances such a claim, why should it be rejected, especially since this vastness of knowledge of Imām Ali ibn Abū Tālib عليه السلام is the best testimony and proof of the Prophet's knowledge and perfection, a living miracle testifying to his truthfulness.

In this regard, it is amazing that even having knowledge of events which Imām Ali ibn Abū Tālib ﷺ did not, through any of his words or deeds, indicates that he knew them. Thus, commenting about the extraordinary importance of this claim, Sayyid Ibn Tāwūs writes the following:

"An amazing aspect of this claim is that despite the fact that Imām Ali ibn Abū Tālib ﷺ was aware of conditions and events, he observed such a conduct by way of his words and deeds that one who saw him could not believe that he knew the secrets and the deeds of others that are unknown. This is so because people of wisdom agree that if a person knows what an event is *likely* to take place, or what step his comrade is going to take, or if the hidden secrets of people are known to him, then the effects of such knowledge will appear through his movements and facial expressions. But the man who, in spite of knowing everything, behaves in a way as though he is unaware and knows nothing, personality is a miracle, a combination of contradictions.

At this stage, the question arises as to: Why did Imām Ali ibn Abū Tālib ﷺ not act on the dictates of his secret knowledge? The reply to this is that the commands of the Sharī'a are based on apparent conditions; otherwise, secret knowledge is a kind of miracle, a power which Allāh grants to His prophets and Imāms. Although prophets and imāms always possess this power, they cannot make use of it at any time unless and until there is permission of Allāh on an appropriate occasion. For example, the verse quoted above about 'Īsa (Jesus) which says that he had the power to give life, to heal the blind and declare what one ate and stored in his house, etc., he (Jesus) was not used to practice this power on everything or every corpse or everyone who met him. He used to practice this power only by the permission of Allāh and on the proper occasion.

If prophets and other holy men acted on the basis of their secret knowledge, it will have meant serious dislocation and disturbances in the affairs of the people. For example, if a prophet of the Almighty, on the basis of his secret knowledge, punishes a

condemnable man by killing him, there will be a great commotion and agitation among those who see it on the ground that he killed an "innocent" man. This is why Allāh has not permitted basing conclusions on secret knowledge except in a few special cases, enjoining the following of observable factors. Thus, despite his being aware of the hypocrisy of some people, the Prophet ﷺ extended to them the amicable treatment that be extended to other Muslims.

Now, there can be no room for the objection that if Imām Ali ibn Abū Tālib عليه السلام knew secret matters, why did he then not act according to it? The answer is: It has been demonstrated that he was not obliged to act according to the requirements of his secret knowledge. Of course, where conditions so required, he did, indeed, disclose some matters for the purposes of preaching, admonishing, giving glad tidings (of rewards) or warning (against punishments), so that future events could be avoided. For example, Imām Ja`far as-Sādiq عليه السلام informed Yahya ibn Zaid that if he marched out [against the Umayyads], he would be killed. Ibn Khaldūn writes the following in this regard:

"It has been authentically related from Imām Ja`far as-Sādiq that he used to forewarn some of his close relatives of the fateful events to befall them. For example, he forewarned his cousin, Yahya ibn Zaid, of being killed, but the latter disobeyed him; he marched out and was martyred in Juzjan," as we read on p. 233 of *Al-Muqaddima* [Introduction].

Nevertheless, where there was apprehension that minds would worry, such knowledge was not disclosed at all. That is why in this sermon, Imām Ali ibn Abū Tālib عليه السلام avoided more details in view of his apprehension that people would begin to regard him as being higher than the Prophet ﷺ. Despite all of this, people did, in fact, stray about `Īsa (Jesus) (by calling him God). Likewise, with regard to Imām Ali ibn Abū Tālib عليه السلام, some people also started saying all sorts of things and were thus misled into resorting to exaggeration.



من خطبة له عليه السلام وفيها يعظ ويبين فضل القرآن و ينهى عن البدعة:

عظة الناس

انْتَفِعُوا بِبَيَانِ اللَّهِ وَاتَّعِظُوا بِمَوَاعِظِ اللَّهِ وَاقْبَلُوا نَصِيحَةَ اللَّهِ فَإِنَّ اللَّهَ قَدْ أَعْذَرَ إِلَيْكُمْ بِالْجَلِيَّةِ وَاتَّخَذَ عَلَيْكُمُ الْحُجَّةَ وَبَيَّنَ لَكُمْ مَحَابَّهُ مِنَ الْأَعْمَالِ وَمَكَارِهَهُ مِنْهَا لِتَتَّبِعُوا هَذِهِ وَتَجْتَنِبُوا هَذِهِ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله كَانَ يَقُولُ إِنَّ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ وَإِنَّ النَّارَ حُفَّتْ بِالشَّهَوَاتِ وَاعْلَمُوا أَنَّهُ مَا مِنْ طَاعَةِ اللَّهِ شَيْءٌ إِلَّا يَأْتِي فِي كُرْهٍ وَمَا مِنْ مَعْصِيَةِ اللَّهِ شَيْءٌ إِلَّا يَأْتِي فِي شَهْوَةٍ فَرَحِمَ اللَّهُ امْرَأً نَزَعَ عَنْ شَهْوَتِهِ وَقَمَعَ هَوَى نَفْسِهِ فَإِنَّ هَذِهِ النَّفْسَ أَبْعَدُ شَيْءٍ مَنْزِعاً وَإِنَّهَا لَا تَزَالُ تَنْزِعُ إِلَى مَعْصِيَةٍ فِي هَوًى وَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ لَا يُصْبِحُ وَلَا يُمْسِي إِلَّا وَنَفْسُهُ ظَنُونٌ عِنْدَهُ فَلَا يَزَالُ زَارِياً عَلَيْهَا وَمُسْتَزِيداً لَهَا فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ وَالْمَاضِينَ أَمَامَكُمْ قَوَّضُوا مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ وَطَوَوْهَا طَيَّ الْمَنَازِلِ.

فضل القرآن

وَاعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغُشُّ وَالْهَادِي الَّذِي لَا يُضِلُّ وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ وَمَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ زِيَادَةٍ فِي هُدًى أَوْ نُقْصَانٍ مِنْ عَمًى وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى فَاسْتَشْفُوهُ مِنْ أَدْوَائِكُمْ وَاسْتَعِينُوا بِهِ عَلَى لَأْوَائِكُمْ فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْبَرِ الدَّاءِ وَهُوَ الْكُفْرُ وَالنِّفَاقُ وَالْغَيُّ وَالضَّلَالُ فَاسْأَلُوا اللَّهَ بِهِ وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ وَلَا تَسْأَلُوا بِهِ خَلْقَهُ إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ تَعَالَى بِمِثْلِهِ وَاعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ وَقَائِلٌ مُصَدَّقٌ وَأَنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شُفِّعَ فِيهِ وَمَنْ مَحَلَ بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صُدِّقَ عَلَيْهِ فَإِنَّهُ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ كُلَّ حَارِثٍ مُبْتَلًى فِي حَرْثِهِ وَعَاقِبَةِ عَمَلِهِ غَيْرَ حَرَثَةِ الْقُرْآنِ فَكُونُوا مِنْ حَرَثَتِهِ وَأَتْبَاعِهِ وَاسْتَدِلُّوهُ عَلَى رَبِّكُمْ وَاسْتَنْصِحُوهُ عَلَى أَنْفُسِكُمْ وَاتَّهِمُوا عَلَيْهِ آرَاءَكُمْ وَاسْتَغِشُّوا فِيهِ أَهْوَاءَكُمْ.

الحث على العمل

الْعَمَلَ الْعَمَلَ ثُمَّ النِّهَايَةَ النِّهَايَةَ وَالِاسْتِقَامَةَ الِاسْتِقَامَةَ ثُمَّ الصَّبْرَ الصَّبْرَ وَالْوَرَعَ الْوَرَعَ إِنَّ لَكُمْ نِهَايَةً فَانْتَهُوا إِلَى نِهَايَتِكُمْ وَإِنَّ لَكُمْ عَلَماً فَاهْتَدُوا بِعَلَمِكُمْ وَإِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى غَايَتِهِ وَاخْرُجُوا إِلَى اللَّهِ بِمَا افْتَرَضَ عَلَيْكُمْ مِنْ حَقِّهِ وَبَيَّنَ لَكُمْ مِنْ وَظَائِفِهِ أَنَا شَاهِدٌ لَكُمْ وَحَجِيجٌ يَوْمَ الْقِيَامَةِ عَنْكُمْ.

نصائح للناس

أَلَا وَإِنَّ الْقَدَرَ السَّابِقَ قَدْ وَقَعَ وَالْقَضَاءَ الْمَاضِيَ قَدْ تَوَرَّدَ وَإِنِّي مُتَكَلِّمٌ بِعِدَةِ اللَّهِ وَحُجَّتِهِ قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ وَقَدْ قُلْتُمْ رَبُّنَا اللَّهُ فَاسْتَقِيمُوا عَلَى كِتَابِهِ وَعَلَى مِنْهَاجِ أَمْرِهِ وَعَلَى الطَّرِيقَةِ الصَّالِحَةِ مِنْ عِبَادَتِهِ ثُمَّ لَا تَمْرُقُوا مِنْهَا وَلَا تَبْتَدِعُوا فِيهَا وَلَا تُخَالِفُوا عَنْهَا فَإِنَّ أَهْلَ الْمُرُوقِ مُنْقَطَعٌ بِهِمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ثُمَّ إِيَّاكُمْ وَتَهْزِيعَ الْأَخْلَاقِ وَتَصْرِيفَهَا وَاجْعَلُوا اللِّسَانَ وَاحِداً وَلْيَخْزُنِ الرَّجُلُ لِسَانَهُ فَإِنَّ هَذَا اللِّسَانَ جَمُوحٌ بِصَاحِبِهِ وَاللَّهِ مَا أَرَى عَبْداً يَتَّقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْزُنَ لِسَانَهُ وَإِنَّ لِسَانَ الْمُؤْمِنِ مِنْ وَرَاءِ قَلْبِهِ وَإِنَّ قَلْبَ الْمُنَافِقِ مِنْ وَرَاءِ لِسَانِهِ لِأَنَّ الْمُؤْمِنَ إِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِكَلَامٍ تَدَبَّرَهُ فِي نَفْسِهِ فَإِنْ كَانَ خَيْراً أَبْدَاهُ وَإِنْ كَانَ شَرّاً وَارَاهُ وَإِنَّ الْمُنَافِقَ يَتَكَلَّمُ بِمَا أَتَى عَلَى لِسَانِهِ لَا يَدْرِي مَا ذَا لَهُ وَمَا ذَا عَلَيْهِ وَلَقَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وآله لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ تَعَالَى وَهُوَ نَقِيُّ الرَّاحَةِ مِنْ دِمَاءِ الْمُسْلِمِينَ وَأَمْوَالِهِمْ سَلِيمُ اللِّسَانِ مِنْ أَعْرَاضِهِمْ فَلْيَفْعَلْ.

تحريم البدع

وَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ يَسْتَحِلُّ الْعَامَ مَا اسْتَحَلَّ عَاماً أَوَّلَ وَيُحَرِّمُ الْعَامَ مَا حَرَّمَ عَاماً أَوَّلَ وَأَنَّ مَا أَحْدَثَ النَّاسُ لَا يُحِلُّ لَكُمْ شَيْئاً مِمَّا حُرِّمَ عَلَيْكُمْ وَلَكِنَّ الْحَلَالَ مَا أَحَلَّ اللَّهُ وَالْحَرَامَ مَا حَرَّمَ اللَّهُ فَقَدْ جَرَّبْتُمُ الْأُمُورَ وَضَرَّسْتُمُوهَا وَوُعِظْتُمْ بِمَنْ كَانَ قَبْلَكُمْ وَضُرِبَتِ الْأَمْثَالُ لَكُمْ وَدُعِيتُمْ إِلَى الْأَمْرِ الْوَاضِحِ فَلَا يَصَمُّ عَنْ ذَلِكَ إِلَّا أَصَمُّ وَلَا يَعْمَى عَنْ ذَلِكَ إِلَّا أَعْمَى وَمَنْ لَمْ يَنْفَعْهُ اللَّهُ بِالْبَلَاءِ وَالتَّجَارِبِ لَمْ يَنْتَفِعْ بِشَيْءٍ مِنَ الْعِظَةِ وَأَتَاهُ التَّقْصِيرُ مِنْ أَمَامِهِ حَتَّى يَعْرِفَ مَا أَنْكَرَ وَيُنْكِرَ مَا عَرَفَ وَإِنَّمَا النَّاسُ رَجُلَانِ مُتَّبِعٌ شِرْعَةً وَمُبْتَدِعٌ بِدْعَةً لَيْسَ مَعَهُ مِنَ اللَّهِ سُبْحَانَهُ بُرْهَانُ سُنَّةٍ وَلَا ضِيَاءُ حُجَّةٍ.

القرآن

وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَعِظْ أَحَداً بِمِثْلِ هَذَا الْقُرْآنِ فَإِنَّهُ حَبْلُ اللَّهِ الْمَتِينُ وَسَبَبُهُ الْأَمِينُ وَفِيهِ رَبِيعُ الْقَلْبِ وَيَنَابِيعُ الْعِلْمِ وَمَا لِلْقَلْبِ جِلَاءٌ غَيْرُهُ مَعَ أَنَّهُ قَدْ ذَهَبَ الْمُتَذَكِّرُونَ وَبَقِيَ النَّاسُونَ أَوِ الْمُتَنَاسُونَ فَإِذَا رَأَيْتُمْ خَيْراً فَأَعِينُوا عَلَيْهِ وَإِذَا رَأَيْتُمْ شَرّاً فَاذْهَبُوا عَنْهُ فَإِنَّ رَسُولَ اللَّهِ صلى الله عليه وآله كَانَ يَقُولُ يَا ابْنَ آدَمَ اعْمَلِ الْخَيْرَ وَدَعِ الشَّرَّ فَإِذَا أَنْتَ جَوَادٌ قَاصِدٌ.

انواع الظلم

أَلَا وَإِنَّ الظُّلْمَ ثَلَاثَةٌ فَظُلْمٌ لَا يُغْفَرُ وَظُلْمٌ لَا يُتْرَكُ وَظُلْمٌ مَغْفُورٌ لَا يُطْلَبُ فَأَمَّا الظُّلْمُ الَّذِي لَا يُغْفَرُ فَالشِّرْكُ بِاللَّهِ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ فَظُلْمُ الْعَبْدِ نَفْسَهُ عِنْدَ بَعْضِ الْهَنَاتِ وَأَمَّا الظُّلْمُ الَّذِي لَا يُتْرَكُ فَظُلْمُ الْعِبَادِ بَعْضِهِمْ بَعْضاً الْقِصَاصُ هُنَاكَ شَدِيدٌ لَيْسَ هُوَ جَرْحاً بِالْمُدَى وَلَا ضَرْباً بِالسِّيَاطِ وَلَكِنَّهُ مَا يُسْتَصْغَرُ ذَلِكَ مَعَهُ فَإِيَّاكُمْ وَالتَّلَوُّنَ فِي دِينِ اللَّهِ فَإِنَّ جَمَاعَةً فِيمَا تَكْرَهُونَ مِنَ الْحَقِّ خَيْرٌ مِنْ فُرْقَةٍ فِيمَا تُحِبُّونَ مِنَ الْبَاطِلِ وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يُعْطِ أَحَداً بِفُرْقَةٍ خَيْراً مِمَّنْ مَضَى وَلَا مِمَّنْ بَقِيَ.

لزوم الطاعة

يَا أَيُّهَا النَّاسُ طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ، وَطُوبَى لِمَنْ لَزِمَ بَيْتَهُ وَأَكَلَ قُوتَهُ وَاشْتَغَلَ بِطَاعَةِ رَبِّهِ وَبَكَى عَلَى خَطِيئَتِهِ، فَكَانَ مِنْ نَفْسِهِ فِي شُغُلٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ.

Sermon 174
Admonishing people, explaining the high distinction of the Holy Qur'ān, prohibiting innovation:

"(O servants of Allāh!) Seek benefit from the sayings of Allāh, be admonished about Allāh and accept the advice of Allāh because Allāh has left no excuse for you when He has provided clear guidance for you, has put before you the plea and clarified for you what deeds He likes and what deeds He hates, so that you may act on one and avoid the other. The Prophet of Allāh ﷺ used to say, 'Paradise is surrounded by unpleasant things, while Hell is surrounded by desires.'

"You should know that every act of obedience of Allāh is unpleasant in appearance, while every act of disobedience of Allāh has the appearance of enjoyment. May Allāh have mercy on the person who keeps aloof from his desires and uproot the appetite of his heart because this heart has far-reaching aims, yet it goes on pursuing disobedience through desires.

"You should know, O servants of Allāh, that a believer should be distrustful of his heart every morning and evening. He should always blame it (for shortcomings) and ask it to add to (its good deeds). You should behave like those who have gone before you and those ahead. They left this world like a traveler and covered it as distance is covered."

Greatness of the Holy Qur'ān
"And be aware that this Holy Qur'ān is an adviser that never deceives, a leader that never misleads, and a narrator that never speaks a lie. No one sits in the company of this Holy Qur'ān except that when he rises, he will achieve one addition or one diminution: addition in his guidance or diminution in his (spiritual) blindness. You should also know that no one needs anything beyond (guidance

from) the Holy Qur'ān, no one is free of want beyond (guidance from) the Holy Qur'ān. Therefore, seek cure from it for your ailments, seek its assistance when you are distressed. It contains a cure for the most serious diseases, namely unbelief, hypocrisy, rebellion (against God's commandments) and misguidance. Pray to Allāh through it and turn to Allāh through loving it. Do not ask the people through it. There is nothing similar to it through which people should turn to Allāh, the Sublime.

"Be informed that it intercedes. Its intercession is accepted. It is a speaker that testifies. For whoever the Holy Qur'ān intercedes on the Day of Judgment, its intercession for him will be accepted. He about whom the Holy Qur'ān speaks ill on the Day of Judgment shall testify to it. On the Day of Judgment, an announcer will announce: 'Beware! Everyone who sows a crop is in distress except those who sow (the seeds) of the Holy Qur'ān.' Therefore, you should be among the sowers of the Holy Qur'ān and its followers. Make it your guide to Allāh. Seek its advice for yourselves. Do not trust your views against it; regard your desires in the matter of the Holy Qur'ān as being deceitful."

Believers and their good deeds, hypocrites and their bad deeds

"Act! Act (as you please)! Then (look at) the end results (of your deeds and remain) steadfast. Steadfast! Thereafter, (exercise) endurance. Endurance and piety, piety! You have an objective. Proceed towards your objective. You have a sign. Take guidance from your sign. Islam has an objective. Proceed towards its objective. Proceed towards Allāh by fulfilling His rights which He has enjoined on you. He has clearly stated His demands. I am a witness for you and shall plead for excuses on your behalf on the Day of Judgment.

"Beware! What had been ordained has taken place, and that which had been destined has come to pass. I am speaking to you with the promise and pleas of Allāh.

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾

"Allāh the Sublime has said the following: *Verily, those who say: Our Master is Allāh, and those who persevere rightly, the angels descend on them (saying): Fear not, nor should you grieve, and receive the glad tidings of the Garden which you were promised.* (Qur'ān, 41:30)

"You have said, "Our Master is Allāh;" so, remain steadfast to (the guidance of) His Book, to the way of His command, and to the virtuous course of worshiping Him. Thereafter, do not go out of it, do not introduce innovations into it, and do not turn away from it because those who shrink from this course will be cut off from (the mercy of) Allāh on the Day of Judgment.

"Beware of corrupting your manners and altering them. Maintain one stand. A man should control his tongue because the tongue is obstinate towards its master. By Allāh, I do not find fear of Allāh benefitting a man who practices such fear unless he controls his tongue. Certainly the tongue of a believer is at the back of his heart, while the heart of a hypocrite is at the back of his tongue. When a believer intends to say a thing, he thinks it over in his mind. If it is good, he discloses it, but if it is bad, he keeps it concealed. A hypocrite articulates whatever comes to his tongue, without knowing what is in his favor and what goes against him.

"The Prophet of Allāh ﷺ said the following: 'One's belief cannot be firm unless his heart is firm, and his heart cannot be firm unless his tongue is firm.' So, anyone of you can manage to meet Allāh, the Sublime, in such a position that his hands are not smeared with Muslims' blood, their possessions are safe from exposition, he should do so."

Following the Sunnah, refraining from innovation

"Be informed, O servants of Allāh, that a believer should regard lawful this year what he regarded lawful the past year; he should consider unlawful this year what he considered unlawful the past year. Certainly people's innovation cannot make lawful for you what has been declared as unlawful. Rather, lawful is that which Allāh has made lawful, and unlawful is that which Allāh has made unlawful.

You have already tested the matters and tried them; you have been admonished by those before you. Illustrations have been drawn for you, and you have been invited to clear facts. Only a deaf man can remain deaf to all of this, and only a blind man can remain blind to all of this.

"Whomsoever Allāh does not allow to benefit from trials and experiences cannot benefit from preaching. He will be confronted by losses as he witnesses them, so much so that he will approve what is bad and disprove what is good. People are of two categories: followers of the Sharī'a (religious laws) and followers of innovations to which Allāh has not given any testimony by way of the Sunnah or the light of any plea."

Guidance from the Holy Qur'ān

"The Holy Qur'ān is the strong rope of Allāh and the trustworthy means to reach out to Him. It contains the blossoming of the heart and the fountainheads of knowledge. For the heart, there is no other gloss than the Qur'ān, although those who remembered it have passed away while those who forgot or pretended to have forgotten it have remained. If you see anything good, support it, but if you see evil, avoid it because the Messenger of Allāh ﷺ used to say: 'O son of Adam! Do good deeds and shun evil ones.' By doing so, you will be treading the Path correctly."

Categories of Oppression

"Be informed that injustice is of three kinds: 1) the injustice that will not be forgiven; 2) one that will not be left unquestioned, and 3) one that will be forgiven without being questioned. The injustice that will not be forgiven is duality of the Godhead. Allāh has said the following: إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ *Verily, Allāh does not forgive that (anything) be associated with Him* (Qur'ān, 4:48, 116). The injustice that will be forgiven is the injustice which one does to his own self by committing minor sins. The injustice that will not be left unquestioned is the injustice of men against other men. The retribution in such a case is severe. It is not wounding with knives, nor is it striking with whips, but it is so severe that all these things are insignificant compared to it. You should, therefore, avoid alteration with regard to Allāh's religion, for your unity with regard

to something right which you dislike is better than your disunity with regard to something wrong which you like. Certainly, Allāh, the Glorified One, has not given any person, whether among the dead or among the living, anything good from disunity.

"O people! Blessed is the man whose own shortcomings keep him away from (looking into) the shortcomings of others. Also blessed is one who is confined to his house, who eats his meals, buries himself in obedience to his Lord and weeps over his sins, so he keeps himself thus busy while people are safe from his harm."



من كلام له عليه السلام في معنى الحكمين:

فَاجْمَعَ رَايُ مَلَئِكُمْ عَلى ان اخْتَارُوا رَجُلَيْن فَاخَذْنَا عَلَيْهِمَا انْ يُجَعْجِعَا عِنْدَ القُرْآن وَلَا يُجَاوِزَاهُ وَتَكُونُ السِنَتُهُمَا مَعَهُ وَقُلوبُهُمَا تَبَعَهُ فَتَاهَا عَنْهُ وَتَرَكَا الحَقَّ وَهُمَا يُبْصِرَانِهِ وَكَانَ الجَوْرُ هَوَاهُمَا وَالِاعْوِجَاجُ رَايَهُمَا وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا فِي الحُكْمِ بِالعَدْلِ وَالعَمَلِ بِالحَقِّ سُوءَ رَايِهِمَا وَجَوْرَ حُكْمِهِمَا وَالثِقَةُ فِي ايْدِينَا لِانْفُسِنَا حِينَ خَالَفَا سَبِيلَ الحَقِّ وَاتَيَا بِمَا لَا يُعْرَفُ مِنْ مَعْكُوسِ الحُكْمِ.

Sermon 175

From a sermon about the two arbitrators; he delivered it after the Battle of Siffin:

"Your party decided to select two persons, so we took their pledge that they would adhere to the Holy Qur'ān and would not commit excesses, that their tongues should be with it and their hearts should follow it. But they deviated from it, abandoned what was right although they had it before their very eyes. Wrong-doing was their desire and going astray was their conduct. Although we had settled with them to decide with justice, to act according to what is right and not let their evil views and wrong judgment interfere. Now that they have abandoned the course of what is right, coming out with just the opposite of what was settled, we have strong grounds (to reject their verdict)."



من خطبة له عليه السلام في الشهادة و التقوى وقيل إنه خطبها بعد مقتل عثمان في أول خلافته:

الله و رسوله

لَا يَشْغَلُهُ شَأْنٌ وَلَا يُغَيِّرُهُ زَمَانٌ وَلَا يَحْوِيهِ مَكَانٌ وَلَا يَصِفُهُ لِسَانٌ لَا يَعْزُبُ عَنْهُ عَدَدُ قَطْرِ الْمَاءِ وَلَا نُجُومِ السَّمَاءِ وَلَا سَوَافِي الرِّيحِ فِي الْهَوَاءِ وَلَا دَبِيبُ النَّمْلِ عَلَى الصَّفَا وَلَا مَقِيلُ الذَّرِّ فِي اللَّيْلَةِ الظَّلْمَاءِ يَعْلَمُ مَسَاقِطَ الْأَوْرَاقِ وَخَفِيَّ طَرْفِ الْأَحْدَاقِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ غَيْرَ مَعْدُولٍ بِهِ وَلَا مَشْكُوكٍ فِيهِ وَلَا مَكْفُورٍ دِينُهُ وَلَا مَجْحُودٍ تَكْوِينُهُ شَهَادَةَ مَنْ صَدَقَتْ نِيَّتُهُ وَصَفَتْ دِخْلَتُهُ وَخَلَصَ يَقِينُهُ وَثَقُلَتْ مَوَازِينُهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ الْمُجْتَبَى مِنْ خَلَائِقِهِ وَالْمُعْتَامُ لِشَرْحِ حَقَائِقِهِ وَالْمُخْتَصُّ بِعَقَائِلِ كَرَامَاتِهِ وَالْمُصْطَفَى لِكَرَائِمِ رِسَالَاتِهِ وَالْمُوَضَّحَةُ بِهِ أَشْرَاطُ الْهُدَى وَالْمَجْلُوُّ بِهِ غِرْبِيبُ الْعَمَى أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا تَغُرُّ الْمُؤَمِّلَ لَهَا وَالْمُخْلِدَ إِلَيْهَا وَلَا تَنْفَسُ بِمَنْ نَافَسَ فِيهَا وَتَغْلِبُ مَنْ غَلَبَ عَلَيْهَا وَايْمُ اللَّهِ مَا كَانَ قَوْمٌ قَطُّ فِي غَضِّ نِعْمَةٍ مِنْ عَيْشٍ فَزَالَ عَنْهُمْ إِلَّا بِذُنُوبٍ اجْتَرَحُوهَا لِ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ وَلَوْ أَنَّ النَّاسَ حِينَ تَنْزِلُ بِهِمُ النِّقَمُ وَتَزُولُ عَنْهُمُ النِّعَمُ فَزِعُوا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ نِيَّاتِهِمْ وَوَلَهٍ مِنْ قُلُوبِهِمْ لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ وَأَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ وَإِنِّي لَأَخْشَى عَلَيْكُمْ أَنْ تَكُونُوا فِي فَتْرَةٍ وَقَدْ كَانَتْ أُمُورٌ مَضَتْ مِلْتُمْ فِيهَا مَيْلَةً كُنْتُمْ فِيهَا عِنْدِي غَيْرَ مَحْمُودِينَ وَلَئِنْ رُدَّ عَلَيْكُمْ أَمْرُكُمْ إِنَّكُمْ لَسُعَدَاءُ وَمَا عَلَيَّ إِلَّا الْجُهْدُ وَلَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ عَفَا اللَّهُ عَمَّا سَلَفَ.

Sermon 176

Praising Allāh, transience of this world and causes of the decline of Allāh's blessings (delivered at the beginning of his caliphate after the killing of `Othmān)

"One condition does not prevent Him from (getting into) another condition, time does not change Him, place does not locate Him, and the tongue cannot describe Him. The number of water drops, stars in the sky, or wind currents in the air, are not unknown to Him, nor are the movements of ants on rocks, or the resting places of grubs in the dark night. He knows the places where leaves fall and the secret movements of the eyes.

"I testify that there is no god but Allāh Who has no equal, Who is

not doubted, Whose religion is not denied and Whose being the Creator is not questioned. My testimony is like that of a man whose intention is free, whose conscience is clear, whose belief is pure and whose scales (of good deeds) are heavy. I also testify that Muhammed ﷺ is His servant and Messenger, the chosen one from among His creations, the one selected for explaining His realities, chosen for His honors and the conveying of His sacred messages. Through him, the signs of guidance have been lit and the gloom of blindness (misguidance) has been dispelled.

"O people! Surely this world deceives him who yearns for it and who is attracted to it. It does not behave niggardly with him who aspires for it and overpowers him who overpowers it. By Allāh, no people are deprived of the lively pleasures of life after having enjoyed them except as a result of sins committed by them because certainly Allāh is not unjust to His creatures. Even then, when calamities descend on people and pleasures depart from them, they turn towards Allāh with a true intention and the feeling in their hearts that He will return to them everything that has fled away from them, that He will cure all their ailments.

"I fear for you lest you should fall into ignorance (that prevailed before the mission of the Prophet ﷺ). In the past, there were certain matters in which you were deflected, and in my view, you were not worthy of admiration. But if your previous status could be returned to you, then you will become virtuous. I can only strive; but if I were to speak, I will (only) say: May Allāh forgive your past deeds."



من كلام له عليه السلام وقد سأله ذعلب اليماني فقال: هل رأيت ربك يا أمير المؤمنين؟!
فقال عليه السلام: أ فأعبد ما لا أرى؟! فقال: وكيف تراه؟! فقال الامام عليه السلام:

لَا تُدْرِكُهُ الْعُيُونُ بِمُشَاهَدَةِ الْعِيَانِ وَلَكِنْ تُدْرِكُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ قَرِيبٌ مِنَ الْأَشْيَاءِ غَيْرَ مُلَابِسٍ بَعِيدٌ مِنْهَا غَيْرَ مُبَايِنٍ مُتَكَلِّمٌ لَا بِرَوِيَّةٍ مُرِيدٌ لَا بِهِمَّةٍ صَانِعٌ لَا بِجَارِحَةٍ لَطِيفٌ لَا يُوصَفُ بِالْخَفَاءِ كَبِيرٌ لَا يُوصَفُ بِالْجَفَاءِ بَصِيرٌ لَا يُوصَفُ بِالْحَاسَّةِ رَحِيمٌ لَا يُوصَفُ بِالرِّقَّةِ تَعْنُو الْوُجُوهُ لِعَظَمَتِهِ وَتَجِبُ الْقُلُوبُ مِنْ مَخَافَتِهِ.

Sermon 177

Dha`lab al-Yamāni asked Imām Ali ibn Abū Tālib ﷺ whether he had seen Allāh. The Imām ﷺ replied, "Do I worship One Whom I have not seen?!" The man then inquired, "How have you seen Him?" Imām Ali ibn Abū Tālib ﷺ replied as follows:

"Eyes do not see Him face-to-face, but hearts perceive Him through the realities of belief. He is near to things but not (physically) contiguous. He is far from them but not (physically) separate. He speaks but not with reflection. He intends, but not with preparation. He molds, but not with (the assistance of) limbs. He is subtle but cannot be said as being concealed. He is great but cannot be said to be haughty. He sees but the faculty of vision cannot be attributed to Him. He is Merciful, but this cannot be attributed to a weakness of heart. Faces bow down before His greatness and hearts tremble out of fear of Him."





من خطبة له عليه السلام في ذم العاصين من أصحابه:

أَحْمَدُ اللَّهَ عَلَى مَا قَضَى مِنْ أَمْرٍ وَقَدَّرَ مِنْ فِعْلٍ وَعَلَى ابْتِلَائِي بِكُمْ أَيَّتُهَا الْفِرْقَةُ الَّتِي إِذَا أَمَرْتُ لَمْ تُطِعْ وَإِذَا دَعَوْتُ لَمْ تُجِبْ إِنْ أُمْهِلْتُمْ خُضْتُمْ وَإِنْ حُورِبْتُمْ خُرْتُمْ وَإِنِ اجْتَمَعَ النَّاسُ عَلَى إِمَامٍ طَعَنْتُمْ وَإِنْ أُجِئْتُمْ إِلَى مُشَاقَّةٍ نَكَصْتُمْ. لَا أَبَا لِغَيْرِكُمْ مَا تَنْتَظِرُونَ بِنَصْرِكُمْ وَالْجِهَادِ عَلَى حَقِّكُمُ الْمَوْتَ أَوِ الذُّلَّ لَكُمْ فَوَاللَّهِ لَئِنْ جَاءَ يَوْمِي وَلَيَأْتِيَنِّي لَيُفَرِّقَنَّ بَيْنِي وَبَيْنَكُمْ وَأَنَا لِصُحْبَتِكُمْ قَالٍ وَبِكُمْ غَيْرُ كَثِيرٍ لِلَّهِ أَنْتُمْ أَ مَا دِينٌ يَجْمَعُكُمْ وَلَا حَمِيَّةٌ تَشْحَذُكُمْ أَ وَلَيْسَ عَجَباً أَنَّ مُعَاوِيَةَ يَدْعُو الْجُفَاةَ الطَّغَامَ فَيَتَّبِعُونَهُ عَلَى غَيْرِ مَعُونَةٍ وَلَا عَطَاءٍ وَأَنَا أَدْعُوكُمْ وَأَنْتُمْ تَرِيكَةُ الْإِسْلَامِ وَبَقِيَّةُ النَّاسِ إِلَى الْمَعُونَةِ أَوْ طَائِفَةٍ مِنَ الْعَطَاءِ فَتَفَرَّقُونَ عَنِّي وَتَخْتَلِفُونَ

عَلَيَّ إِنَّهُ لَا يَخْرُجُ إِلَيْكُمْ مِنْ أَمْرِي رِضًى فَتَرْضَوْنَهُ وَلَا سُخْطٌ فَتَجْتَمِعُونَ عَلَيْهِ وَإِنَّ أَحَبَّ مَا أَنَا لَاقٍ إِلَيَّ الْمَوْتُ قَدْ دَارَسْتُكُمُ الْكِتَابَ وَفَاتَحْتُكُمُ الْحِجَاجَ وَعَرَّفْتُكُمْ مَا أَنْكَرْتُمْ وَسَوَّغْتُكُمْ مَا مَجَجْتُمْ لَوْ كَانَ الْأَعْمَى يَلْحَظُ أَوِ النَّائِمُ يَسْتَيْقِظُ وَأَقْرِبْ بِقَوْمٍ مِنَ الْجَهْلِ بِاللَّهِ قَائِدُهُمْ مُعَاوِيَةُ وَمُؤَدِّبُهُمُ ابْنُ النَّابِغَةِ.

Sermon 178
Condemning his disobedient men

"I praise Allāh for whatever matter He ordains, for whatever deed He destines, and for my trial with you, O folks who do not obey when I order and do not respond when I call on! When you are at ease, you engage in (conceited) conversations, but if you are faced with battle, you show weakness. If people agree on one Imām, you taunt each other. If you are faced with an arduous matter, you turn away from it. May the others (your foes) have no father! What are you waiting for with regard to your endeavor, when fighting for your rights? For you there is either death or disgrace. By Allāh! If my day (of death) comes, and it is sure to come, it will cause separation between me and you, although I am sick of your company and feel lonely even while being in your company.

"May Allāh deal with you! Is there any religion which may unite you?! Do not you have any sense of shame that may sharpen you? Is it not strange that Mu`āwiyah calls on some rude lowly people and they follow him without any support or grant, but when I call on you, although you are the promoters of Islam, the (worthy) survivors of the people, with support and grants, you run away from me and oppose me?! Truly, there is nothing between us which I like and you, too, like, or anything with which I am angry and you may also unite against. What I love most is death. I have taught you the Qur'ān, clarified to you its arguments, informed you of that with which you were ignorant and made you swallow what you were spitting out. Even a blind man will have been able to see and one who was sleeping will have been awakened. How ignorant of Allāh is their leader, Mu`āwiyah, and their mentor, the son of an-Nabighah?![1] These five persons were: (1) al-`Ās ibn Wā'il, (2) Abū

[1]An-Nābighah (the genius) is the surname of Layla daughter of Harmalah al-Anziyya (of the Anza tribe), mother of `Amr ibn al-`Ās. The reason for attributing her to her mother is due to the latter's common reputation in the

Lahab, (3) Umayyah ibn Khalaf, (4) Hishām ibn al-Mughīrah and (5) Abū Sufyān ibn Harb (father of Mu`āwiyah and grandfather of Yazīd). For more information, consult the following references: Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 2, p. 120; Ibn Tayfūr, *Balāgha t an-Nisā'*, p. 27; Ibn Hijjah, *Thamarat al-Awrāq*, Vol. 1, p. 132; Safwat, *Jamharat Khutab al-Arab*, Vol. 2, p. 363; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 6, pp. 283-285, 291; al-Halabi, *Al-Sīra*, Vol. 1, p. 46).[1]

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matter. When Arwa daughter of al-Hārith ibn Abdul-Muttalib went to Mu`āwiyah, during the conversation, when `Amr ibn al-`Ās intervened, she said to him: "O son of an-Nābighah! Do you, too, dare to speak although your mother was known publicly, and she was a singer in Mecca?! This is why five men claimed you (as their son), and when your mother was asked, she admitted that five persons had 'visited' her, so you should be regarded as the son of the one who resembled you the most. You must have resembled al-`Ās ibn Wā'il; therefore, you came to be known as his son."

[1]A man from the tribe of Banū Najiyyah named al-Khirrīt ibn Rashīd an-Nāji fought on Imām Ali ibn Abū Tālib's side in the Battle of Siffin. But after the "arbitration" incident, he became rebellious and, coming to Imām Ali ibn Abū Tālib عليه السلام with thirty persons, said the following: "By Allāh, I will no more obey your command, nor offer prayers behind you and shall leave you tomorrow," whereupon Imām Ali ibn Abū Tālib عليه السلام said the following: "You should first take into account the grounds underlying this arbitration and discuss it with me. If you are satisfied, do as you will." He said he would return the next day to discuss the matter. Imām Ali ibn Abū Tālib عليه السلام then cautioned him thus: "Look, on going from here, do not get misled by others. Do not adopt any other course. If you have the will to understand, I will get you out of this wrong path and put you on the course of guidance." After this conversation, the man went away, but his countenance indicated that he was bent on rebelling and that he would not see reason by any means. And so it happened. He stuck to his point. Having reached his place, he said to his tribesmen, "Since we are determined to abandon Imām Ali ibn Abū Tālib عليه السلام, there is no use going to him. We should do what we have decided to do." On this occasion, Abdullāh ibn Qu`ayn al-Azdi also went to them to inquire. But when he came to know the situation, he asked Mudrik ibn ar-Rayyān an-Nāji to speak to him and to advise him of the ruinous consequence of this rebellion, whereupon Mudrik assured him that this man would not be allowed to take any step. Consequently, Abdullāh came back satisfied and



مِنْ كَلام لَهُ عليه السلام وَقَدْ ارْسَلَ رَجُلا مِنْ اصْحَابِهِ يَعْلَمُ لَهُ عِلمَ احْوَال قَوْم مِنْ جُنْدِ الكُوفَةِ قَدْ هَمُّوا بِاللّحَاقِ بِالخَوَارِج، وَكَانُوا عَلَى خَوْفٍ مِنْهُ عليه السلام؛ فَلَمَّا عَادَ إِلَيْهِ الرَّجُلُ، قَالَ لَهُ: أ أمِنُوا فَقَطَنُوا أمْ جَبُنُوا فَظَعَنُوا؟ فَقَالَ الرَّجُلُ: بَلْ ظَعَنُوا يَا أمِيرَ المُؤمِنِينَ، فَقَالَ عليه السلام:

بُعْداً لَهُمْ كَمَا بَعِدَتْ ثَمُودُ أمَا لَوْ أشْرِعَتِ الأسِنَّةُ إِلَيْهِمْ وَصُبَّتِ السُّيُوفُ عَلَى هَامَاتِهِمْ لَقَدْ نَدِمُوا عَلَى مَا كَانَ مِنْهُمْ إِنَّ الشَّيْطَانَ اليَوْمَ قَدِ اسْتَفَلَّهُمْ وَهُوَ غَداً مُتَبَرِّئٌ مِنْهُمْ وَمُتَخَلٍّ عَنْهُمْ فَحَسْبُهُمْ بِخُرُوجِهِمْ مِنَ الهُدَى وَارْتِكَاسِهِمْ فِي الضَّلالِ وَالعَمَى وَصَدِّهِمْ عَنِ الحَقِّ وَجِمَاحِهِمْ فِي التِّيهِ.

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related the whole matter to Imām Ali ibn Abū Tālib ﷺ on returning the next day. Imām Ali ibn Abū Tālib ﷺ said, "Let us see what happens when he comes." But when the appointed hour passed and the man did not turn up, Imām Ali ibn Abū Tālib ﷺ asked Abdullāh to go and see what the matter was and what the cause for the delay was. On reaching there, Abdullāh found out that all of them had left. When he returned to Imām Ali ibn Abū Tālib ﷺ, the Imām delivered this sermon. The fate that befell al-Khirrit ibn Rashīd an-Nāji has been stated in Sermon 44. May Allāh's mercy remain away from them as in the case of Thamūd. Be informed that when the spears are hurled towards them and the swords strike their heads, they will repent their deeds. Surely today Satan has scattered them and tomorrow he will deny having anything to do with them and will abandon them. They have departed from guidance, returning to misguidance and blindness. They have turned away from truth and fallen into wrong; such suffices (for their chastisement).

Sermon 179

Imām Ali ibn Abū Tālib ﵇ sent one of his men to bring him a report about a group of Kūfa's army which had decided to join the Khārijites but were afraid of him. When the man came back, Imām Ali ibn Abū Tālib ﵇ said to him: "Are they satisfied and staying or feeling weak and going astray?" The man replied, "They have gone away, O Imām Ali ibn Abū Tālib!" Imām Ali ibn Abū Tālib ﵇ said the following:

"May Allāh's mercy remain away from them as in the case of Thamūd. Be informed that when the spears are hurled towards them and the swords strike their heads, they will repent their deeds. Surely today Satan has scattered them and tomorrow he will deny having anything to do with them, and he will abandon them. They have departed from guidance and returned to misguidance and blindness. They have turned away from truth and fallen into wrong; such suffices (for their chastisement)."



من خطبة له عليه السلام يحث الناس على الجهاد للعودة إلى صفين:

رُويَ عَنْ نوْفٍ البَكَالِيِّ قالَ خطبَنا بهَذِهِ الخُطبَةِ اميرُ المُؤمِنِينَ عَلِيٌّ عليه السلام بالكُوفةِ وَهُوَ قائِمٌ عَلى حِجَارَةٍ نصَبَهَا لهُ جَعْدَةُ بْنُ هُبَيرَةَ المَخزُومِيُّ وَعَلَيْهِ مِدرَعَةٌ مِنْ صُوفٍ وَحَمَائِلُ سَيْفِهِ لِيفٌ وَفِي رِجْلَيْهِ نعْلان مِنْ لِيفٍ وكَأنَّ جَبِينهُ ثفِنة بَعِير فقالَ عليه السلام:

حمد الله و استعانته

الحَمْدُ لِلّهِ الَّذِي إلَيْهِ مَصَائِرُ الخَلق وَعَوَاقِبُ الامْر نحْمَدُهُ عَلى عَظِيمِ إحْسَانِهِ وَنيِّر بُرْهَانِهِ وَنوَامِي فضْلِهِ وَامْتِنانِهِ حَمْدا يَكُونُ لِحَقّهِ قضَاءً وَلِشُكْرِهِ أداءً وَإلى ثوَابِهِ مُقرِّبا وَلِحُسْنِ مَزِيدِهِ مُوجِبا وَنسْتعِينُ بهِ اسْتِعَانة رَاجٍ لِفضْلِهِ مُؤمِّلٍ لِنفعِهِ وَاثِق بدَفعِهِ مُعْترفٍ لهُ بالطوْلِ مُذعِنٍ لهُ بالعَمَلِ وَالقوْلِ وَنؤْمِنُ بهِ إيمَانَ مَنْ رَجَاهُ مُوقِنا وَأنابَ إليْهِ مُؤمِنا وَخنعَ لهُ مُذعِنا وَاخلص لهُ مُوَحِّدا وَعَظمَهُ مُمَجِّدا وَلاذ بهِ رَاغِبا مُجْتهِدا.

الله الواحد

لَمْ يُولَدْ سُبْحَانَهُ فَيَكُونَ فِي العِزِّ مُشَارِكاً وَلَمْ يَلِدْ فَيَكُونَ مَوْرُوثاً هَالِكاً وَلَمْ يَتَقَدَّمْهُ وَقْتٌ وَلَا زَمَانٌ وَلَمْ يَتَعَاوَرْهُ زِيَادَةٌ وَلَا نُقْصَانٌ بَلْ ظَهَرَ لِلْعُقُولِ بِمَا أَرَانَا مِنْ عَلَامَاتِ التَّدْبِيرِ المُتْقَنِ وَالقَضَاءِ المُبْرَمِ فَمِنْ شَوَاهِدِ خَلْقِهِ خَلْقُ السَّمَاوَاتِ مُوَطَّدَاتٍ بِلَا عَمَدٍ قَائِمَاتٍ بِلَا سَنَدٍ دَعَاهُنَّ فَأَجَبْنَ طَائِعَاتٍ مُذْعِنَاتٍ غَيْرَ مُتَلَكِّئَاتٍ وَلَا مُبْطِئَاتٍ وَلَوْ لَا إِقْرَارُهُنَّ لَهُ بِالرُّبُوبِيَّةِ وَإِذْعَانُهُنَّ بِالطَّوَاعِيَةِ لَمَا جَعَلَهُنَّ مَوْضِعاً لِعَرْشِهِ وَلَا مَسْكَناً لِمَلَائِكَتِهِ وَلَا مَصْعَداً لِلْكَلِمِ الطَّيِّبِ وَالعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ جَعَلَ نُجُومَهَا أَعْلَاماً يَسْتَدِلُّ بِهَا الحَيْرَانُ فِي مُخْتَلِفِ فِجَاجِ الأَقْطَارِ لَمْ يَمْنَعْ ضَوْءَ نُورِهَا ادْلِهْمَامُ سُجُفِ اللَّيْلِ المُظْلِمِ وَلَا اسْتَطَاعَتْ جَلَابِيبُ سَوَادِ الحَنَادِسِ أَنْ تَرُدَّ مَا شَاعَ فِي السَّمَاوَاتِ مِنْ تَلَأْلُؤِ نُورِ القَمَرِ فَسُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ سَوَادُ غَسَقٍ دَاجٍ وَلَا لَيْلٍ سَاجٍ فِي بِقَاعِ الأَرَضِينَ المُتَطَأْطِئَاتِ وَلَا فِي يَفَاعِ السُّفْعِ المُتَجَاوِرَاتِ وَمَا يَتَجَلْجَلُ بِهِ الرَّعْدُ فِي أُفُقِ السَّمَاءِ وَمَا تَلَاشَتْ عَنْهُ بُرُوقُ الغَمَامِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ تُزِيلُهَا عَنْ مَسْقَطِهَا عَوَاصِفُ الأَنْوَاءِ وَانْهِطَالُ السَّمَاءِ وَيَعْلَمُ مَسْقَطَ القَطْرَةِ وَمَقَرَّهَا وَمَسْحَبَ الذَّرَّةِ وَمَجَرَّهَا وَمَا يَكْفِي البَعُوضَةَ مِنْ قُوتِهَا وَمَا تَحْمِلُ الأُنْثَى فِي بَطْنِهَا.

عود إلى الحمد

وَالحَمْدُ لِلَّهِ الكَائِنِ قَبْلَ أَنْ يَكُونَ كُرْسِيٌّ أَوْ عَرْشٌ أَوْ سَمَاءٌ أَوْ أَرْضٌ أَوْ جَانٌّ أَوْ إِنْسٌ لَا يُدْرَكُ بِوَهْمٍ وَلَا يُقَدَّرُ بِفَهْمٍ وَلَا يَشْغَلُهُ سَائِلٌ وَلَا يَنْقُصُهُ نَائِلٌ وَلَا يَنْظُرُ بِعَيْنٍ وَلَا يُحَدُّ بِأَيْنٍ وَلَا يُوصَفُ بِالأَزْوَاجِ وَلَا يُخْلَقُ بِعِلَاجٍ وَلَا يُدْرَكُ بِالحَوَاسِّ وَلَا يُقَاسُ بِالنَّاسِ الَّذِي كَلَّمَ مُوسَى تَكْلِيماً وَأَرَاهُ مِنْ آيَاتِهِ عَظِيماً بِلَا جَوَارِحَ وَلَا أَدَوَاتٍ وَلَا نُطْقٍ وَلَا لَهَوَاتٍ بَلْ إِنْ كُنْتَ صَادِقاً أَيُّهَا المُتَكَلِّفُ لِوَصْفِ رَبِّكَ فَصِفْ جِبْرِيلَ وَمِيكَائِيلَ وَجُنُودَ المَلَائِكَةِ المُقَرَّبِينَ فِي حُجُرَاتِ القُدُسِ مُرْجَحِنِّينَ مُتَوَلِّهَةً عُقُولُهُمْ أَنْ يَحُدُّوا أَحْسَنَ الخَالِقِينَ فَإِنَّمَا يُدْرَكُ بِالصِّفَاتِ ذَوُو الهَيْئَاتِ وَالأَدَوَاتِ وَمَنْ يَنْقَضِي إِذَا بَلَغَ أَمَدَ حَدِّهِ بِالفَنَاءِ فَلَا إِلَهَ إِلَّا هُوَ أَضَاءَ بِنُورِهِ كُلَّ ظَلَامٍ وَأَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ.

الوصية بالتقوى

أُوصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي أَلْبَسَكُمُ الرِّيَاشَ وَأَسْبَغَ عَلَيْكُمُ المَعَاشَ فَلَوْ أَنَّ أَحَداً يَجِدُ إِلَى البَقَاءِ سُلَّماً أَوْ لِدَفْعِ المَوْتِ سَبِيلاً لَكَانَ ذَلِكَ سُلَيْمَانَ بْنَ دَاوُدَ عليه السلام الَّذِي سُخِّرَ لَهُ مُلْكُ الجِنِّ وَالإِنْسِ مَعَ النُّبُوَّةِ وَعَظِيمِ الزُّلْفَةِ فَلَمَّا اسْتَوْفَى طُعْمَتَهُ وَاسْتَكْمَلَ مُدَّتَهُ رَمَتْهُ قِسِيُّ الفَنَاءِ بِنِبَالِ المَوْتِ وَأَصْبَحَتِ الدِّيَارُ مِنْهُ خَالِيَةً وَالمَسَاكِنُ مُعَطَّلَةً وَوَرِثَهَا قَوْمٌ آخَرُونَ وَإِنَّ لَكُمْ فِي القُرُونِ السَّالِفَةِ لَعِبْرَةً أَيْنَ العَمَالِقَةُ وَأَبْنَاءُ العَمَالِقَةِ أَيْنَ الفَرَاعِنَةُ وَأَبْنَاءُ الفَرَاعِنَةِ أَيْنَ أَصْحَابُ مَدَائِنِ الرَّسِّ الَّذِينَ قَتَلُوا النَّبِيِّينَ وَأَطْفَئُوا سُنَنَ المُرْسَلِينَ وَأَحْيَوْا سُنَنَ الجَبَّارِينَ أَيْنَ الَّذِينَ سَارُوا بِالجُيُوشِ وَهَزَمُوا بِالأُلُوفِ وَعَسْكَرُوا العَسَاكِرَ وَمَدَّنُوا المَدَائِنَ وَمِنْهَا قَدْ لَبِسَ لِلْحِكْمَةِ جُنَّتَهَا وَأَخَذَهَا بِجَمِيعِ أَدَبِهَا مِنَ الإِقْبَالِ عَلَيْهَا وَالمَعْرِفَةِ بِهَا وَالتَّفَرُّغِ لَهَا فَهِيَ عِنْدَ نَفْسِهِ ضَالَّتُهُ الَّتِي يَطْلُبُهَا وَحَاجَتُهُ الَّتِي يَسْأَلُ عَنْهَا فَهُوَ مُغْتَرِبٌ إِذَا اغْتَرَبَ الإِسْلَامُ وَضَرَبَ بِعَسِيبِ ذَنَبِهِ وَأَلْصَقَ الأَرْضَ بِجِرَانِهِ بَقِيَّةٌ مِنْ بَقَايَا حُجَّتِهِ خَلِيفَةٌ مِنْ خَلَائِفِ أَنْبِيَائِهِ.

ثم قال عليه السلام: أيُّهَا النَّاسُ إنّي قَدْ بَثَثْتُ لَكُمُ المَوَاعِظَ الَّتِي وَعَظَ الأَنبِيَاءُ بِهَا أُمَمَهُمْ وَأَدَّيْتُ إِلَيْكُمْ مَا أَدَّتِ الأَوْصِيَاءُ إِلَى مَنْ بَعْدَهُمْ وَأَدَّبْتُكُمْ بِسَوْطِي فَلَمْ تَسْتَقِيمُوا وَحَدَوْتُكُمْ بِالزَّوَاجِرِ فَلَمْ تَسْتَوْسِقُوا لِلَّهِ أَنْتُمْ أَ تَتَوَقَّعُونَ إِمَاماً غَيْرِي يَطَأُ بِكُمُ الطَّرِيقَ وَيُرْشِدُكُمُ السَّبِيلَ أَلَا إِنَّهُ قَدْ أَدْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبِلاً وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِراً وَأَزْمَعَ التَّرْحَالَ عِبَادُ اللَّهِ الأَخْيَارُ وَبَاعُوا قَلِيلاً مِنَ الدُّنْيَا لَا يَبْقَى بِكَثِيرٍ مِنَ الآخِرَةِ لَا يَفْنَى مَا ضَرَّ إِخْوَانَنَا الَّذِينَ سُفِكَتْ دِمَاؤُهُمْ وَهُمْ بِصِفِّينَ أَلَّا يَكُونُوا الْيَوْمَ أَحْيَاءً يُسِيغُونَ الْغُصَصَ وَيَشْرَبُونَ الرَّنْقَ قَدْ وَاللَّهِ لَقُوا اللَّهَ فَوَفَّاهُمْ أُجُورَهُمْ وَأَحَلَّهُمْ دَارَ الأَمْنِ بَعْدَ خَوْفِهِمْ أَيْنَ إِخْوَانِيَ الَّذِينَ رَكِبُوا الطَّرِيقَ وَمَضَوْا عَلَى الْحَقِّ أَيْنَ عَمَّارٌ وَأَيْنَ ابْنُ التَّيِّهَانِ وَأَيْنَ ذُو الشَّهَادَتَيْنِ وَأَيْنَ نُظَرَاؤُهُمْ مِنْ إِخْوَانِهِمُ الَّذِينَ تَعَاقَدُوا عَلَى الْمَنِيَّةِ وَأُبْرِدَ بِرُءُوسِهِمْ إِلَى الْفَجَرَةِ.

قَالَ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى لِحْيَتِهِ الشَّرِيفَةِ الْكَرِيمَةِ فَأَطَالَ الْبُكَاءَ. ثُمَّ قَالَ عليه السلام:

أَوِّهِ عَلَى إِخْوَانِيَ الَّذِينَ تَلَوُا الْقُرْآنَ فَأَحْكَمُوهُ وَتَدَبَّرُوا الْفَرْضَ فَأَقَامُوهُ أَحْيَوُا السُّنَّةَ وَأَمَاتُوا الْبِدْعَةَ دُعُوا لِلْجِهَادِ فَأَجَابُوا وَوَثِقُوا بِالْقَائِدِ فَاتَّبَعُوهُ.

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ: الْجِهَادَ الْجِهَادَ عِبَادَ اللَّهِ! أَلَا وَإِنِّي مُعَسْكِرٌ فِي يَوْمِي هَذَا فَمَنْ أَرَادَ الرَّوَاحَ إِلَى اللَّهِ فَلْيَخْرُجْ.

قَالَ نَوْفٌ: وَعَقَدَ لِلْحُسَيْنِ عليه السلام فِي عَشَرَةِ آلَافٍ، وَلِقَيْسِ بْنِ سَعْدٍ رَحِمَهُ اللَّهُ فِي عَشَرَةِ آلَافٍ، وَلِأَبِي أَيُّوبَ الأَنْصَارِيِّ فِي عَشَرَةِ آلَافٍ، وَلِغَيْرِهِمْ عَلَى أَعْدَادٍ أُخَرَ، وَهُوَ يُرِيدُ الرَّجْعَةَ إِلَى صِفِّينَ. فَمَا دَارَتِ الْجُمُعَةُ حَتَّى ضَرَبَهُ الْمَلْعُونُ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ فَتَرَاجَعَتِ الْعَسَاكِرُ فَكُنَّا كَأَغْنَامٍ فَقَدَتْ رَاعِيهَا تَخْتَطِفُهَا الذِّئَابُ مِنْ كُلِّ مَكَانٍ.

Sermon 180

It has been related by Nawf al-Bakali that Imām Ali ibn Abū Tālib ﷺ delivered this sermon at Kūfa standing on a stone which Ja`dah ibn Hubayrah al-Makhzūmi had placed for him. Imām Ali ibn Abū Tālib ﷺ had a woollen apparel on his body, the belt of his sword was made of leaves and the sandals on his feet were also of palm leaves. His forehead had a hardened spot like a hump (due to many and long prostrations). About Allāh's attributes, His creatures and His being above physical limitations, he said:

"Praise is all due to Allāh to Whom is the return of all creation, the end of all matters. We render Him praise for the greatness of His generosity, the charity of His proofs, the increase of His bounty... And for His favors, a praise which may fulfill His right, repay His

thanks, take (us) near His rewards and produce an increase in His kindness. We seek His help like one who is hopeful of His bounty, desirous of His boon and confident of His warding (calamities) off, one who acknowledges His gifts and is obedient to Him in word and in deed. We believe in Him like one who reposes hope in Him with conviction, inclines to Him as a believer, humbles himself before Him obediently, believes in His Oneness exclusively, regards Him as great, acknowledging His dignity and seeking refuge with Him with inclination and exertion.

"Allāh, the most Glorified One, has not been born so that someone could be (His) partner in glory. Nor has He begotten anyone so as to be inherited. Time has not preceded Him. Increase and decrease do not apply to Him. But He manifests Himself to our understanding when we observe His strong control and firm decree. Among the proofs of His creation is the creation of the skies which are fastened without pillars, standing without support. He called them and they responded obediently and humbly without being reluctant or loathsome. If they had not acknowledged His being the Lord and not obeyed Him, He will not have made them the place for His throne, the abode of His angels and the destination of the pure utterances and righteous deeds of the creatures.

"He has made the stars in the skies as signs for the guidance of travelers who traverse the various routes of the earth. The gloom of the dark curtains of the night does not prevent the flame of their light, nor do the veils of black nights have the power to turn back the light of the moon when it spreads in the skies. Glory to Allāh from Whom neither the blackness of the dark dusk nor of gloomy nights in the low parts of the earth nor on high dim mountains is hidden, nor the thundering of clouds on the horizons of the skies, nor the sparking of lightning in the clouds, nor the falling of leaves blown away from their falling places by the winds of hurricanes or by downpour from the sky. He knows where the drops fall and where they settle, where the grubs leave their trails or drag themselves, what livelihood suffices the mosquitoes and what a female bears in her womb.

"Praise is all due to Allāh Who exists before the existence of the

seat, the throne, the sky, the earth, the jinns or the humans. He cannot be perceived by imagination or measured by comprehension. Whoever pleads to Him does not divert Him (from others), nor does giving away cause Him diminution. He does not see by means of an eye, nor can He be confined to a place. He cannot be said to have companions. He does not create with (the help of) limbs. He cannot be perceived by senses. He cannot be thought of as we think of people.

"He is the One Who spoke to Mūsa (Moses) clearly and demonstrated to Him His great signs without the use of bodily parts, the means of speech or the uvula. O you who exert yourself in describing Allāh! If you are serious, then (first try to) describe Gabriel, Michael or the host of angels who are close (to Allāh) in the receptacles of sublimity. But their heads are bent downwards and their wits are perplexed as to how to assign limits (of definition) to the Highest Creator. This is so because those things can only be perceived through qualities which include shapes and parts and which succumb to death after reaching the end of their times. There is no god but He. He has lighted every darkness with His glory and has darkened every light with the darkness (of death).

An account of bygone peoples, and learning from them

"I admonish you, servants of Allāh, to fear Allāh Who clothed you well and bestowed on you an abundance of sustenance. If there was anyone who could secure a ladder to everlasting life or a way to avoid death, it was Sulaymān ibn Dāwūd ﷺ [Solomon son of David] who was given control over the domain of the jinns and men along with Prophetic mission and a great status with Allāh. But when he exhausted his appointed ration (of this world), when his (fixed) term expired, the bow of destruction shot him with an arrow of death. His mansions became vacant and his habitations became empty. Another group of people inherited them. Certainly, the bygone centuries have a lesson for you.

"Where are the Amalekites[1] and the sons of the Amalekites? Where

[1]History shows that quite often, the ruin and destruction of peoples has been due to their oppression, open wickedness and profligacy. Consequently, communities which had extended their sway over all

are the Pharaohs?[1] But when his empire in the end was destroyed in

corners of the populated world and flown their flags in the east and west of the globe disappeared from the surface of the earth like a wrong word, on disclosure of their vicious actions and evil deeds. The Amalekites were ancient nomadic tribesmen, a group of tribes, described in the Old Testament as relentless enemies of Israel, even though they were closely related to Ephraim, one of the twelve tribes of Israel. Their name is derived from Amalek, who is celebrated in Arabian tradition but cannot be identified. The region over which they ruled extended from southern Judea and probably into northern Arabia. The Amalekites harassed the Hebrews during the latter's exodus from Egypt, attacking them at Rephidim (near Mt. Sinai), where they were defeated by Joshua. They also filled out the ranks of the nomadic raiders defeated by Gideon and were condemned to annihilation by Samuel. The Amelekites, whose final defeat took place during the time of Hezekiah, were the object of a perpetual curse. (See *The New Encyclopedia Britannica* [Micropedia], Vol. 1, p. 288, ed. 1973 - 1974]; also see [for further reference] the *Encyclopedia Americana* [International Edition], Vol. 1, p. 651, ed. 1975).

[1]"Pharaoh" is a Hebrew word form of the Egyptian "per-Ao", the great house, signifying the royal palace, an epithet applied in the new kingdom and after, as a title of respect, to the Egyptian king himself. In the 22nd dynasty, this title was added to the king's personal name. In official documents, the full titulary of the Egyptian king contained five names. The first and the oldest identified him as the incarnation of the falcon god Horus. It was often written inside a square called 'serekh", depicting the facade of the archaic palace. The second name, "two ladies", placed him under the protection of Nekh-bet and Buto, the vulture and Uraeus (snake) goddesses of Upper and Lower Egypt. The third, "golden Horus", originally signified perhaps Horus victorious over his enemies. The last two names, written within a ring or cartouche, are generally referred to as the praenomen and nomen and were the ones most commonly used. The praenomen, preceded by the hieroglyph, meaning "King of Upper and Lower Egypt", usually contained a reference to the king's unique relationship with the sun god, Re, while the fifth, or nomen, was preceded by the hieroglyph for "son of Re", or by that for Master of the Two Lands (perhaps a reference to Egypt and the Sudan). The last name was given to him at birth, the rest at his coronation. For more information, refer to Micropedia section of *The New Encyclopedia Britannica*, Vol. VII, p. 927, ed. 1973 - 1974; also see [for further reference] the *Encyclopedia Americana*, [International Edition], Vol. 21, p. 707, ed. 1975.

a few moments, neither his position nor his servants could come in the way of its destruction, nor could the vastness of his kingdom prevent it. Rather, the waves of the very river of which he was extremely proud, wrapped him in and dispatched his soul to hell, throwing his body on the bank in order to serve as a lesson for all creation. Where are the people of the cities of ar-Rass[1] who killed the prophets, destroyed the traditions of the holy messengers and revived the traditions of the despots? Where are those who advanced with armies, defeated thousands, mobilized forces and populated cities?"

Among the Pharaohs was the one who was contemporary to Prophet Mūsa ﷺ. His pride, egotism, insolence and haughtiness were such that made him thus claim: "I am your supreme god." He deemed himself to be holding sway over all other powers of the world. He was confused into misunderstanding that no power could wrest the realm and government from his hands. The Holy Qur'ān has narrated his claim of "I and no one else" in the following verse: And Pharaoh proclaimed to his people: يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي؟ أَفَلَا تُبْصِرُونَ؟! *O my people! Is not the kingdom of Egypt mine, and these rivers flow below me?! What?! Behold you not?!* (Holy Qur'ān 43:51).

[1]Who were the people of the cities of ar-Rass? In the same way as above, the people of ar-Rass were killed and destroyed for disregarding the preaching and the call of their prophet and for their rebellion and disobedience. About them the Holy Qur'ān says the following: وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا، وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ، وَكُلًّا تَبَّرْنَا تَتْبِيرًا *And the (tribes of) `Ād and Thamūd, and the inhabitants of ar-Rass, and generations between them, in great number: To each of them We did give examples and everyone (of them) We did destroy with utter destruction* (Holy Qur'ān 25:38-39).

﴿ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ۞ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۞ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ، كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴾

Belied (also) before them were the people of Noah and the dwellers of ar-Rass, Thamūd, `Ād and Pharaoh, and the brethren of Lot, the dwellers of the Wood and the people of Tubba`; all belied the Messengers, so My promise (of the doom) was proven true (Holy Qur'ān, 50:12-14).

Part of the same sermon about Imām al-Mahdi (عج)

"He will be wearing the amour of wisdom, which he will have secured with all its conditions, such as full attention towards it, (complete) knowledge of and exclusive devotion to it. For him, it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfill. If Islam is in trouble, he will feel forlorn like a traveler and like a (tired) camel beating the end of its tail, with its neck flattened on the ground. He is the last of Allāh's proofs and one of the vicegerents of His prophets."

On the method of his ruling, grieving over the martyrdom of his companions

"O people! I have divulged to you advice which the prophets used to preach to their peoples, and I have conveyed to you what the vicegerents (of the prophets) conveyed for the benefit of those coming after them. I tried to train you with my whip, but you could not be straightened. I drove you with admonition, but you did not acquire proper behavior. May Allāh deal with you! Do you want an Imām other than me to take you on the (right) path and show you the correct way? Beware, the things in this world which were forward have become things of the past, and those which were behind are going ahead.

"The virtuous people of Allāh have made up their minds to leave, and they have traded, with a little perishable (pleasure) of this world, a lot of such (reward) in the Hereafter that will remain forever. What loss did our brothers, whose blood was shed in Siffin, suffer by not being alive today? Only that they are not suffering from choking on swallowing and not drinking turbid water. By Allāh, surely they have met Allāh and He has bestowed on them their rewards; He has lodged them in safe houses after their (having suffered) fear.

"Where are my brethren who took the (right) path and trod in righteousness? Where is `Ammār (ibn Yāsir)? Where is ibn at-Tayyihan? Where is Dhul-Shahadatayn (the one whose testimony equals those of two) ذو الشهادتين? And where are others like them from among their comrades who had pledged themselves to remain steadfast till death and whose (severed) heads were taken to the wicked enemy (Mu`āwiyah)?"

Imām Ali ibn Abū Tālib ﷺ wiped his hand over his auspicious and honored beard and wept for a long time, then he went on to say:

"O brothers who have recited the Holy Qur'ān and strengthened it, thought over their obligation and fulfilled it, revived the Sunnah and destroyed the innovation! When they were called to *jihād*, they responded and trusted in their leader then followed him."

Imām Ali ibn Abū Tālib ﷺ shouted the following at the top of his voice:

"Al-Jihād! Al-Jihād! O servants of Allāh! By Allāh, I am mobilizing the army today. Whoever desires to proceed towards Allāh should come forward."

Nawf says the following: "Imām Ali ibn Abū Tālib ﷺ put Hussain ﷺ in charge of (a force of) ten thousand, Qays ibn Sa`d (mercy of Allāh be on him) over ten thousand, Abū Ayyūb al-Ansāri over ten thousand and others over different numbers, intending to return to Siffīn. But on Friday, the Imām ﷺ did not appear in public again; the damned Ibn Muljim (may Allāh curse him) killed him. Consequently, the armies came back and were left like sheep who had lost their shepherd while wolves were snatching them away from all directions."

`Ammār ibn Yāsir ibn Amīr al-Madhhaji al-Makhzūmi (Madhhaj tribe being an ally of Banū Makhzūm) was one of the earliest converts to Islam and the first Muslim to build a mosque in his own house in which he used to worship Allāh, as we are told by Ibn Sa`d, *Al-Tabaqāt Al-Kubra*, Vol. 3, Part 1, p. 178; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, p. 46; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 311.

`Ammār accepted Islam along with his father, Yāsir, and his mother, Sumayya. They suffered great atrocities at the hands of the tribesmen of Quraish due to their conversion to Islam to such an extent that `Ammār lost his parents, and they were the first martyrs in Islam.

`Ammār was among those who migrated to Abyssinia and the earliest immigrants (Muhājirūn) to Medīna. He was present during the Battle of Badr and all other battles as well as places of assembly by the Muslims during the lifetime of the Holy Prophet ﷺ. He demonstrated his mighty support in all Islamic struggles in the best way.

Many traditions are narrated from the Holy Prophet ﷺ about `Ammār regarding his virtues, outstanding traits and glorious deeds such as the tradition which `Ā'isha and others have narrated that the Holy Prophet ﷺ himself had said that `Ammār was filled with faith from the crown of his head to the soles of his feet. (Ibn Mājah, *Sunan*, Vol. 1, p. 65; Abū Nu'aym, *Hilyat al-Awliyā'*, Vol. 1, p. 139; al-Haythami, *Majma` az-Zawā'id*, Vol. 9, p.295; *Al-Istī`āb*, Vol. 3, p. 1137; Ibn Hajar, *Al-Isāba*, Vol. 2, p. 512).

In another tradition, the Holy Prophet ﷺ said the following about `Ammār:

"`Ammār is with the truth, and the truth is with `Ammār. He turns wherever the truth turns. `Ammār is as close to me as an eye is close to the nose. Alas! A rebellious group will kill him" (*Al-Tabaqāt Al-Kubra*, Vol. 3, part 1, p. 187; *Al-Mustadrak*, Vol. 3, p. 392; Ibn Hishām, *Sīra*, Vol. 2, p. 143; Ibn Kathīr, *Tārīkh*, Vol. 7, pp. 268-270).

Also in the decisive and widely known tradition which al-Bukhāri (in his *Sahīh*, Vol. 8, pp. 185-186), at-Tirmidhi (in *Al-Jami' lil Sahīhain*, Vol. 5, p. 669); Ahmed ibn Hanbal (in *Al-Musnad*, Vol. 2, pp. 161, 164, 206; Vol. 3, pp. 5, 22, 28, 91; Vol. 4, pp. 197, 199; Vol. 5, pp. 215, 306, 307; Vol. 6, pp. 289, 300, 311, 315) and all narrators of Islamic traditions and historians transmitted through twenty-five *sahāba*, ompanions that the Holy Prophet ﷺ, said the following about `Ammār:

"Alas! A rebellious group which swerves from the truth will murder `Ammār. `Ammār will be calling them towards Paradise and they

will be calling him towards Hell. His killer and those who strip him of arms and clothes will all be lodged in hell."

Ibn Hajar al-`Asqalāni, in his book *Tahdhīb al-Tahdhīb*, Vol. 7, p. 409; Ibn al-Athīr, *Al-Isāba*, Vol. 2, p. 512 and al-Sayyūti in *Al-Khasā'is al-Kubra*, Vol. 2, p. 140 say: "The narration of this tradition is *mutawatir* (i.e. consecutively reported, that is, narrated successively by so many people that no doubt can be entertained about its authenticity).

Ibn Abdul-Barr, in *Al-Istī`āb*, Vol. 3, p. 1140, says the following:

"A narration followed uninterrupted succession from the Holy Prophet ﷺ says the following: 'A rebellious group will murder `Ammār,' and this is a prediction of the Prophet's knowledge and the sign of his Prophetic mission. This tradition is among the most authentic and the most rightly ascribed traditions."

After the death of the Holy Prophet ﷺ, `Ammār was one of the closest adherents and best supporters of Imām Ali ibn Abū Tālib ؑ during the reign of the first three caliphs. During the caliphate of `Othmān, when the Muslim population protested against `Othmān's policy regarding a number of issues, including the distribution of the Public Treasury (*baytul-māl*), `Othmān said at a public assembly, "The money which was in the treasury was sacred and belonged to Allāh," and that he (`Othmān) (as successor of the Prophet ﷺ) had the right to dispose of it as he deemed fit. He (`Othmān) threatened and cursed all those who presumed to censure or murmur at what he said. On this, `Ammār ibn Yāsir boldly declared his disapproval and began to charge him with inveterate propensity to ignore the interests of the general public. `Ammār accused `Othmān of reviving the pagan customs abolished by the Prophet ﷺ, whereupon `Othmān ordereded him to be beaten. Imediately, some Umayyads, close relatives of the caliph, fell on the venerable `Ammār beating him. `Othmān himself kicked `Ammār's on the testicles, afflicting him with hernia. `Ammār became unconscious for three days and was taken care of by Umm al-Mu'minīn [mother of the Faithful] Umm Salamah in her own house. Read more details in these reliable

references: al-Balādhiri, *Ansāb al-Ashrāf*, Vol. 5, pp. 48, 54, 88; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 3, pp. 4752; Ibn Qutaybah, *Al-Imāma wal-Siyāsa*, Vol. 1, pp. 35-36; Ibn Abd Rabbih *Al-`Iqd al-Farīd*, Vol. 4, p. 307; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 3, Part 1, p. 185; *Tārīkh al-Khamīs*, Vol. 2, p. 271.

When Imām Ali ibn Abū Tālib ﷺ became caliph, `Ammār was one of his most sincere supporters. `Ammār participated fully in all social, political and military activities during this period, especially in the first battle (the Battle of Jamal) and in the second (the Battle of Siffīn).

However, `Ammār was martyred on the 9th of Safar, 37 A.H., which coincided on Thursday, July 27, according to the Julian or 30 according to the Gregorian calendar, of the year 657 A.D., in the battle of Siffīn when he was over ninety years old. On the day `Ammār ibn Yāsir achieved martyrdom, he turned his face to the sky and said the following:

"O Lord! Surely You are aware that if I know that You wish I should plunge myself into this River (the Euphrates) and be drowned, I will do it. O Lord! Surely You know that if I know that You will be pleased if I put my scimitar on my chest (to hit my heart) and press it so hard that it comes out of my back, I will do it. O Lord! I do not think there is anything more pleasant to You than fighting this sinful group... If I knew that any deed at all is more pleasing to You, I will do it."

Abū Abd ar-Rahmān al-Salami narrates the following:

"We were present with Imām Ali ibn Abū Tālib ﷺ at Siffīn when I saw `Ammār ibn Yāsir did not turn his face in any direction, or towards any valley of Siffīn, except that the companions of the Holy Prophet ﷺ were following him as if he was a sign for them. Then I heard `Ammār say the following to Hāshim ibn Utbah (al-Mirqal): 'O Hāshim! Rush into the enemy's ranks, for Paradise is under the shade of the swords! Today, I shall meet the beloved one, Muhammed ﷺ and his party.'

"Then he said the following: 'By Allāh! If they put us to fight (and will pursue us) to the date-palms of Hajar (a town in Bahrain [i.e. if they pursue us along all the Arabian desert]), nevertheless, we know for sure that we are right and they are wrong.'

"Then he (`Ammār) continued (addressing the enemies) thus: 'We struck you so that you may (believe in) its (Holy Qur'ān's) revelation. Today we strike you to (believe in) its interpretation, such a blow as to remove heads from their resting places, to make a friend forget his sincere friend, until the truth returns to its (right) course.'"

The narrator says the following: "I did not see the Holy Prophet's companions killed at any time as many as they were killed on that day."

Then `Ammār spurred his horse, entered the battlefield and began fighting. He persistently chased the enemy, launching one attack after another, raising challenging slogans till at last a group of mean-spirited Syrians surrounded him from all sides. A man named Abul-Ghadiyah al-Juhari (al-Fazāri) inflicted such a wound on him that `Ammār could not withstand it. `Ammār returned to his camp and asked for water. A tumbler of milk was brought to him. When `Ammār looked at the tumbler, he said the following: "The Messenger of Allāh ﷺ had said the right thing." People asked him what he meant by those words. He said, "The Messenger of Allāh ﷺ informed me that my last sustenance in the life of this world would be milk." Then he took that tumbler of milk in his hands, drank the milk and surrendered his soul to Allāh, the Almighty. When Imām Ali ibn Abū Tālib عليه السلام came to know of his death, he came to `Ammār's side, put his (`Ammār's) head on his lap and recited the following elegy to mourn his death:

"Surely any Muslim who is not distressed at the killing of the son of Yāsir and is not afflicted by this grievous misfortune does not at all have a true faith. May Allāh shower His mercy on `Ammār the day he embraced Islam; may Allāh shower His mercy on `Ammār the

day he was killed, and may Allāh shower His mercy on `Ammār the day he is raised to life. Certainly, I found `Ammār (on such a level) that three companions of the Holy Prophet ﷺ could not be named unless he was the fourth, nor could four of them be mentioned unless he was the fifth..."

There was none among the Holy Prophet's companions who doubted this: Not only was Paradise once or twice bestowed on `Ammār, but he gained his claim to it a number of times. May Paradise give enjoyment to `Ammār.

Certainly the following was said by the Holy Prophet ﷺ: "Surely, `Ammār is with the truth, and the truth is with `Ammār; he turns wherever the truth turns; his killer will certainly be lodged in hell."

Imām Ali ibn Abū Tālib عليه السلام stepped forward and offered the funeral prayers for `Ammār and with his own hands he buried him with his clothes still on.

`Ammār's death caused a good deal of commotion among the ranks of Mu`āwiyah, too. A large number of prominent people there who were fighting on the side of Mu`āwiyah were under the impression that they were fighting Imām Ali ibn Abū Tālib عليه السلام for a just cause. These people were aware of the saying of the Holy Prophet ﷺ that `Ammār would be killed by a group that will be on the wrong track. When they observed that `Ammār had been killed by Mu`āwiyah's army, they became convinced that they were on the wrong track, that Imām Ali ibn Abū Tālib عليه السلام was definitely on the right track. This agitation thus caused among leaders as well as in the rank and file of Mu`āwiyah's army was quelled by the latter who argued that it was Imām Ali ibn Abū Tālib عليه السلام who brought `Ammār to the battlefield and, therefore, he was the one responsible for `Ammār's death. When Mu`āwiyah's argument was mentioned before Imām Ali ibn Abū Tālib عليه السلام, the Imām said that it was as if the Prophet ﷺ was responsible for killing [his brave uncle] Hamzah, since he himself had brought him to the battlefield of Uhud! Here are some references for you if you wish to research it further: al-Tabari, *Tārīkh*, Vol. 1, pp. 3316-3322; Vol. 3, pp. 2314-2319; Ibn Sa`d, *Al-*

Tabaqāt Al-Kubra, Vol. 3, Part 1, pp. 176-189; Ibn al-Athīr, *Al-Kāmil*, Vol. 3, pp. 308-312; Ibn Kathīr, *Tārīkh*, Vol. 7, pp. 267-272; al-Minqari, *Siffīn*, pp. 320-345; Ibn Abdul-Barr, *Al-Istī`āb*, Vol. 3, pp. 1135-1140; Vol. 4, p. 1725; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, pp. 43-47; Vol. 5, p. 267; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 5, pp. 252-258; Vol. 8, pp. 10-28; Vol. 10, pp. 102-107, al-Hākim, *Al-Mustadrak*, Vol. 3, pp. 384-394; Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 4, pp. 340-343; al-Mas`ūdi, *Murūj al-Dhahab*, Vol. 2, pp. 381 - 382, al-Haythami, *Majama` az-Zawā'id*, Vol. 7, pp. 238-244; Vol. 9, pp. 291-298; al-Balādhiri, *Ansāb al-Ashrāf* (in his biography of Amīr al-Mu'minīn عليه السلام), pp. 310-319.

Abul-Haytham (Mālik) ibn at-Tayyihān al-Ansāri was one of the twelve chiefs (*naqībs*) of the Ansār who attended the event and met at al-Aqabah the first and the second times. It was there and then that he swore the pledge of allegiance to the Holy Prophet of Islam ﷺ. He was present also during the battle of Badr and all other battles in addition to all places of assembly by the Muslims during the lifetime of the Holy Prophet ﷺ. He was also among the sincere supporters of Imām Ali ibn Abū Tālib عليه السلام on whose side he fought during the Battles of Jamal and of Siffīn where he was martyred; read: *Al-Istī`āb*, Vol. 4, p. 1773; *Siffīn*, p. 365; *Usd al-Ghāba*, Vol. 4, p. 274; Vol. 5, p. 318; *Al-Isāba*, Vol. 3, p. 341; Vol. 4, pp. 312-313; Ibn Abul-Hadīd, Vol. 10, pp. 107-108; *Ansāb al-Ashrāf*, p. 319.

Khuzaymah ibn Thābit al-Ansāri [who is referred to above] is known as "Dhul-Shahadatayn" (the man with the two testimonials) because the Holy Prophet ﷺ considered his testimony to be equivalent to that of two witnesses... He was present in the battle of Badr and in other battles as well as in the places of assembly of the Muslims during the lifetime of the Holy Prophet ﷺ. He is counted among the earliest of those who demonstrated their adherence to Imām Ali ibn Abū Tālib عليه السلام. He was also present in the Battles of Jamal and of Siffīn. Abd ar-Rahmān ibn Abū Layla narrated that he saw a man in the battle of Siffīn fighting the enemy valiantly, and when he protested against his deed, the man said the following:

"I am Khuzaymah ibn Thābit al-Ansāri. I have heard the Holy

Prophet ﷺ saying, 'Fight, fight, on the side of Ali'", according to al-Khatīb (orator) al-Baghdādi, *Muwaddih Awhām al-Jam` wal-Tafrīq*, Vol. 1, p. 277.

Khuzaymah was martyred in the battle of Siffīn soon after the martyrdom of `Ammār ibn Yāsir.

Sayf ibn `Omar al-Usaydi (the well known liar) has fabricated another Khuzaymah and claimed that the one who was martyred in the battle of Siffīn was this one and not the one titled "Dhul-Shahadatayn". Al-Tabari has quoted this fabricated story from Sayf either intentionally or otherwise, and through him this story has affected some other historians who quoted from or relied on al-Tabari. For further reference, see pp. 175-189, Vol. 2, of *Khamsun wa mi'at sahābi mukhtalaq* خمسون و مائة صحابي مختلق [one hundred and fifty fabricated companions] by Sayyid Murtada al-`Askari.

After having rejected this fabrication, Ibn Abul-Hadīd adds (in *Sharh Nahjul-Balāgha,* Vol. 10, pp. 109-110) that: "Furthermore, what is the need for those who, in order to defend Imām Ali ibn Abū Tālib ؑ, boast of an abundance of statements by Khuzaymah, Abul-Haytham, `Ammār and others? If people treat this man (Imām Ali ibn Abū Tālib ؑ) with justice and look at him with healthy eyes, they will certainly realize that should he be alone (on one side) and all other people (on the other side) fighting him, he will still be on the side of the truth while all the rest will be wrong". Here are other references for you: *Al-Tabaqāt Al-Kubra*, Vol. 3, Part 1, pp. 185, 188; *Al-Mustadrak*, Vol. 3, pp. 385, 397; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 2, p. 114; Vol. 4, p. 47; *Al-Isti`ab*, Vol. 2, p. 448; al-Tabari, Vol. 3, pp. 2316, 2319, 2401; *Al-Kāmil*, Vol. 3, p. 325; *Siffīn*, pp. 363, 398; *Ansāb al-Ashrāf*, pp. 313-314).

Among the people who were present during the Battle of Jamal on the side of Imām Ali ibn Abū Tālib ؑ were one hundred and thirty Badris (those who participated in the Battle of Badr with the Holy Prophet ﷺ) and seven hundred of those who were present in the Pledge of ar-Ridwān (*Bay`t al-Ridwān*) which took place under a tree (al-Dhahbi, *Tārīkh al-Islam*, Vol. 2, p. 171; Khalifah ibn

Khayyāt, *Tārīkh*, Vol. 1, p. 164). Those who were killed in the Battle of Jamal from among the supporters of Imām Ali ibn Abū Tālib عليه السلام numbered about five hundred (some said that the number of martyrs were more than that). But on the side of the people of the Jamal, twenty thousand were killed, as we are told on p. 326, Vol. 4, of *Al-`Iqd al-Farīd* of Ibn Abd Rabbih.

Among those who were present in the Battle of Siffīn on the side of Imām Ali ibn Abū Tālib عليه السلام there were eighty Badris and eight hundred of those who swore to the Holy Prophet ﷺ the Pledge of al-Ridwān (*Al-Mustadrak*, Vol. 3, p. 104; *Al-Istī`āb*, Vol. 3, p. 1138; *Al-Isāba*, Vol. 2, p. 389; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 188).

On the side of Mu`āwiyah, forty-five thousand were killed, and on the sides of Imām Ali ibn Abū Tālib عليه السلام, twenty-five thousand. Among these martyrs (from the camp of Imām Ali ibn Abū Tālib عليه السلام), there were twenty-five or twenty-six Badris and sixty-three or three hundred and three of the people of the Pledge of ar-Ridwān (*Siffīn*, p. 558; *Al-Istī`āb*, Vol. 2, p. 389; *Ansāb al-Ashrāf*, p. 322; Ibn Abul-Hadīd, Vol. 10, p. 104; Abul-Fidā', Vol. 1, p. 175; Ibn al-Wardi, *Tārīkh*, Vol. 1, p. 240; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 275; *Tārīkh al-Khamīs*, Vol. 2, p. 277).

Besides the distinguished and eminent companions of Imām Ali ibn Abū Tālib عليه السلام, such as `Ammār, "Dhul-Shahadatayn" and Ibn al-Tayyihan, those who were martyred in Siffīn were:

i. Hishām ibn `Utbah ibn Abū Waqqās al-Mirqal. He was martyred on the same day when `Ammār was martyred. He was the bearer of the standard of Imām Ali ibn Abū Tālib's army on that day.

ii. Abdullāh ibn Budayl ibn al-Warqa al-Khuzā`i. Sometimes, he was the right wing's commander of Imām Ali ibn Abū Tālib's army and sometimes commander of the infantry.

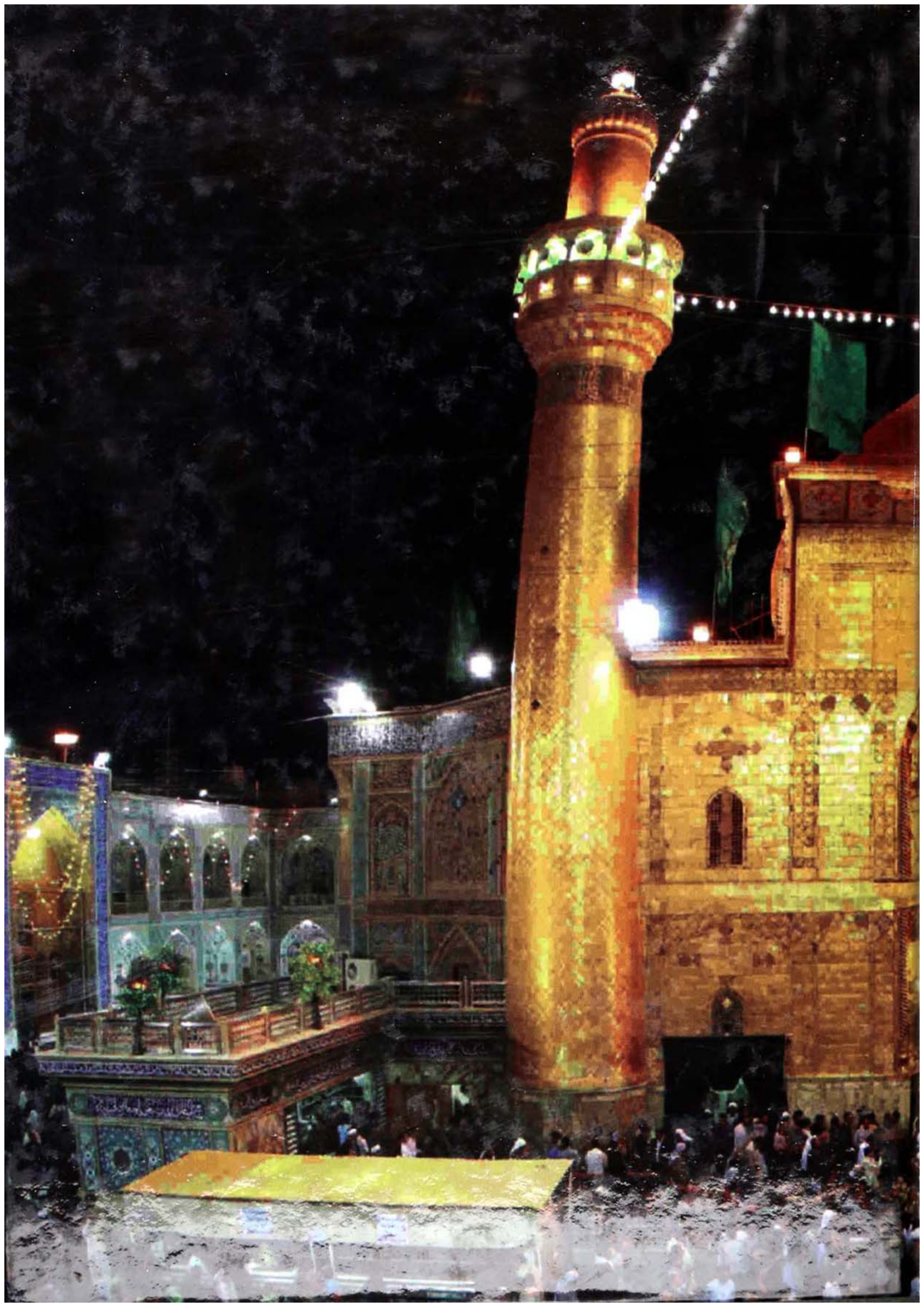

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Path of Eloquence

Nahjul-Balāgha

نهج البلاغة

By

Imām Alī ibn Abū Tālib

VOLUME TWO

Translated from the Arabic
By
Yasin T. Al-Jibouri



Republic of Iraq
Ministry of Culture
Al-Mamoon House for Translation and Publication

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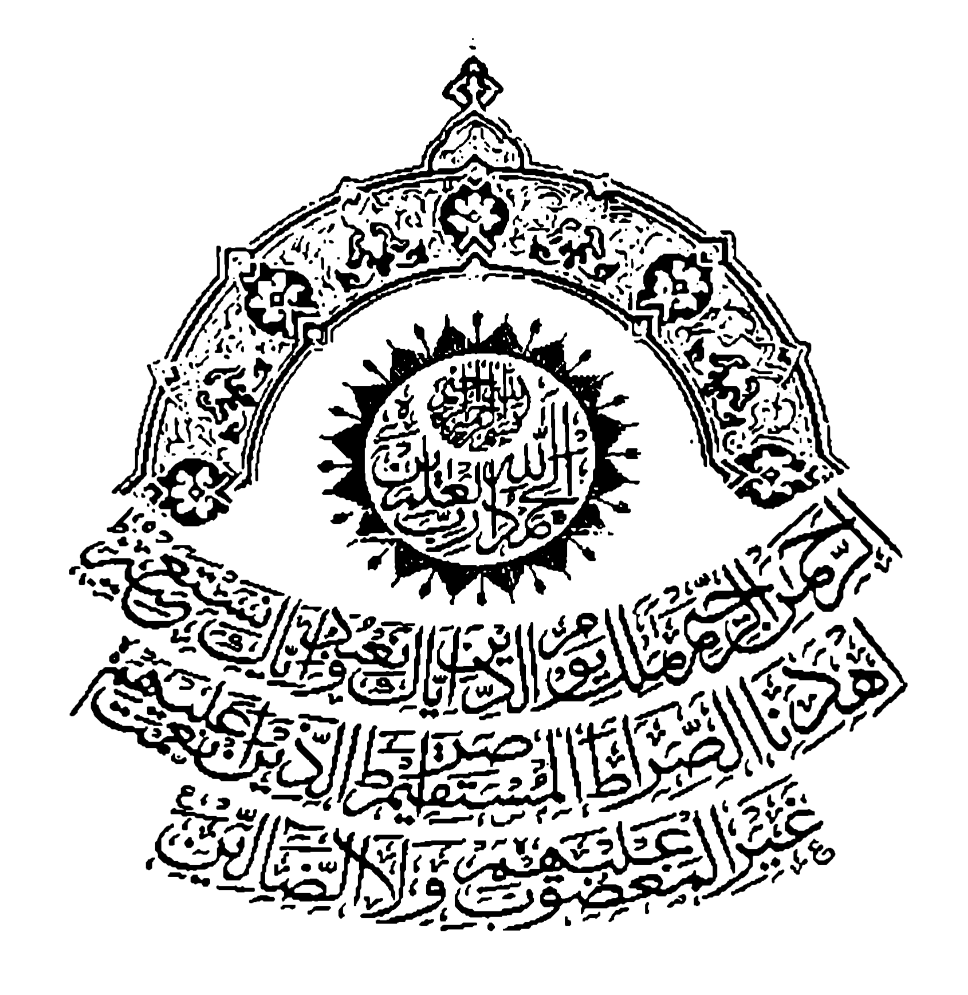
طباعة واشراف

قالَ علي (عليه السلام):

"الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُن مَطْبُوعُ"

Commander of the Faithful Ali has said, "Knowledge is of two types: One is recorded and one is heard. What is heard is of no benefit unless it is recorded."

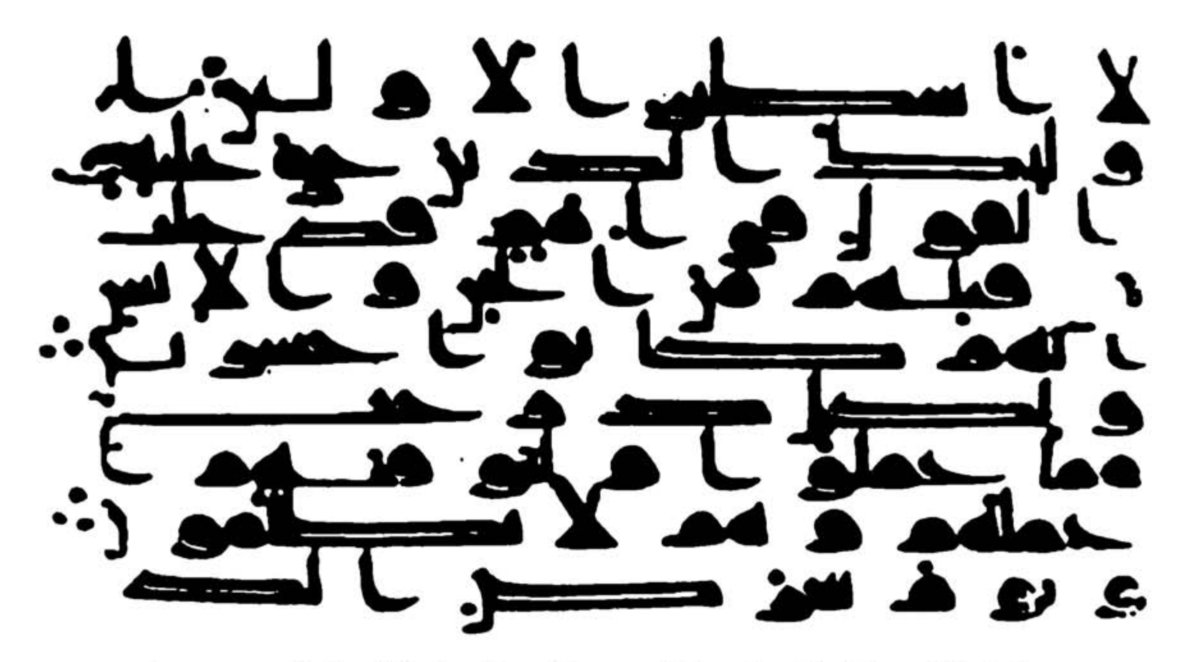




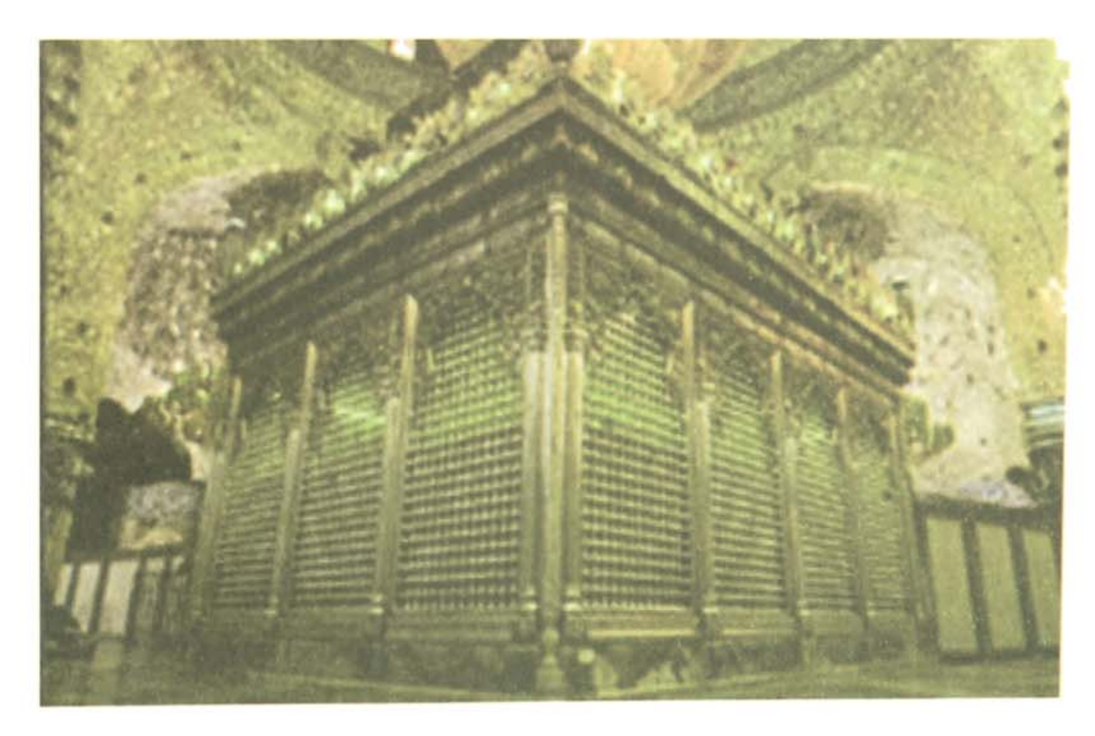
In the name of Allāh, the Most Gracious, the Most Merciful.

Praise belongs to Allāh, the Cherisher and Sustainer of the worlds, the Most Gracious, the Most Merciful, the Master of the Day of Judgment. You do we worship, and Your aid do we seek. Show us the straight way, the way of those on whom You have bestowed Your Grace, neither those whose (portion) is (Your) wrath, nor those who stray.

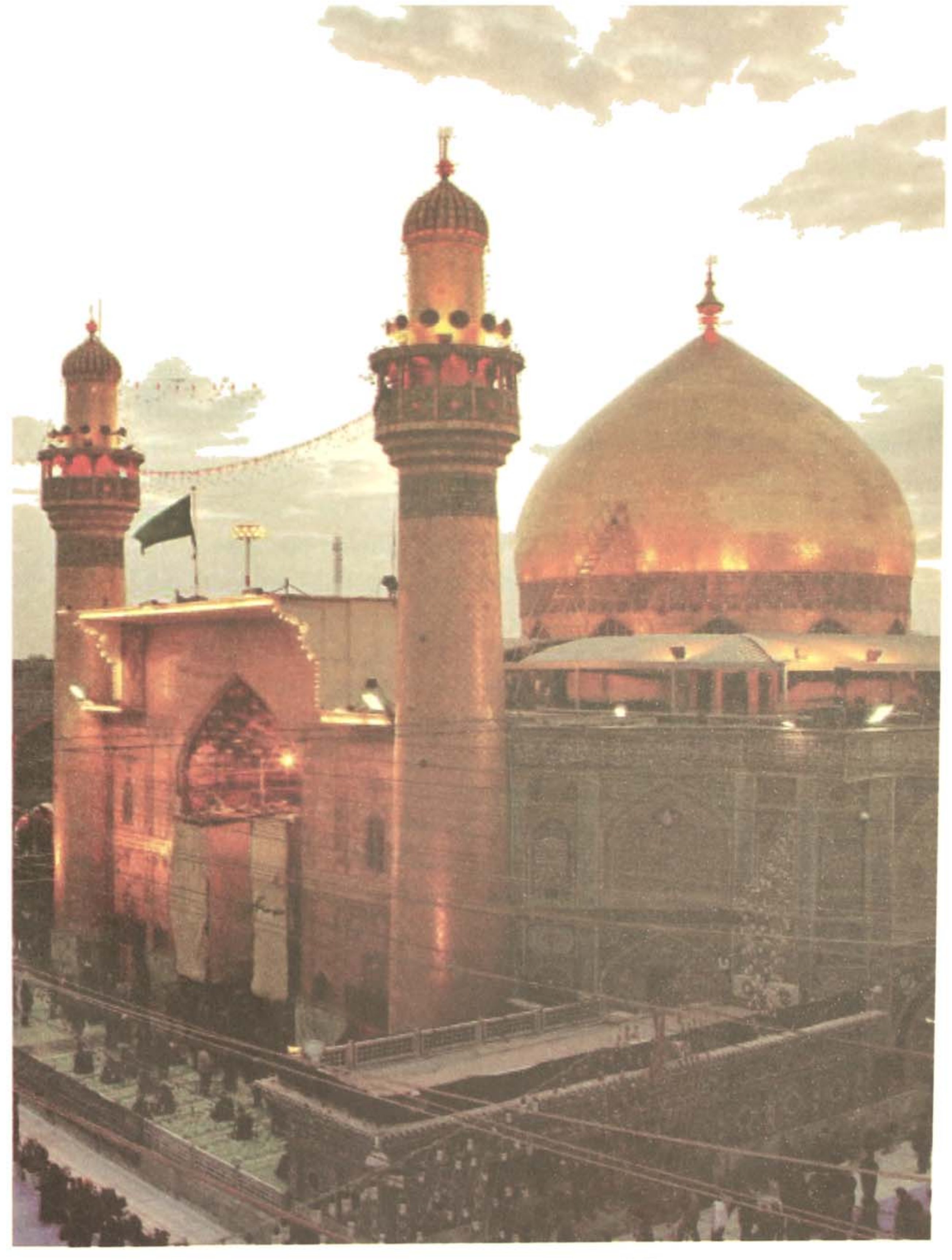
Qurān, 1:1-7



A page of the Holy Qur'ān written by Imām Ali عليه السلام



Interior of Mausoleum of Imām Ali عليه السلام



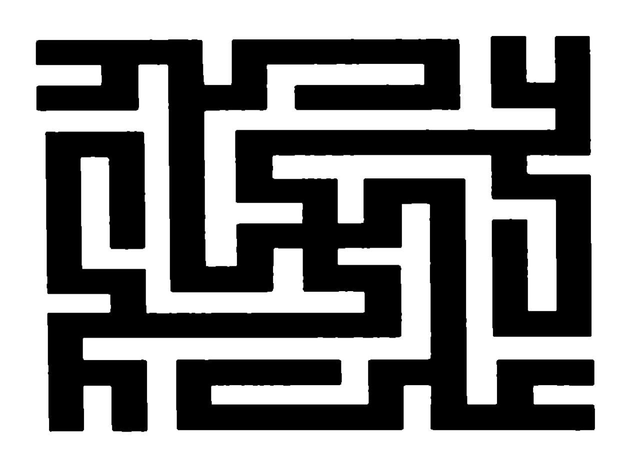
Shrine of Imām Ali عليه السلام, Najaf, Iraq

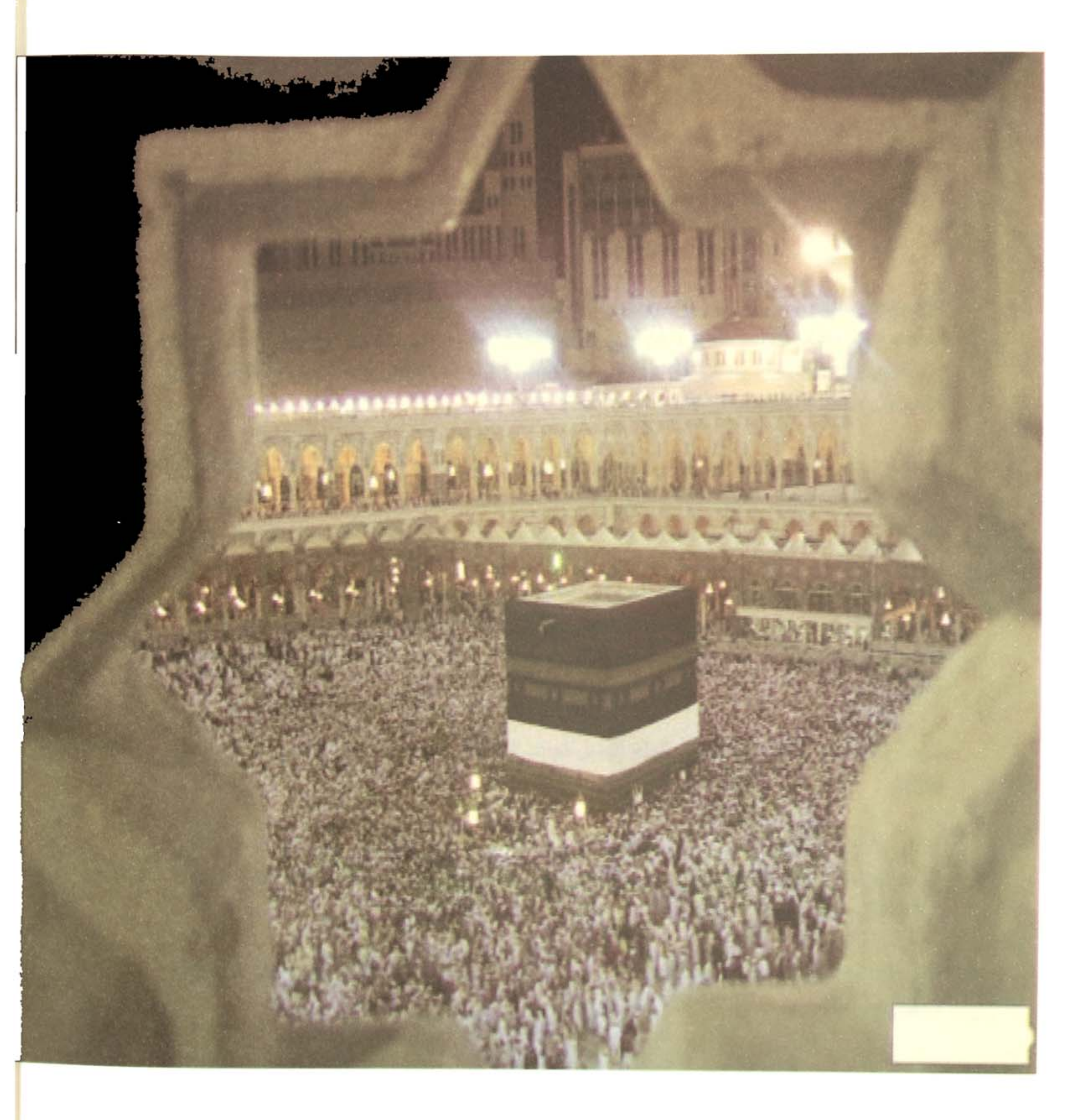
CONTENTS

PART TWO

Selected writings of our master, Imām Ali ibn Abū Tālib عليه السلام, His Letters to his Enemies and Governors of his Provinces, including selections of his Letters appointing his Administrative Officers and Injunctions to Members of his Family and Companions

اللهم صلي على محمد و آل محمد





The Holy Ka`ba where Imam Ali عليه السلام was born

بسم الله الرحمن الرحيم

جواب الإمام علي عليه السلام .... في المال

عن سلمان الفارسي رضي الله عنه: إن رسول الله صلى الله عليه وآله وسلم قال: (أنا مدينة العلم وعلي بابها) فلما سمع الخوارج بذلك حسدوا عليا على ذلك، فاجتمع عشرة نفر من الخوارج، وقالوا: يسأل كل واحد عليا مسألة واحدة لننظر كيف يجيبنا فيها. فإن أجاب كل واحد منا جوابا واحدا، علمنا أنه لا علم له.

فجاء واحد منهم وقال: يا علي! العلم أفضل أم المال؟ فأجاب عليه السلام: إن العلم أفضل. فقال له: بأي دليل؟ فقال: لأن العلم ميراث الأنبياء والمال ميراث قارون وهامان وفرعون.

فذهب الرجل إلى أصحابه بهذا الجواب فأعلمهم، فنهض آخر منهم وسأله كما سأل الأول، فقال: يا علي! العلم أفضل أم المال؟ فقال عليه السلام: العلم، فقال، بأي دليل؟ فقال: (لأن المال تحرسه، والعلم يحرسك)، فرجع إلى أصحابه فأخبرهم، فقالوا: صدق علي.

فنهض الثالث، وقال: يا علي! العلم أفضل أم المال؟ قال عليه السلام: العلم؛ فقال: بأي دليل؟

فقال: (لأن لصاحب المال أعداء كثيرة، ولصاحب العلم أصدقاء كثيرة)، فرجع إلى أصحابه فأخبرهم، فنهض الرابع، وقال: يا علي! العلم أفضل أم المال؟ قال عليه السلام: العلم، قال: بأي دليل؟

قال: (لأن المال إذا تصرفت فيه ينقص، والعلم إذا تصرفت فيه يزيد). فرجع إلى أصحابه وأخبرهم بذلك.

فقام الخامس، وقال: يا علي! العلم أفضل أم المال؟ فقال عليه السلام: بل العلم أفضل. فقال: بأي دليل؟ فقال: (لأن صاحب المال يدعى باسم البخل واللوم، وصاحب العلم يدعى باسم الإكرام والإعظام)، فرجع إلى أصحابه وأعلمهم بذلك.

فنهض السادس، و قال: يا علي! العلم أفضل أم المال؟ فقال عليه السلام: بل العلم

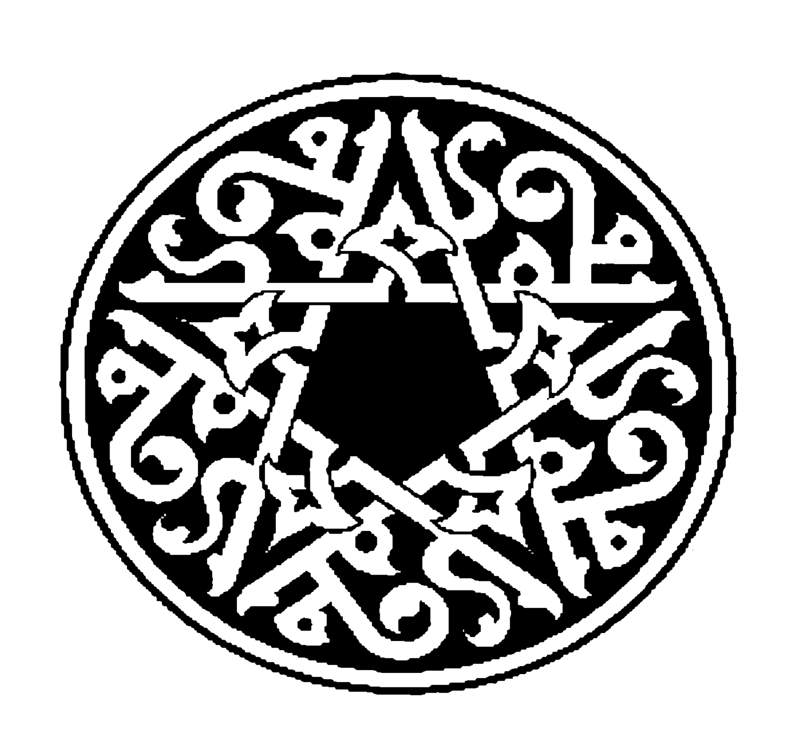
أفضل، فقال: بأي دليل؟ فقال: (لأن المال يخشى عليه من السارق، والعلم لا يخشى عليه)، فذهب إلى أصحابه وأعلمهم بذلك، فنهض السابع، وقال: يا علي! العلم أفضل أم المال؟ قال عليه السلام: العلم أفضل، قال: بأي دليل؟ قال: (لأن المال يندرس بطول المدة ومرور الزمان، والعلم لا يندرس ولا يبلى)، فرجع إلى أصحابه وأخبرهم بذلك.

(وأما الثامن فساقط من الأصل)

فنهض التاسع، وقال: يا علي! العلم أفضل أم المال؟ قال: بل العلم. قال: بأي دليل؟ قال: (لان المال يقسي القلب، والعلم ينور القلب)، فرجع إلى أصحابه فأخبرهم بذلك.

فقام العاشر، وقال: يا علي! العلم أفضل أم › المال؟ قال عليه السلام: العلم، قال: بأي دليل؟ قال: (لأن صاحب المال يتكبر و يتعظم بنفسه، وصاحب العلم (متواضع بسيط)، فرجع إلى أصحابه وأخبرهم بذلك، فقالوا: صدق الله ورسوله، ولا شك أن عليا باب مدينة العلوم كلها.

فعند ذلك قال علي عليه السلام: (والله لو سألني الخلق كلهم ما دمت حيا لم أتبرم، ولأجبت كل واحد منهم بجواب غير جواب الاخر إلى آخر الدهر)...





IMĀM ALI IBN ABŪ TĀLIB ﷺ ON WEALTH

The great *sahābi* Salmān al-Fārisi ﷺ is quoted as having said that the Messenger of Allāh ﷺ said, "I am the city of knowledge, and Ali is its gate."

When the Khārijites heard about it, they envied Ali ﷺ, so ten of their folks gathered and said, "Each one of us will ask Ali one question so we may see how he answers us. If he provides each one of us with the same answer, we will come to know that he really has no knowledge."

One of them went and asked him ﷺ, "O Ali! Which is better, knowledge or wealth?" The Imām ﷺ said to him, "Knowledge is better." He asked him, "What is your proof?" He ﷺ said, "Knowledge is the legacy of prophets, whereas wealth is the heritage left by Qārūn, Hāmān and Pharaoh."

The man returned and informed his fellows of this answer. Another man stood up, went and asked the Imām ﷺ the same question. Ali ﷺ said to him, "Knowledge is better than wealth because you guard wealth, whereas knowledge guards you." Having heard this answer, the Khārijite returned to his fellows to convey it to them.

A third man rose, went and asked the Imām ﷺ the very same question, whereupon the Imām provided him with this answer: "Knowledge is better than wealth because one who has wealth has many enemies, while a man of knowledge has many friends." The Khārijite returned to his fellows with this answer.

Their fourth man stood up, walked towards the Imām ﷺ and put forth to him the very same question to which the Imām answered saying, "Knowledge is better than wealth because wealth decreases by spending, whereas knowledge increases." The fourth man returned to his companions to provide them with the answer of the Imām ﷺ.

Now a fifth man stood up and went to the Imām ﷺ to ask him the same question as did his fellows, and the Imām's answer was: "Knowledge is better than wealth because a wealthy man is taunted of being miser and is always blamed, but the man who has knowledge is always honored and respected." The questioner returned to his group with this answer.

A sixth man from among these Khārijites stood up, went and asked Imām Ali ﷺ the same question to which the Imām ﷺ answered as follows: "Knowledge is better than wealth because a man of wealth is always apprehensive of being robbed of his wealth, whereas nobody entertains such fear about knowledge." The man returned to his fellows with this answer.

Their seventh man stood up and went to the Imām ﷺ to ask him the very same question. The Imām ﷺ gave provided him with this answer: "Wealth wears out and disappears by the passage of time, whereas knowledge neither wears out nor disappears." This man returned to his fellows to convey the Imām's answer to his question.

Now it was the turn of the eighth man to go to ask the Imām ﷺ this question. Unfortunately, the area of the ancient manuscript from which this incident is quoted is damaged, or the copier overlooked it; surely Allāh knows best.

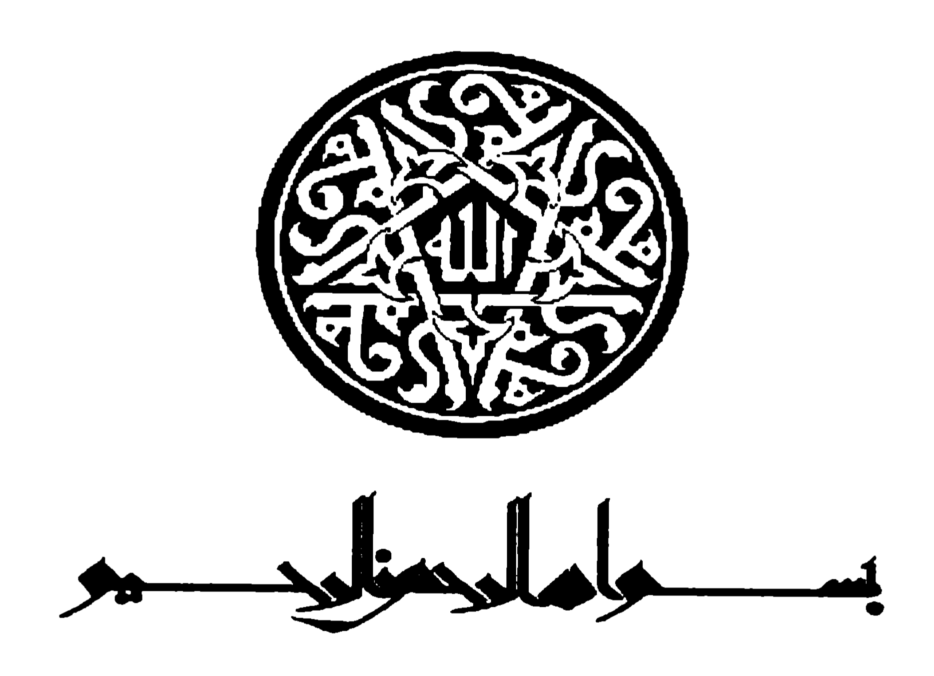
The ninth man stood up, walked towards the Imām ﷺ and put forth to him this same question, and the Imām's beautiful answer was as follows: "Knowledge is better than wealth because wealth causes one's heart to be hard, whereas knowledge enlightens the heart."

Finally, their tenth man stood up, walked towards the Imām ﷺ and

asked him exactly as his other fellows had asked the gate of knowledge of the Prophet ﷺ, and the Imām ؑ answered him with this statement: “Knowledge is better than wealth because one who has wealth is proud and arrogant, whereas one who is knowledgeable is humble and simple.”

The Khārijites unanimously admitted that Allāh and His Prophet say the truth; there is no doubt that Ali ؑ is the gate to all norms of knowledge. It is then that Ali ؑ said, “By Allāh do I swear that if all people ask me, as long as I live, I shall never fret, and I shall always give each of them an answer which is different from any other answer up to the end of time.”

اللهم صلِّ على محمد وآل محمد



من خطبة له عليه السلام
في قدرة الله وفي فضل القرآن وفي الوصية بتقوى الله تعالى

الحمْدُ لِلهِ المعْرُوفِ مِنْ غيْرِ رُؤْيةٍ والْخالِق مِنْ غيْرِ منْصبةٍ خلق الْخلائِق بِقُدْرتِهِ واسْتعْبد الْأرْباب بِعِزّتِهِ وساد الْعُظماء بِجُودِهِ وهُو الّذِي أسْكن الدُّنْيا خلْقهُ وبعث إِلى الْجِنِّ والْإِنْسِ رُسُلهُ لِيكْشِفُوا لهُمْ عنْ غِطائِها ولِيُحذِّرُوهُمْ مِنْ ضرّائِها ولِيضْرِبُوا لهُمْ

أمْثالِها ولِيُبصِّرُوهُمْ عُيُوبها ولِيهْجُمُوا عليْهِمْ بِمُعْتبرٍ مِنْ تصرُّفِ مصاحِّها وأسْقامِها وحلالِها وحرامِها وما أعدّ اللّهُ لِلْمُطِيعِين مِنْهُمْ والْعُصاةِ مِنْ جنّةٍ ونارٍ وكرامةٍ وهوانٍ أحْمدُهُ إِلى نفْسِهِ كما اسْتحْمد إِلى خلْقِهِ وجعل لِكُلِّ شيْءٍ قدْراً ولِكُلِّ قدْرٍ أجلا ولِكُلِّ أجلٍ كِتاباً.

فضل القرآن

منها: فالْقُرْآنُ آمِرٌ زاجِرٌ وصامِتٌ ناطِقٌ حُجّةُ اللّهِ على خلْقِهِ أخذ عليْهِ مِيثاقهُمْ وارْتهن عليْهِمْ أنْفُسهُمْ أتمّ نُورهُ وأكْمل بِهِ دِينهُ وقبض نبِيّهُ صلى الله عليه وآله وقدْ فرغ إِلى الْخلْقِ مِنْ أحْكامِ الْهُدى بِهِ فعظِّمُوا مِنْهُ سُبْحانهُ ما عظّم مِنْ نفْسِهِ فإِنّهُ لمْ يُخْفِ عنْكُمْ شيْئاً مِنْ دِينِهِ ولمْ يتْرُكْ شيْئاً رضِيهُ أوْ كرِههُ إِلا وجعل لهُ علماً بادِياً وآية مُحْكمة تزْجُرُ عنْهُ أوْ تدْعُو إِليْهِ فرِضاهُ فِيما بقِي واحِدٌ وسخطُهُ فِيما بقِي واحِدٌ واعْلمُوا أنّهُ لنْ يرْضى عنْكُمْ بِشيْءٍ سخِطهُ على منْ كان قبْلكُمْ ولنْ يسْخط عليْكُمْ بِشيْءٍ رضِيهُ مِمّنْ كان قبْلكُمْ وإِنّما تسِيرُون فِي أثرٍ بيِّنٍ وتتكلّمُون بِرجْعِ قوْلٍ قدْ قالهُ الرِّجالُ مِنْ قبْلِكُمْ قدْ كفاكُمْ مئُونة دُنْياكُمْ وحثّكُمْ على الشُّكْرِ وافْترض مِنْ ألْسِنتِكُمُ الذِّكْر.

الوصية بالتقوى

وأوْصاكُمْ بِالتّقْوى وجعلها مُنْتهى رِضاهُ وحاجتهُ مِنْ خلْقِهِ فاتّقُوا اللّه الّذِي أنْتُمْ بِعيْنِهِ ونواصِيكُمْ بِيدِهِ وتقلُّبُكُمْ فِي قبْضتِهِ إِنْ أسْررْتُمْ علِمهُ وإِنْ أعْلنْتُمْ كتبهُ قدْ وكّل بِذلِك حفظة كِراماً لا يُسْقِطُون حقّاً ولا يُثْبِتُون باطِلا واعْلمُوا أنّهُ منْ يتّقِ اللّه يجْعلْ لهُ مخْرجاً مِن الْفِتنِ ونُوراً مِن الظُّلمِ ويُخلِّدْهُ فِيما اشْتهتْ نفْسُهُ ويُنْزِلْهُ منْزِل الْكرامةِ عِنْدهُ فِي دارٍ اصْطنعها لِنفْسِهِ ظِلُّها عرْشُهُ ونُورُها بهْجتُهُ وزُوّارُها ملائِكتُهُ ورُفقاؤُها رُسُلُهُ فبادِرُوا الْمعاد وسابِقُوا الْآجال فإِنّ النّاس يُوشِكُ أنْ ينْقطِع بِهِمُ الْأملُ ويرْهقهُمُ الْأجلُ ويُسدّ عنْهُمْ بابُ التّوْبةِ فقدْ أصْبحْتُمْ فِي مِثْلِ ما سأل إِليْهِ الرّجْعة منْ كان قبْلكُمْ وأنْتُمْ بنُو سبِيلٍ على سفرٍ مِنْ دارٍ ليْستْ بِدارِكُمْ وقدْ أُوذِنْتُمْ مِنْها بِالِارْتِحالِ وأُمِرْتُمْ فِيها بِالزّادِ واعْلمُوا أنّهُ ليْس لِهذا الْجِلْدِ الرّقِيقِ صبْرٌ على النّارِ فارْحمُوا نُفُوسكُمْ فإِنّكُمْ قدْ جرّبْتُمُوها فِي مصائِبِ الدُّنْيا أ فرأيْتُمْ جزع أحدِكُمْ مِن الشّوْكةِ تُصِيبُهُ والْعثْرةِ تُدْمِيهِ والرّمْضاءِ تُحْرِقُهُ فكيْف إِذا كان بيْن طابقيْنِ مِنْ نارٍ ضجِيع حجرٍ وقرِين شيْطانٍ أ علِمْتُمْ أنّ مالِكاً إِذا غضِب على النّارِ حطم بعْضُها بعْضاً لِغضبِهِ وإِذا زجرها توثّبتْ بيْن أبْوابِها جزعاً مِنْ زجْرتِهِ أيُّها الْيفنُ الْكبِيرُ الّذِي قدْ لهزهُ الْقتِيرُ كيْف أنْت إِذا الْتحمتْ أطْواقُ النّارِ بِعِظامِ الْأعْناقِ ونشِبتِ الْجوامِعُ حتّى أكلتْ لُحُوم السّواعِدِ فاللّه اللّه معْشر الْعِبادِ وأنْتُمْ سالِمُون فِي الصِّحّةِ قبْل السُّقْمِ وفِي الْفُسْحةِ قبْل الضِّيقِ فاسْعوْا فِي فكاكِ رِقابِكُمْ مِنْ قبْلِ أنْ تُغْلق رهائِنُها أسْهِرُوا عُيُونكُمْ وأضْمِرُوا بُطُونكُمْ واسْتعْمِلُوا أقْدامكُمْ وأنْفِقُوا أمْوالكُمْ وخُذُوا مِنْ أجْسادِكُمْ فجُودُوا بِها على أنْفُسِكُمْ ولا تبْخلُوا بِها عنْها فقدْ قال اللّهُ سُبْحانهُ إِنْ تنْصُرُوا اللّه ينْصُرْكُمْ ويُثبِّتْ أقْدامكُمْ وقال تعالى منْ ذا الّذِي يُقْرِضُ اللّه قرْضاً حسناً فيُضاعِفهُ لهُ ولهُ أجْرٌ كرِيمٌ فلمْ يسْتنْصِرْكُمْ مِنْ ذُلٍّ ولمْ يسْتقْرِضْكُمْ مِنْ قُلٍّ اسْتنْصركُمْ ولهُ جُنُودُ السّماواتِ والْأرْضِ وهُو الْعزِيزُ الْحكِيمُ واسْتقْرضكُمْ ولهُ خزائِنُ السّماواتِ والْأرْضِ وهُو الْغنِيُّ الْحمِيدُ وإِنّما أراد أنْ يبْلُوكُمْ أيُّكُمْ أحْسنُ عملا فبادِرُوا بِأعْمالِكُمْ تكُونُوا مع جِيرانِ اللّهِ فِي دارِهِ رافق بِهِمْ رُسُلهُ وأزارهُمْ ملائِكتهُ وأكْرم أسْماعهُمْ أنْ تسْمع حسِيس نارٍ أبداً وصان

أجْسادهُمْ أنْ تلقى لغُوباً ونصباً ذلِك فضْلُ اللهِ يُؤْتِيهِ منْ يشاءُ واللهُ ذو الفضْلِ العظِيمِ أقُولُ ما تسْمعُون واللهُ المُسْتعانُ على نفْسِي وأنْفُسِكُمْ وهُو حسْبُنا ونِعْم الوكِيلُ.

Sermon 181
About the Allāh's Might, merits of the Qur'ān, admonishing people to be pious

"Praise is all due to Allāh Who is recognized without being seen and Who creates without weariness. He creates everything with His Might, and He receives the devotion of rulers by virtue of His dignity. He exercises superiority over great men through His generosity. It is He Who let His creation populate the world and sent to the jinns and humans His messengers in order to clarify His Message for them, to warn them against taking it lightly, to present to them its examples, and to place before them matters containing lessons about the changing of health and sickness in the life of this world, what is lawful and what is unlawful, and all that Allāh has ordained for the obedient ones as well as for the disobedient, namely, Paradise and Hell, honor and disgrace, respectively. I extend my praise to His Being as He desires His creation to praise Him. He has fixed for everything a measure, for every measure a time limit, and for every time limit a record."

Part of the same sermon: the greatness and importance of the Holy Qur'ān

"The Holy Qur'ān bids and forbids, remains silent and speaks. It is the Argument of Allāh before His creation. He has taken from them a pledge (to act) on it. He has perfected its glory and completed through it His creed. He let the Prophet ﷺ leave this world once he had conveyed to the people all His commandments of guidance through the Holy Qur'ān. You should, therefore, regard Allāh as Great as He has held Himself Great because He has not concealed anything of His religion from you, nor has He left out anything which He likes or dislikes. He made for everything a clear sign (of guidance) and a definite indication, either prohibiting (us) from doing it or calling on us to uphold it. What pleases Him is the same for now, in the past, and for all times to come.

"You should know that He will not be pleased with you if you do anything with which He was displeased by those before you who committed it, and He will not be displeased with you for anything for that which, when acted on by those before you, won His pleasure. You are treading on a clear path and are speaking the same as the people before you had spoken. Allāh suffices you for the achievement of your worldly needs. He has persuaded you to remain thankful (heart and deed) and has made it obligatory on you to mention Him with your tongues."

Warning against the punishment on the Day of Judgment

"He has advised you to be pious, making piety the highest point of earning His pleasure and all that He requires from His creatures. You should, therefore, fear Allāh in such a way as if you stand in front of Him. Your forelocks are in His grip and your change of condition is under His control. If you conceal a matter from anyone, you cannot conceal it from Him. If you disclose a matter, He will record it. For this, He has appointed honored guards (angels) who do not omit any rightful matter nor insert anything of their own. You should know that whoever fears Allāh, He will make for him a way to get out of troubles and (grant him) a light (to help him get) out of darkness. He will always keep him in whatever (condition) He wishes and will make him stay in a position of honor near Him, in the abode (of bliss) which He has made for Himself. The shade of this abode is His throne; its light is His glory, its visitors are His angels, and its companions are His prophets.

"Therefore, hasten towards such a place of return and proceed to (your) ends (by gathering provisions for the Hereafter). Shortly, the expectations of the people will be cut short and death will overtake them, while the gate of repentance will be closed against them. You are still in a place to which those who were before you have been wishing to return. In this world, which is not your [eternal] abode, you are just like a traveler on the move. You have been given the call to leave from here, and you have been ordered to gather provisions while you are still here. You should know that this thin skin cannot tolerate the Fire (of Hell). So, have pity on your own

selves because you have already tried it in the tribulations of this world.

"Have you ever seen how a person cries of pain when he has been pricked with a thorn or who bleeds due to stumbling or whom hot sand has burnt? How will he feel when he is between two frying pans of Hell with stones all around, with Satan as his companion? Do you know that when Mālik (custodian archangel of Hell) is angry with the fire, its parts begin to clash with each other (in rage), and when he scolds it, it leaps between the gates of Hell screaming on account of his scolding?

"O you old folks whom old age has made hoary, how will you feel when rings of fire touch the bones of your neck and handcuffs hold you so hard that they eat away the flesh of your forearms? (Fear) Allāh! (Fear) Allāh! O crowd of men, while you are in good health before sickness (grips you), when you are in ease before hardship (overtakes you). You should aspire to release your necks before their mortgage is foreclosed. Thin down your bellies, use your feet (to go where you earn the Pleasure of Allāh); spend your wealth (rather than hoard it); take your bodies and wear them out for the goodness of your own souls, and do not be niggardly about them because Allāh, the most Glorified One, has said the following:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

If you help (yourselves and others in the way of) Allāh, He will (also) help you and will keep your feet firm (on His Straight Path) (Qur'ān, 47:7).

He, the most Sublime One, has said the following:

﴿ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ؟ ﴾

Who will loan to Allāh a goodly loan so that He may double it for him and for him shall be a noble recompense? (Qur'ān, 57:11).

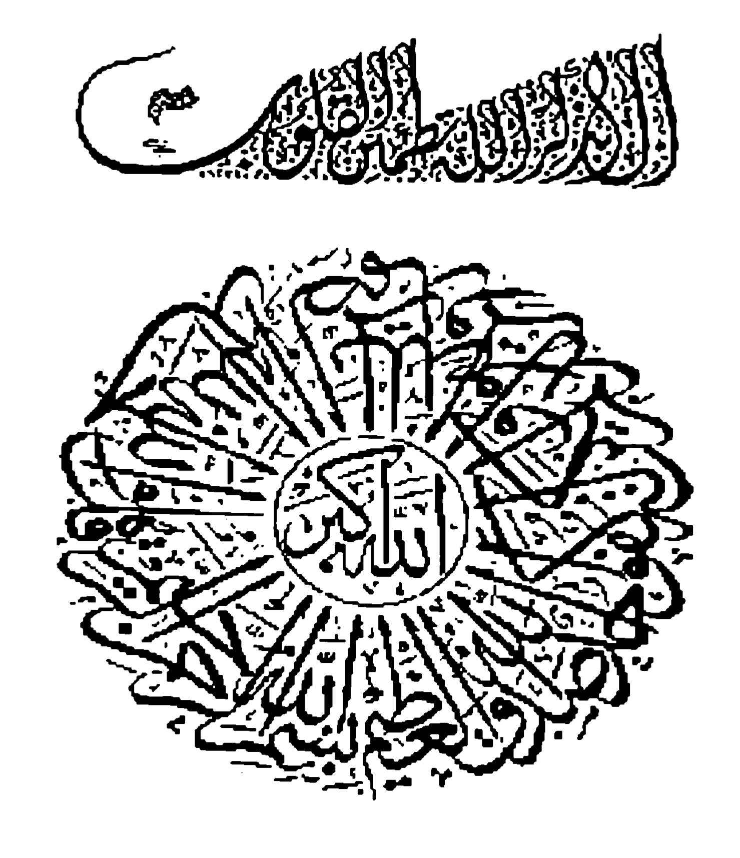
"He does not seek your support because of being weak, nor does He

demand a loan from you because of being in need. He seeks your help, although He possesses all the armies of the skies and of the earth, and He is strong and wise. He seeks a loan from you, although He owns the treasures of the heavens and of the earth, and He is rich and praiseworthy. (Rather) He intends to try you as to which of you performs good deeds. You should, therefore, be quick in performance of (good) deeds so that your way may be with His neighbors in His abode. He made His Prophet's companions from among these neighbors and made the angels visit them. He has honored their ears so that the sound of Hell-fire may never reach them, and He has afforded protection to their bodies from weariness and fatigue.

﴿ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

... *Such is the grace of Allāh, He bestows it on whomsoever He pleases, and Allāh is the master of Mighty Grace* (Qur'ān, 57:21).

"I say you hear me. I seek Allāh's help for myself and for you. He suffices me, and He is the best dispenser (of bounties)."



اللهم صل على محمد و آل محمد

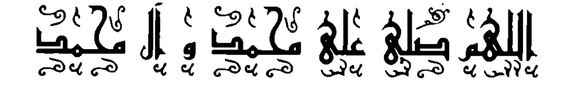
من كلام له عليه السلام قاله للبرج بن مسهر الطائي وقد قال له بحيث يسمعه "لا حكم إلا لله"، وكان من الخوارج:

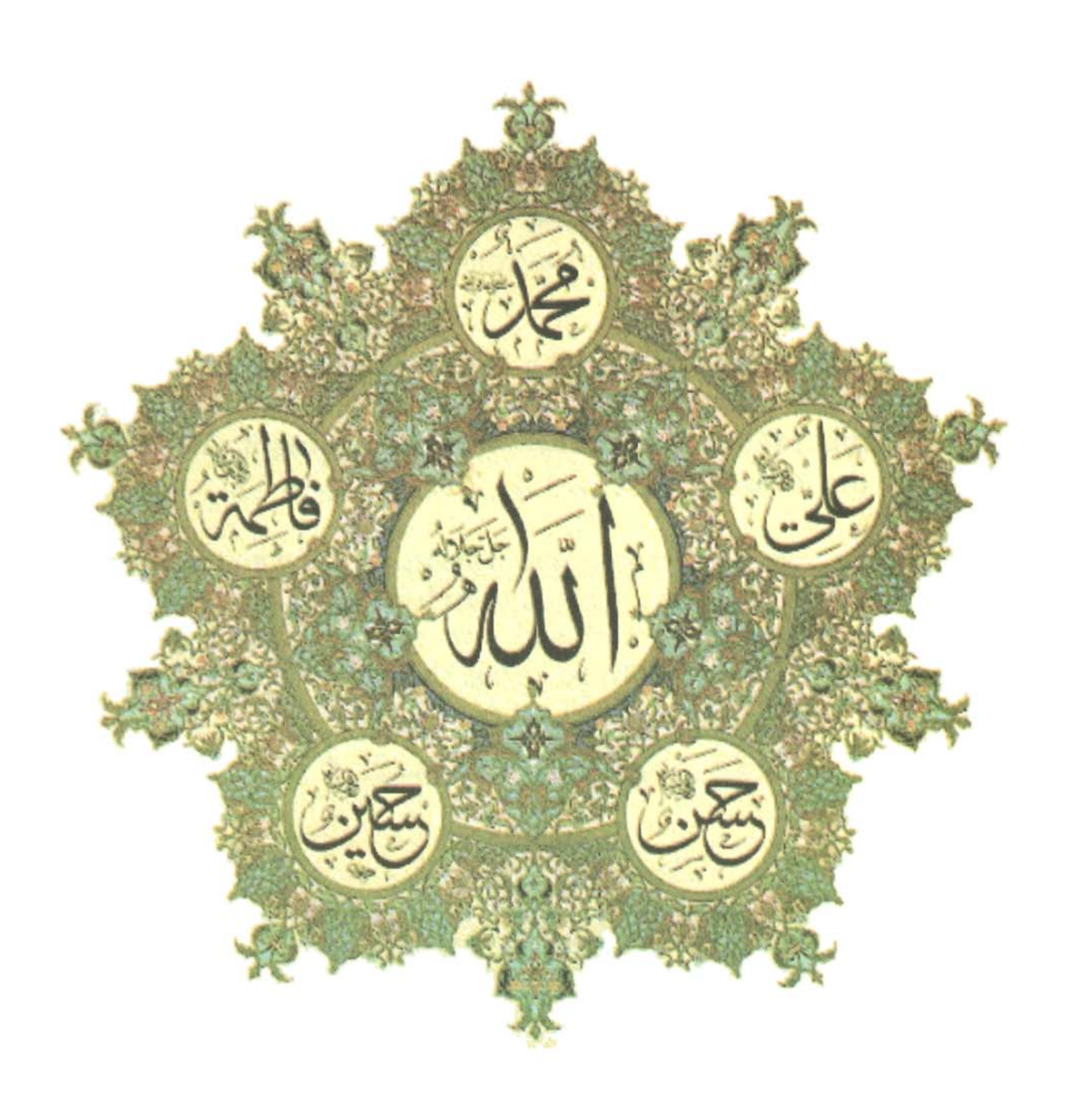
اسْكُتْ، قبحك اللّهُ يا أثرمُ، فواللّهِ لقدْ ظهر الْحقُّ فكُنْت فِيهِ ضئِيلًا شخْصُك، خفِيّاً صوتُك، حتّى إذا نعر الْباطِلُ، نجمْت نُجُوم قرْنِ الْماعِزِ.

Sermon 182
One Khārijite named al-Burj ibn Mu`shir at-Tā'i raised the call of "Command belongs only to Allāh" in such a way that Imām Ali ibn Abū Tālib عليه السلام would heard it. On hearing it, the Imām عليه السلام said the following:

"Keep quiet, may Allāh expose your ugliness, O you with the broken tooth! Certainly, by Allāh, when the truth becomes manifest, even then, your personality is weak and your voice is loose. But when wrong began to shout loudly, you again shouted up like the (blown) horns of a child."






الله
محمد
علي
فاطمة
حسن
حسين

اللهم صل على محمد و آل محمد

من خطبة له عليه السلام
يحمد الله فيها و يثني على رسوله و يصف خلقا من الحيوان

حمد الله تعالى

الْحمْدُ لِلَّهِ الَّذِي لا تُدْرِكُهُ الشَّوَاهِدُ ولا تحْوِيهِ الْمشاهِدُ ولا تراهُ النَّواظِرُ ولا تحْجُبُهُ السَّواتِرُ الدَّالِّ على قِدمِهِ بِحُدُوثِ خلْقِهِ وبِحُدُوثِ خلْقِهِ على وُجُودِهِ وبِاشْتِباهِهِمْ على أنْ لا شبه لهُ الَّذِي صدق فِي مِيعادِهِ وارْتفع عنْ ظُلْمِ عِبادِهِ وقام بِالْقِسْطِ فِي خلْقِهِ وعدل عليْهِمْ فِي حُكْمِهِ مُسْتشْهِدٌ بِحُدُوثِ الْأشْياءِ على أزلِيَّتِهِ وبِما وسمها بِهِ مِن الْعجْزِ على قُدْرتِهِ وبِما اضْطرَّها إِليْهِ مِن الْفناءِ على دوامِهِ واحِدٌ لا بِعددٍ ودائِمٌ لا بِأمدٍ وقائِمٌ لا بِعمدٍ تتلقَّاهُ الْأذْهانُ لا بِمُشاعرةٍ وتشْهدُ لهُ الْمرائِي لا بِمُحاضرةٍ لمْ تُحِطْ بِهِ الْأوْهامُ بلْ تجلَّى لها بِها وبِها امْتنع مِنْها وإِليْها حاكمها ليْس بِذِي كِبرٍ امْتدَّتْ بِهِ النِّهاياتُ فكبَّرتْهُ تجْسِيماً ولا بِذِي عِظمٍ تناهتْ بِهِ الْغاياتُ فعظَّمتْهُ تجْسِيداً بلْ كبُر شأْناً وعظُم سُلْطاناً.

الرسول الأعظم

وأشْهدُ أنَّ مُحمَّداً عبْدُهُ ورسُولُهُ الصَّفِيُّ وأمِينُهُ الرَّضِيُّ صلى الله عليه وآله أرْسلهُ بِوُجُوبِ الْحُججِ وظُهُورِ الْفلجِ وإِيضاحِ الْمنْهجِ فبلَّغ الرِّسالة صادِعاً بِها وحمل على الْمحجَّةِ دالًّا عليْها وأقام أعْلام الِاهْتِداءِ ومنار الضِّياءِ وجعل أمْراس الْإِسْلامِ متِينةً وعُرى الْإِيمانِ وثِيقةً.

منها في صفة خلق أصناف من الحيوان (في خلق النمل)

ولوْ فكَّرُوا فِي عظِيمِ الْقُدْرةِ وجسِيمِ النِّعْمةِ لرجعُوا إِلى الطَّرِيقِ وخافُوا عذاب الْحرِيقِ ولكِنِ الْقُلُوبُ علِيلةٌ والْبصائِرُ مدْخُولةٌ أ لا ينْظُرُون إِلى صغِيرِ ما خلق كيْف أحْكم خلْقهُ وأتْقن ترْكِيبهُ وفلق لهُ السَّمْع والْبصر وسوَّى لهُ الْعظْم والْبشر انْظُرُوا إِلى النَّمْلةِ فِي صِغرِ جُثَّتِها ولطافةِ هيْئتِها لا تكادُ تُنالُ بِلحْظِ الْبصرِ ولا بِمُسْتدْركِ الْفِكرِ كيْف دبَّتْ على أرْضِها وصُبَّتْ على رِزْقِها تنْقُلُ الْحبَّة إِلى جُحْرِها وتُعِدُّها فِي مُسْتقرِّها تجْمعُ فِي حرِّها لِبرْدِها وفِي ورْدِها لِصدرِها مكْفُولٌ بِرِزْقِها مرْزُوقةٌ بِوِفْقِها لا يُغْفِلُها الْمنَّانُ ولا يحْرِمُها الدَّيَّانُ ولوْ فِي الصَّفا الْيابِسِ والْحجرِ الْجامِسِ ولوْ فكَّرْت فِي مجارِي أكْلِها فِي عُلْوِها وسُفْلِها وما فِي الْجوْفِ مِنْ شراسِيفِ بطْنِها وما فِي الرَّأْسِ مِنْ عيْنِها وأُذُنِها لقضيْت مِنْ خلْقِها عجباً ولقِيت مِنْ وصْفِها تعباً فتعالى الَّذِي أقامها على قوائِمِها وبناها على دعائِمِها لمْ يشْركْهُ فِي فِطْرتِها فاطِرٌ ولمْ يُعِنْهُ على خلْقِها قادِرٌ ولوْ ضربْت فِي مذاهِبِ فِكْرِك لِتبْلُغ غاياتِهِ ما دلَّتْك الدَّلالةُ إِلَّا على أنَّ فاطِر النَّمْلةِ هُو فاطِرُ النَّخْلةِ لِدقِيقِ تفْصِيلِ كُلِّ شيْءٍ وغامِضِ اخْتِلافِ كُلِّ حيٍّ وما الْجلِيلُ واللَّطِيفُ والثَّقِيلُ والْخفِيفُ والْقوِيُّ والضَّعِيفُ فِي خلْقِهِ إِلَّا سواءٌ.

خلقة السماء و الكون

وكذلِك السّماءُ والْهواءُ والرِّياحُ والْماءُ فانْظرْ إلى الشّمْس والْقمر والنّباتِ والشّجر والْماءِ والْحجر واخْتِلافِ هذا اللّيْلِ والنّهار وتفجُّر هذِهِ الْبحار وكثْرةِ هذِهِ الْجِبالِ وطول هذِهِ الْقِلالِ وتفرُّق هذِهِ اللُّغاتِ والْألْسُنِ الْمُخْتلِفاتِ فالْويْلُ لِمنْ أنْكر الْمُقدِّر وجحد الْمُدبِّر زعمُوا أنّهُمْ كالنّباتِ ما لهُمْ زارِعٌ ولا لِاخْتِلافِ صُورِهِمْ صانِعٌ ولمْ يلْجئُوا إلى حُجّةٍ فِيما ادّعوْا ولا تحْقِيقٍ لِما أوْعوْا وهلْ يكُونُ بِناءٌ مِنْ غيْرِ بانٍ أوْ جِنايةٌ مِنْ غيْرِ جانٍ.

خلقة الجرادة

وإنْ شِئْت قُلْت فِي الْجرادةِ إذْ خلق لها عيْنيْنِ حمْراويْنِ وأسْرج لها حدقتيْنِ قمْراويْنِ وجعل لها السّمْع الْخفِيّ وفتح لها الْفم السّوِيّ وجعل لها الْحِسّ الْقوِيّ ونابيْنِ بِهِما تقْرِضُ ومِنْجليْنِ بِهِما تقْبِضُ يرْهبُها الزُّرّاعُ فِي زرْعِهِمْ ولا يسْتطِيعُون ذبّها ولوْ أجْلبُوا بِجمْعِهِمْ حتّى ترِد الْحرْث فِي نزواتِها وتقْضِي مِنْهُ شهواتِها وخلْقُها كُلُّهُ لا يُكوِّنُ إصْبعاً مُسْتدِقّةً فتبارك اللّهُ الّذِي يسْجُدُ لهُ منْ فِي السّماواتِ والْأرْضِ طوْعاً وكرْهاً ويُعفِّرُ لهُ خدّاً ووجْهاً ويُلْقِي إليْهِ بِالطّاعةِ سِلْماً وضعْفاً ويُعْطِي لهُ الْقِياد رهْبةً وخوْفاً فالطّيْرُ مُسخّرةٌ لِأمْرِهِ أحْصى عدد الرِّيشِ مِنْها والنّفسِ وأرْسى قوائِمها على النّدى والْيبسِ وقدّر أقْواتها وأحْصى أجْناسها فهذا غُرابٌ وهذا عُقابٌ وهذا حمامٌ وهذا نعامٌ دعا كُلّ طائِرٍ بِاسْمِهِ وكفل لهُ بِرِزْقِهِ وأنْشأ السّحاب الثِّقال فأهْطل دِيمها وعدّد قِسمها فبلّ الْأرْض بعْد جُفُوفِها وأخْرج نبْتها بعْد جُدُوبِها.

Sermon 183

Praising Allāh and His Prophet ﷺ, describing the wonderful creation of ants, grasshoppers and the universe

"Praise is all due to Allāh! He is such that senses cannot perceive Him, place cannot contain Him, eyes cannot see Him and veils cannot hide Him. He proves His eternity by bringing His creation into existence and (also) by originating His creation. (He proves) His existence, and through their spirituality, He proves that there is nothing similar to Him. He is true to His promise. He is too Sublime to be unjust to His creatures. He stands by equity among His creation and implements justice over them as He commands. He provides testimony of His own being through the creation of things from ever, through their marks of incapability of His power and through their helplessness against death of His eternity.

"He is One, but not by counting. He is everlasting without any limit. He is existent without any support. Minds admit His existence without the need for the senses. Things which can be seen testify to Him without confronting Him. Imagination cannot encompass Him.

He manifests Himself to the imagination with His help for the imagination, refusing to be conceived by imagination. He has made imagination the arbiter. He is not 'big' in the sense that volume is vast, so His physique is also 'big'. Nor is He great in the sense that His limits should extend to the utmost, so His frame should be extensive. But He is 'big' in status, great in authority."

The Holy Prophet ﷺ

"I testify that Muhammed ﷺ is His slave, His chosen Prophet and responsible trustee. May Allāh bless him and his descendants. Allāh sent him with undeniable proofs, with a clear success and an open path. So he conveyed the message, declaring the truth with it.

"He led the people on the (correct) path, established signs of guidance and minarets of light, making Islam's ropes strong and knots firm."

Part of the same sermon: creation of animal species

"Had they pondered over the greatness of His power and the vastness of His bounty, they will have returned to the right path and feared the punishment of the Fire. But hearts are sick and eyes are impure. Do they not see the small things which He has created, how He strengthened their system and opened for them the hearing and the sight, making for them bones and skins? Look at the ant with its small body and delicate form. It can hardly be seen in the corner of the eye nor by the perception of the imagination. Look and see how it moves on the earth and leaps at its sustenance. It carries the grain to its hole and deposits it in its place of repose. It gathers during the summer for its winter and during strength for the period of its weakness. Its livelihood is guaranteed and it is fed to be fit. Allāh, the Kind, does not forget it, and (Allāh the Giver) does not deprive it, even though it may be in a dry stone or in fixed rocks.

"If you have thought about its digestive tract, in its high and low parts, the carapace of its belly, its eyes and ears in its head..., you will be amazed at its creation, and you will feel it difficult to

describe it. Exalted is the One Who made it stand on its legs and erected it on its pillars (limbs). No other originator took part with Him in its origination, and no one else has any power to assist Him in its creation. If you tread on the paths of your imagination and let it reach its extremes, it will not lead you anywhere except to the fact that the Originator of the ant is the same One Who originates the date-palm because everything has (the same) delicacy and detail, and every living being has with Him little difference with another."

Creation of the Universe

"In His creation, the big, the delicate, the heavy, the light, the strong, the weak are all equal.[1] So is the sky, the air, the winds and the water. Therefore, look at the sun, moon, vegetation, plants, water, stone, the difference of this night and the day, the springing of the streams, the large number of the mountains, the height of their peaks, the diversity of languages and the variety of tongues. Then woe to him who disbelieves in the One Who ordains! Woe to him who denies the Ruler! These believe that they are like grass for which there is none to cultivate nor any maker for their own sundry shapes. They have not relied on any argument for what they assert, nor on any research for what they have heard. Can there be any construction without a constructor, or any offense without an offender?"

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[1]The meaning is: If the smaller thing in creation is examined, it will be found to contain all that which is found in the biggest creatures. Each will exhibit the same reflection of nature, workmanship and performance and the ratio of each to Allāh's might and power will be the same, be it as small as an ant or as big as a palm tree. Is it not that making a small thing easy for Him while the making of a big thing is difficult because the diversity of color, volume and quantity is just based on the dictates of His sagacity and expediency? As regarding creation itself, there is no difference among them. Therefore, this uniformity of creation is proof of the Oneness and Unity of the Creator.

The wonderful creation of the locust

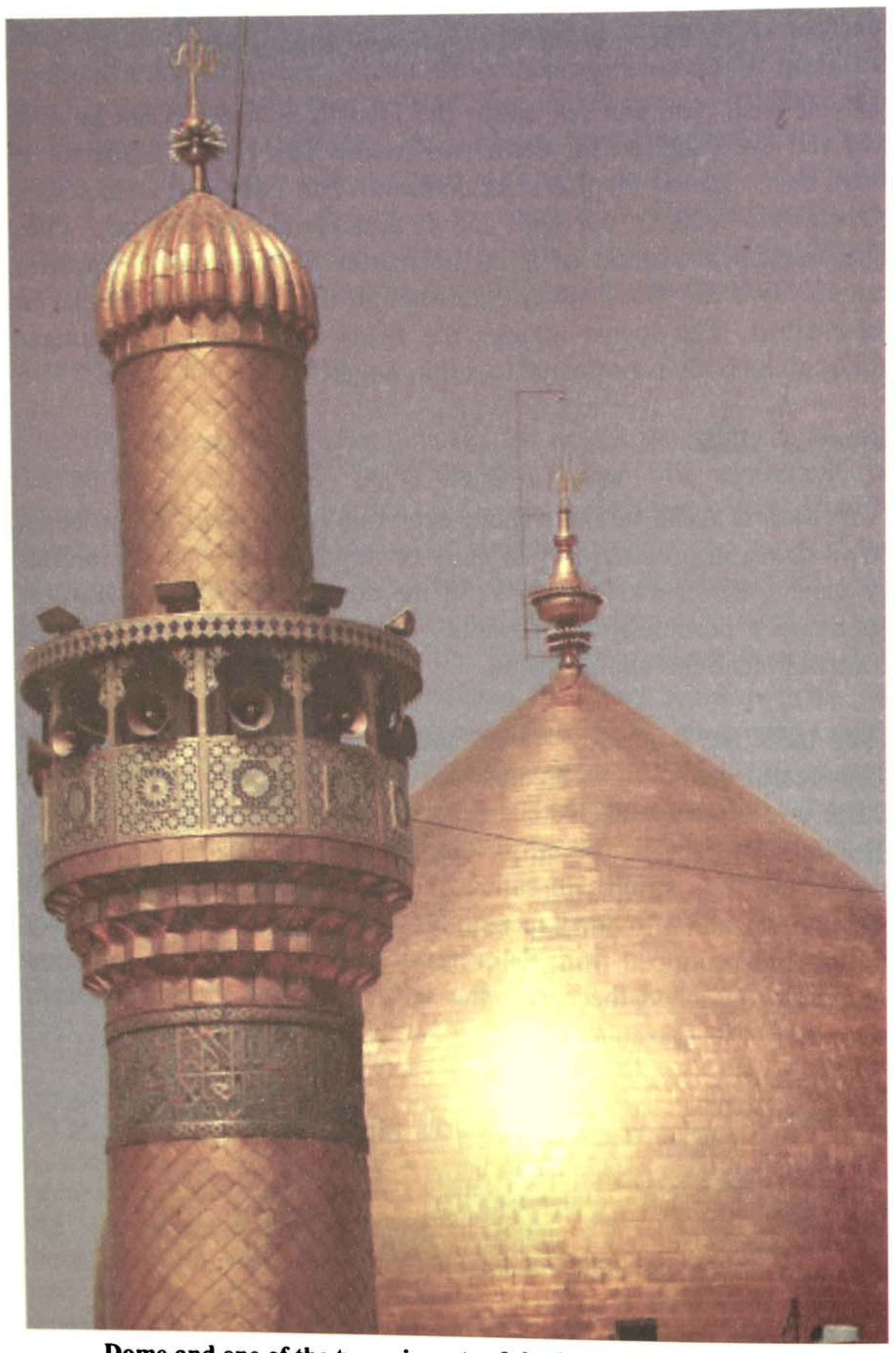
"If you wish, you can tell about the locust (as well). Allāh gave it two red eyes, lighted for them two moons like pupils, made for it small ears, opened for it a suitable mouth and gave it a keen sense, gave it two teeth to cut with and two sickle-like feet to grip with. The farmers are afraid of it in the matter of their crops. Farmers cannot drive the locust away even though they may join together in their effort. The locust attacks the fields and satisfies its hunger although its body is not equal to a thin finger."

Glory of Allāh

"Glorified is Allāh before Whom everyone in the skies or on earth bows down in prostration will ingly or unwill ingly, submits to Him by placing his cheeks and face (on the dust), kneals before Him (in obedience) peacefully and humbly and hands over to Him full control in fear and apprehension.

"The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet stand on water and on dry land. He has ordained their livelihoods. He knows their species: This is the crow, this is the eagle, this is the pigeon, and this is the ostrich. He called out every bird by its name (while creating it) and provided it with its livelihood. He created heavy clouds and produced from them heavy rain, spreading it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness."





Dome and one of the two minarets of the Shrine of Imam Ali عليه السلام

من خطبة له عليه السلام في التوحيد
و تجمع هذه الخطبة من أصول العلم ما لا تجمعه خطبة

ما وحّدهُ منْ كيّفهُ ولا حقيقتهُ أصاب منْ مثّلهُ ولا إيّاهُ عنى منْ شبّههُ ولا صمدهُ منْ أشار إليْهِ وتوهّمهُ كُلُّ معْرُوفٍ بنفْسِهِ مصنُوعٌ وكُلُّ قائمٍ فِي سِواهُ معْلُولٌ فاعِلٌ لا باضْطِرابِ آلةٍ مُقدِّرٌ لا بِجوْلِ فِكْرةٍ غنِيٌّ لا باسْتِفادةٍ لا تصْحبُهُ الْأوْقاتُ ولا ترْفِدُهُ الْأدواتُ سبق الْأوْقات كوْنُهُ والْعدم وُجُودُهُ والِابْتِداء أزلُهُ بتشْعِيرِهِ الْمشاعِر عُرِف أنْ لا مشْعر لهُ وبمُضادّتِهِ بيْن الْأُمُور عُرِف أنْ لا ضِدّ لهُ وبمُقارنتِهِ بيْن الْأشْياءِ عُرِف أنْ لا قرِين لهُ ضادّ النُّور بالظُّلْمةِ والْوُضُوح بالْبُهْمةِ والْجُمُود بالْبللِ والْحرُور بالصّردِ مُؤلِّفٌ بيْن مُتعادِياتِها مُقارِنٌ بيْن مُتبايِناتِها مُقرِّبٌ بيْن مُتباعِداتِها مُفرِّقٌ بيْن مُتدانِياتِها لا يُشْملُ بحدٍّ ولا يُحْسبُ بعدٍّ وإِنّما تحُدُّ الْأدواتُ أنْفُسها وتُشِيرُ الْآلاتُ إِلى نظائِرِها منعتْها مُنْذُ الْقِدْمة وحمتْها قدُ الْأزلِيّة وجنّبتْها لوْلا التّكْمِلة بِها تجلّى صانِعُها لِلْعُقُولِ وبِها امْتنع عنْ نظرِ الْعُيُونِ ولا يجْرِي عليْهِ السُّكُونُ والْحركةُ وكيْف يجْرِي عليْهِ ما هُو أجْراهُ ويعُودُ فِيهِ ما هُو أبْداهُ ويحْدُثُ فِيهِ ما هُو أحْدثهُ إِذاً لتفاوتتْ ذاتُهُ ولتجزّأ كُنْهُهُ ولامْتنع مِن الْأزلِ معْناهُ ولكان لهُ وراءٌ إِذْ وُجِد لهُ أمامٌ ولالْتمس التّمام إِذْ لزِمهُ النُّقْصانُ وإِذاً لقامتْ آيةُ الْمصْنُوعِ فِيهِ ولتحوّل دلِيلًا بعْد أنْ كان مدْلُولًا عليْهِ وخرج بسُلْطانِ الِامْتِناعِ مِنْ أنْ يُؤثِّر فِيهِ ما يُؤثِّرُ فِي غيْرِهِ الّذِي لا يحُولُ ولا يزُولُ ولا يجُوزُ عليْهِ الْأُفُولُ لمْ يلِدْ فيكُون موْلُوداً ولمْ يُولدْ فيصِير محْدُوداً جلّ عنِ اتِّخاذِ الْأبْناءِ وطهُر عنْ مُلامسةِ النِّساءِ لا تنالُهُ الْأوْهامُ فتُقدِّرهُ ولا تتوهّمُهُ الْفِطنُ فتُصوِّرهُ ولا تُدْرِكُهُ الْحواسُّ فتُحِسّهُ ولا تلْمِسُهُ الْأيْدِي فتمسّهُ ولا يتغيّرُ بحالٍ ولا يتبدّلُ فِي الْأحْوالِ ولا تُبْلِيهِ اللّيالِي والْأيّامُ ولا يُغيِّرُهُ الضِّياءُ والظّلامُ ولا يُوصفُ بشيْءٍ مِن الْأجْزاءِ ولا بالْجوارِحِ والْأعْضاءِ ولا بعرضٍ مِن الْأعْراضِ ولا بالْغيْرِيّةِ والْأبْعاضِ ولا يُقالُ لهُ حدٌّ ولا نِهايةٌ ولا انْقِطاعٌ ولا غايةٌ ولا أنّ الْأشْياء تحْوِيهِ فتُقِلّهُ أوْ تُهْوِيهُ أوْ أنّ شيْئاً يحْمِلُهُ فيُمِيلهُ أوْ يُعدِّلهُ ليْس فِي الْأشْياءِ بوالِجٍ ولا عنْها بخارِجٍ يُخْبِرُ لا بِلِسانٍ ولهواتٍ ويسْمعُ لا بخُرُوقٍ وأدواتٍ يقُولُ ولا يلْفِظُ ويحْفظُ ولا يتحفّظُ ويُرِيدُ ولا يُضْمِرُ يُحِبُّ ويرْضى مِنْ غيْرِ رِقّةٍ ويُبْغِضُ ويغْضبُ مِنْ غيْرِ مشقّةٍ يقُولُ لِمنْ أراد كوْنهُ كُنْ فيكُونُ لا بِصوْتٍ يقْرعُ ولا بِنِداءٍ يُسْمعُ وإِنّما كلامُهُ سُبْحانهُ فِعْلٌ مِنْهُ أنْشأهُ ومثّلهُ لمْ يكُنْ مِنْ قبْلِ ذلِك كائِناً ولوْ كان قدِيماً لكان إِلهاً ثانِياً لا يُقالُ كان بعْد أنْ لمْ يكُنْ فتجْرِي عليْهِ الصِّفاتُ الْمُحْدثاتُ ولا يكُونُ بيْنها وبيْنهُ فصْلٌ ولا لهُ عليْها فضْلٌ فيسْتوِي الصّانِعُ والْمصْنُوعُ ويتكافأُ الْمُبْتدعُ والْبدِيعُ خلق الْخلائِق على غيْرِ مِثالٍ خلا مِنْ غيْرِهِ ولمْ يسْتعِنْ على خلْقِها بأحدٍ مِنْ خلْقِهِ وأنْشأ الْأرْض فأمْسكها مِنْ غيْرِ اشْتِغالٍ وأرْساها على غيْرِ قرارٍ وأقامها بغيْرِ قوائِم ورفعها بغيْرِ دعائِم وحصّنها مِن الْأودِ والِاعْوِجاجِ ومنعها مِن التّهافُتِ والِانْفِراجِ أرْسى أوْتادها وضرب أسْدادها واسْتفاض عُيُونها وخدّ أوْدِيتها فلمْ يهِنْ ما بناهُ ولا ضعُف ما قوّاهُ هُو الظّاهِرُ عليْها بسُلْطانِهِ وعظمتِهِ وهُو الْباطِنُ لها بعِلْمِهِ ومعْرِفتِهِ والْعالِي على كُلِّ شيْءٍ مِنْها بجلالِهِ وعِزّتِهِ لا

يُعْجِزُهُ شيْءٌ مِنْها طلبهُ ولا يمْتنِعُ عليْهِ فيغْلِبهُ ولا يفُوتُهُ السّرِيعُ مِنْها فيسْبقهُ ولا يحْتاجُ إِلى ذِي مالٍ فيرْزُقهُ خضعتِ الْأشْياءُ لهُ وذلّتْ مُسْتكِينةً لِعظمتِهِ لا تسْتطِيعُ الْهرب مِنْ سُلْطانِهِ إِلى غيْرِهِ فتمْتنِع مِنْ نفْعِهِ وضرِّهِ ولا كُفْء لهُ فيُكافِئهُ ولا نظِير لهُ فيُساوِيهُ هُو الْمُفْنِي لها بعْد وُجُودِها حتّى يصِير موْجُودُها كمفْقُودِها وليْس فناءُ الدُّنْيا بعْد ابْتِداعِها بِأعْجب مِنْ إِنْشائِها واخْتِراعِها وكيْف ولوِ اجْتمع جمِيعُ حيوانِها مِنْ طيْرِها وبهائِمِها وما كان مِنْ مُراحِها وسائِمِها وأصْنافِ أسْناخِها وأجْناسِها ومُتبلِّدةِ أُممِها وأكْياسِها على إِحْداثِ بعُوضةٍ ما قدرتْ على إِحْداثِها ولا عرفتْ كيْف السّبِيلُ إِلى إِيجادِها ولتحيّرتْ عُقُولُها فِي عِلْمِ ذلِك وتاهتْ وعجزتْ قُواها وتناهتْ ورجعتْ خاسِئةً حسِيرةً عارِفةً بِأنّها مقْهُورةٌ مُقِرّةٌ بِالْعجْزِ عنْ إِنْشائِها مُذْعِنةً بِالضّعْفِ عنْ إِفْنائِها وإِنّ اللّه سُبْحانهُ يعُودُ بعْد فناءِ الدُّنْيا وحْدهُ لا شيْء معهُ كما كان قبْل ابْتِدائِها كذلِك يكُونُ بعْد فنائِها بِلا وقْتٍ ولا مكانٍ ولا حِينٍ ولا زمانٍ عُدِمتْ عِنْد ذلِك الْآجالُ والْأوْقاتُ وزالتِ السِّنُون والسّاعاتُ فلا شيْء إِلّا اللّهُ الْواحِدُ الْقهّارُ الّذِي إِليْهِ مصِيرُ جمِيعِ الْأُمُور بِلا قُدْرةٍ مِنْها كان ابْتِداءُ خلْقِها وبِغيْرِ امْتِناعٍ مِنْها كان فناؤُها ولوْ قدرتْ على الِامْتِناعِ لدام بقاؤُها لمْ يتكاءدْهُ صُنْعُ شيْءٍ مِنْها إِذْ صنعهُ ولمْ يؤُدْهُ مِنْها خلْقُ ما خلقهُ وبرأهُ ولمْ يُكوِّنْها لِتشْدِيدِ سُلْطانٍ ولا لِخوْفٍ مِنْ زوالٍ ونُقْصانٍ ولا لِلِاسْتِعانةِ بِها على نِدٍّ مُكاثِرٍ ولا لِلِاحْتِرازِ بِها مِنْ ضِدٍّ مُثاوِرٍ ولا لِلِازْدِيادِ بِها فِي مُلْكِهِ ولا لِمُكاثرةِ شرِيكٍ فِي شِرْكِهِ ولا لِوحْشةٍ كانتْ مِنْهُ فأراد أنْ يسْتأْنِس إِليْها ثُمّ هُو يُفْنِيها بعْد تكْوِينِها لا لِسأمٍ دخل عليْهِ فِي تصْرِيفِها وتدْبِيرِها ولا لِراحةٍ واصِلةٍ إِليْهِ ولا لِثِقلِ شيْءٍ مِنْها عليْهِ لا يُمِلُّهُ طُولُ بقائِها فيدْعُوهُ إِلى سُرْعةِ إِفْنائِها ولكِنّهُ سُبْحانهُ دبّرها بِلُطْفِهِ وأمْسكها بِأمْرِهِ وأتْقنها بِقُدْرتِهِ ثُمّ يُعِيدُها بعْد الْفناءِ مِنْ غيْرِ حاجةٍ مِنْهُ إِليْها ولا اسْتِعانةٍ بِشيْءٍ مِنْها عليْها ولا لِانْصِرافٍ مِنْ حالِ وحْشةٍ إِلى حالِ اسْتِئْناسٍ ولا مِنْ حالِ جهْلٍ وعمًى إِلى حالِ عِلْمٍ والْتِماسٍ ولا مِنْ فقْرٍ وحاجةٍ إِلى غِنًى وكثْرةٍ ولا مِنْ ذُلٍّ وضعةٍ إِلى عِزٍّ وقُدْرةٍ.

Sermon 184
Tawhīd (Oneness of Allāh), unique principles of knowledge

"Whoever assigns to Him (different) conditions does not believe in His Oneness, nor does one likens Him in order to grasp His reality. Whoever illustrates Him does not signify Him. Whoever points at Him and imagines Him does not mean Him. Everything that is known through itself has been created, and everything that exists by virtue of other things is the effect (of something else). He works but not with the help of instruments. He fixes measures but not with the activity of thinking. He is rich but not by acquisition.

"Times do not keep company with Him. His Being precedes times. His Existence precedes non-existence, and His eternity precedes beginning. By His creating the senses, it is known that He has no

'senses'. By the antitheses in various matters, it is known that He has no antithesis, and by the similarity between things, it is known that there is nothing similar to Him. He has made light the contrary of darkness, brightness that of gloom, dryness that of moistness and heat that of cold. He produces harmony among opposites.

"He fuses together diverse things, brings remote things near and separates things which are joined together. He is not confined to limits, nor counted by numbers. Material parts can surround things of their own kind and organs can point out things similar to themselves. The word *mundhu* منذ (i.e. since) disproves their eternity[1], the word *qad* قد (that denotes nearness of time of take occurrence), disproves their being from ever, and the word *lawla* لولا (if it were not) keeps them remote from perfection.

"Through them, the Creator manifests Himself to the intelligence, and through them He is guarded from the vision of the eyes.

"Stillness and motion do not apply to Him. How can a thing take place in Him which He has Himself made to take place? How can a thing revert to Him which He first created? How can a thing appear in Him which He first brought to appearance? If it had not been so, His Self will have become subject to diversity, His Being will have

[1]The meaning here is: The words "*mundhu* منذ, *qad* قد and *lawla* لولا" have been made to be the antitheses of the attributes of "ever, eternal and perfect". Therefore, their application to anything will prove that they have come into existence from non-existence and are imperfect. For example, "mundhu" is used to denote time as is "qad wujida mundhu kadha قد وجد منذ كذا" (this thing is found since such-and-such time). Here, a time limit has been stated. Anything for which a limit of time can be described cannot exist from ever or remain forever. The word "qad" (which indicates the present perfect tense) shows the immediate past. This sense also can apply to a thing which is limited time-wise. The word *lawla* is used to denote the negation of something in another thing, such as "ma ahsanahu wa akmalahu lawla annahu katha ما أحسنه و أكمله لولا كذا"; that is, "How beautiful and perfect it will be if it were such-and-such". Therefore, the thing for which this word is used will be in need of others to compare how handsome and perfect what it describes is, and this word will remain deficient by itself.

become divisible (into parts), and His reality will have been prevented from being deemed Eternal. If there was a front to Him, there will have to be a rear for Him as well. He will need completing only if shortage befell Him. In such a case, signs of the created will appear in Him and He will become a sign (leading to other objects) instead of signs leading to Him. Through the might of His abstention (from affectedness) He is far above being affected by things which affect others.

"He does not change or vanish. The process of setting does not behoove Him. He has not begotten anyone lest He should be regarded as having been born. He has not been begotten; otherwise, He will be contained within limits. He is too Sublime to have sons. He is too purified to contact women. Imagination cannot reach Him so as to assign Him quantity. Understanding cannot think of Him so as to give Him shape. Senses do not perceive Him so as to feel Him. Hands cannot touch Him so as to rub against Him. He does not change into any condition. He does not pass from one state to another. Nights and days do not age Him. Light and darkness do not alter Him.

It cannot be said that He has a limit or extremity, an end or termination, nor do things control Him so as to raise or lower Him, nor does anything carry Him so as to bend Him or keep Him erect. He is neither inside things, nor is He outside them. He conveys news, but not with a tongue or a voice. He listens, but not with the holes of the ears or the organs of hearing. He says but does not utter words. He remembers, but does not memorize. He determines, but not by exercising His mind. He loves and approves without any sentimentality (of heart). He hates and feels angry without any painstaking. When He intends to create someone/something, He says, "Be!", and there he/she/it is! But He does not do so through voice that strikes (the ears). His speech is an indication of His creation. His like never existed "before" nor "after".

"It cannot be said that He came into being after He had not been in existence because, in that case, the attributes of the created things will be assigned to Him and there will remain no difference between them and Him, and He will have no distinction over them. Thus, the

Creator and the created will become equal. The initiator and the initiated will be on the same level. He created (the whole of) creation without any example made by someone else, and He did not secure the assistance of anyone among His creation for creating it.

"He created the earth and suspended it without being 'busy', retained it without support, made it stand without legs, raised it without pillars, protected it against bending and curving and defended it against crumbling and splitting (into parts). He fixed mountains on it like stumps, solidified its rocks, caused its streams to flow and opened its valleys wide. Whatever He made did not suffer from any flow, and whatever He strengthened did not show any weakness.

"He manifests Himself over the earth with His authority and greatness. He is aware of its inside through His knowledge and understanding. He has power over everything on earth by virtue of His sublimity and dignity. Nothing from the earth that He may ask for defies Him, nor does it oppose Him so as to overpower Him. No swift-footed creature can run away from Him so as to be ahead of Him. He is not needy towards any possessing person so that the latter should feed Him. All things bow down to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or harm. There is no parallel for Him that may match Him and no one like Him so as to equal Him.

He will destroy the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no more wonderous than its first formation and invention. How could it be? Even if all animals of the earth, whether birds or beasts, stabled cattle or pasturing ones, of different origins and species, dull people and sagacious men..., all jointly try to create (even) a mosquito, they are not able to bring it into being and do not understand what is the way to its creation. Their wits are bewildered and wandering. Their powers fall short, fail and return disappointed and tired, knowing that they are defeated and admitting their inability to produce it, also realizing that they are too weak (even) to destroy it.

"Surely, after the extinction of the world, Allāh, the most Glorified One, will remain alone with nothing else besides Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist; years and hours will disappear. There will be nothing except Allāh, the One, the Almighty. To Him is the return of all matters. Its initial creation was not in its power, and the prevention of its extinction was (also) not in its power. Had it had the power to prevent it, it would have existed forever. When He made anything of the world, the making of it did not cause Him any difficulty, and the creation of anything which He created and formed did not cause Him any fatigue. He did not create it to heighten His authority or for fear of loss or harm, nor to seek its help against an overwhelming foe, nor to guard against any avenging opponent with its help, nor for the extension of His domain by its help, nor for boasting (over the size of His possession) against a partner, nor because He felt lonely and desired to seek its company.

"After its creation, He will destroy it, but not because any worry has overcome Him in maintaining and administering it, nor for any pleasure that will accrue to Him, nor for the cumbersomeness of anything over Him. The length of its life does not weary Him so as to induce Him to its quick destruction. Allāh, the Glorified One, has maintained it with His kindness, kept it intact with His command and perfected it with His power. Then after its destruction, He will resurrect it, but not for any need of His own for it, nor to seek the assistance of any of its things against it, nor to change over from the condition of loneliness to that of company, nor from the condition of ignorance and blindness to that of knowledge and search, nor from paucity and need towards needlessness and plenty, nor from disgrace and lowliness towards honor and prestige."



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام وهي في ذكر الملاحم

أَلا بِأَبِي وَأُمِّي، هُمْ مِنْ عِدَّةٍ أَسْمَاؤُهُمْ فِي السَّمَاءِ مَعْرُوفَةٌ، وَفِي الأَرْضِ مَجْهُولَةٌ؛ أَلا فَتَوَقَّعُوا مَا يَكُونُ مِنْ إِدْبَارِ أُمُورِكُمْ وَانْقِطَاعِ وُصَلِكُمْ وَاسْتِعْمَالِ صِغَارِكُمْ، ذَاكَ حَيْثُ تَكُونُ ضَرْبَةُ السَّيْفِ عَلَى الْمُؤْمِنِ أَهْوَنَ مِنَ الدِّرْهَمِ مِنْ حِلِّهِ، ذَاكَ حَيْثُ يَكُونُ الْمُعْطَى أَعْظَمَ أَجْراً مِنَ الْمُعْطِي، ذَاكَ حَيْثُ تَسْكَرُونَ مِنْ غَيْرِ شَرَابٍ، بَلْ مِنَ النِّعْمَةِ وَالنَّعِيمِ، وَتَحْلِفُونَ مِنْ غَيْرِ اضْطِرَارٍ، وَتَكْذِبُونَ مِنْ غَيْرِ إِحْرَاجٍ، ذَاكَ إِذَا عَضَّكُمُ الْبَلاءُ كَمَا يَعَضُّ الْقَتَبُ غَارِبَ الْبَعِيرِ؛ مَا أَطْوَلَ هَذَا الْعَنَاءَ وَأَبْعَدَ هَذَا الرَّجَاءَ! أَيُّهَا النَّاسُ! أَلْقُوا هَذِهِ الأَزِمَّةَ الَّتِي تَحْمِلُ ظُهُورُهَا الأَثْقَالَ مِنْ أَيْدِيكُمْ، وَلا تَصَدَّعُوا عَلَى سُلْطَانِكُمْ فَتَذُمُّوا غِبَّ فِعَالِكُمْ، وَلا تَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فَوْرِ نَارِ الْفِتْنَةِ، وَأَمِيطُوا عَنْ سَنَنِهَا وَخَلُّوا قَصْدَ السَّبِيلِ لَهَا، فَقَدْ لَعَمْرِي يَهْلِكُ فِي لَهَبِهَا الْمُؤْمِنُ، وَيَسْلَمُ فِيهَا غَيْرُ الْمُسْلِمِ؛ إِنَّمَا مَثَلِي بَيْنَكُمْ كَمَثَلِ السِّرَاجِ فِي الظُّلْمَةِ يَسْتَضِيءُ بِهِ مَنْ وَلَجَهَا، فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُوا، وَأَحْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا.

Sermon 185

Regarding future momentous events, the mischief to take place, the absence of lawful ways of making a living

"May my father and mother be sacrificed for the sake of those few whose names are well-known in the heavens but are not known on earth! Beware, you should expect what is to befall you, such as adversity in your affairs, severing of relations and the rising of mean people. This will happen when the blow of a sword will be easier for a believer than securing one dirham lawfully. This will happen[1] when the reward of the beggar is more than that of the giver. This will be when you are intoxicated, not by drinking, but with wealth

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[1]During such a period, the reward of the beggar who takes (charity) will be higher than that of the giver because of the ways of earning livelihood. Such means earned by the rich will be unlawful; so, whatever one donates of it, its purpose will be to show off, for the sake of hypocrisy and fame for which he will not be entitled to any reward, while the poor take it by force of necessity of their poverty and helplessness and spend it in the right manner and will deserve more rewards and recompense.

Condition of persons facing death

"I also admonish you to remember death and to lessen your heedlessness towards it. Why should you be heedless of the One Who is not heedless of you? Why do you expect him (i.e. the angel of death) to give you a respite? The dead whom you have been watching suffice as preachers. They were carried to their graves, not riding but transported, and were placed in their graves, but not of their own accord. It seems as if they never lived in this world and as if the Hereafter had always been their abode. They have made lonely the place where they were living and are now living where they used to feel lonely. They remained busy about what they had to leave behind and did not care about where they were going to. Now, they cannot remove themselves from evil, nor add to their good deeds. They were attached to the world and it deceived them. They trusted it and it overturned the tables to them."

This world's transience

"May Allāh have pity on you! You should, therefore, hasten towards (the preparation of) houses which you have been commanded to populate, towards which you have been called on, and to which you have been invited. Seek the completion of Allāh's favors on you by exercising endurance in His obedience and abstention from His disobedience because tomorrow is closer than today. How fast are the hours of the day?! How fast are the days in the month?! How fast are the months in the years and how fast are the years in one's lifetime?!"



اللهم صلي على محمد و آل محمد

من كلام له عليه السلام في الإيمان و وجوب الهجرة وصعوبة الإيمان وعلم الوصي

أقسام الإيمان

فمِنَ الْإِيمانِ ما يكُونُ ثابِتاً مُسْتقِرّاً فِي الْقُلُوبِ ومِنْهُ ما يكُونُ عوارِيّ بيْن الْقُلُوبِ والصُّدُورِ إِلى أجلٍ معْلُومٍ فإِذا كانتْ لكُمْ براءةٌ مِنْ أحدٍ فقِفُوهُ حتّى يحْضُرهُ الْموْتُ فعِنْد ذلِك يقعُ حدُّ الْبراءةِ.

وجوب الهجرة

والْهِجْرةُ قائِمةٌ على حدِّها الْأوّلِ ما كان لِلّهِ فِي أهْلِ الْأرْضِ حاجةٌ مِنْ مُسْتسِرِّ الْإِمّةِ ومُعْلِنِها لا يقعُ اسْمُ الْهِجْرةِ على أحدٍ إِلّا بِمعْرِفةِ الْحُجّةِ فِي الْأرْضِ فمنْ عرفها وأقرّ بِها فهُو مُهاجِرٌ ولا يقعُ اسْمُ الِاسْتِضْعافِ على منْ بلغتْهُ الْحُجّةُ فسمِعتْها أُذُنُهُ ووعاها قلْبُهُ.

صعوبة الإيمان

إِنّ أمْرنا صعْبٌ مُسْتصْعبٌ لا يحْمِلُهُ إِلّا عبْدٌ مُؤْمِنٌ امْتحن اللّهُ قلْبهُ لِلْإِيمانِ ولا يعِي حدِيثنا إِلّا صُدُورٌ أمِينةٌ وأحْلامٌ رزِينةٌ.

علم الوصي

أيُّها النّاسُ سلُونِي قبْل أنْ تفْقِدُونِي فلأنا بِطُرُقِ السّماءِ أعْلمُ مِنِّي بِطُرُقِ الْأرْضِ قبْل أنْ تشْغر بِرِجْلِها فِتْنةٌ تطأُ فِي خِطامِها وتذْهبُ بِأحْلامِ قوْمِها.

Sermon 187
Conviction, necessity of making *hijra*, the belief challenge, knowledge of a *wasi*

“One belief is (conviction) which is firm and steadfast in the hearts. Another remains temporarily in one’s heart up to a certain period of time. If you were to acquit (yourselves) before anyone, you should wait till death approaches, for that is the time limit for being acquitted.

“Migration stands as its original position. Allāh has no need for one who secretly accepts belief or one who openly does so. Migration (to the other world) will not apply to anyone unless he recognizes the

Argument (of Allāh) on earth. Whoever recognizes him and acknowledges him will be a *muhājir* (immigrant). *Istid'āf* (i.e. freedom from the obligation of migration) does not apply to him whom the Argument (of Allāh) reaches and he hears it and his heart preserves it."[1]

The challenge of "Ask me before you lose me," a prediction about the Umayyads

"Certainly, our case is difficult and complicated. No one can bear it except a believer whose heart Allāh has tried with belief. Our traditions will not be preserved except by trustworthy hearts and

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[1]This is the interpretation of the words *muhājir* مهاجر and *mustad`af* مستضعف as mentioned in the Holy Qur'ān:

﴿ إنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ؟ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ؛ قَالُوا: أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا؟ فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۞ إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً ۞ فَأُولَئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴾

*Verily those whom the angels take away (at the time of death), being unjust to their (own) selves, they (the angels) shall ask (the sinning souls): "In what status were you? They shall reply: Weakened (*mustad'af, *oppressed) were we in the land; they (angels) will say: Was not the land of Allāh vast (enough) for you to traverse therein? So these (are those) whose refuge shall be Hell, and what a bad resort it is! Except the (really) weakened ones from among the men, women and children who have not in their power the means (to escape from the unbelievers) nor do they find the (right) way. Allāh will perhaps pardon them, and Allāh is the Clement, the oft-Forgiving One* (4:97-99). The meaning of Imām Ali ibn Abū Tālib ﷺ here is that *hijra* (migration) was not only obligatory during the lifetime of the Holy Prophet ﷺ, it is a permanent obligation. This migration is nowadays obligatory for attaining the Argument of Allāh and the true religion. Therefore, if one has attained the Argument of Allāh and believes in it, even if he is in the midst of the unbelievers of his locality, he is not duty-bound to migrate. The *mustad`af* (weakened) is one who is living among the unbelievers and is far from being informed of the Arguments of Allāh and, at the same time, he is unable to migrate in order to attain knowledge of the Signs of Allāh.

(men of) firm understanding. O people! Ask me before you miss me because certainly I am acquainted with the passages of the sky more than the passages of the earth, and before that mischief springs on its feet which will trample even the nose string and destroy the wits of the people.

Some people have explained this saying of Imām Ali ibn Abū Tālib عليه السلام to mean that by "the passages of the earth" he means matters of the world, and by "passages of the sky" matters, he means religious laws, and that Imām Ali ibn Abū Tālib عليه السلام intends to say that he knows the matters of religious laws and commandments more than worldly matters. Thus, Ibn Maytham al-Bahrāni writes (in *Sharh Nahjul-Balāgha*, Vol. 4, pp. 200 - 201):

"`Allāma al-Wabāri is quoted as having said that the gist of the intention of Imām Ali ibn Abū Tālib عليه السلام is this: The scope of his religious knowledge is greater than his knowledge of matters relevant to the world."

But taking the context into account, this explanation cannot be held as correct because this sentence (being explained) has been used as the cause of the sentence "Ask me before you miss me" followed by a prediction of a rebellion. In-between these two, the occurrence of the sentence "I know religious matters more than worldly matters" makes the whole utterance quite disregarded because Imām Ali ibn Abū Tālib's challenge to be asked whatever one likes is not confined to only matters of the religious laws, so this sentence could be held as its cause. After that, the prediction of the rebellion has nothing to do with matters of the religious laws so that it could be put forth as a proof of more knowledge of religious matters. To ignore the clear import of the words and to interpret them in a way which does not suit the occasion, does not exhibit a correct spirit when, alsoo from the context, the same meaning accrues, one which the words openly convey. Thus, it is to give a warning about the Umayyad's mischief that Imām Ali ibn Abū Tālib عليه السلام uttered his statement "Ask me whatever you like because I know the paths and courses of the Divine destiny more than the passages of the earth." So, perhaps the Imām عليه السلام wanted to say, "Even if you ask me about matters which

are recorded in the Preserved Tablet and which concern the Divine destiny, I can tell you. A serious mischief is to rise against me in those matters in which you should have doubt because my eyes are more acquainted with those ethereal lines, which concern the occurrence of events and mischievous happenings than with what I know about life as it appears on earth. The occurrence of this mischief is as certain as an object seen with the eyes. You should, therefore, ask me about its details and about how to keep safe from it, so that you may be able to manage your defense when the time comes." This meaning is supported by the successive sayings of Imām Ali ibn Abū Tālib عليه السلام which he uttered with regard to the unknown and to which future events did, indeed, testify. Thus, Ibn Abūl Hadīd comments on this claim of Imām Ali ibn Abū Tālib عليه السلام as follows:

"Imām Ali ibn Abū Tālib's claim is also supported by his statements about future events which he uttered not once or a hundred times but continuously and successively. From them, there remains no doubt that whatever he spoke was on the basis of knowledge and certainty, not by chance" (*Sharh Nahjul-Balāgha*, Vol. 13, p. 106).

With regard to this saying of Imām Ali ibn Abū Tālib عليه السلام, it has already been demonstrated and explained (in a footnote for Sermon 92) that no one else dared to advance such a claim, and those who made such a claim had to face only disgrace and humiliation. About the prophecies made by Imām Ali ibn Abū Tālib عليه السلام, see Ibn Abul-Hadīd's *Sharh Nahjul-Balāgha*, Vol. 7, pp. 47-51; judge Nūrullah al-Mar`ashi's *Ihqāq al-Haqq* (new ed.), Vol. 8, pp. 87-182.



اللهم صل على محمد وآل محمد

من خطبة له عليه السلام يحمد الله ويثني على نبيه ويعظ بالتقوى

حمد الله

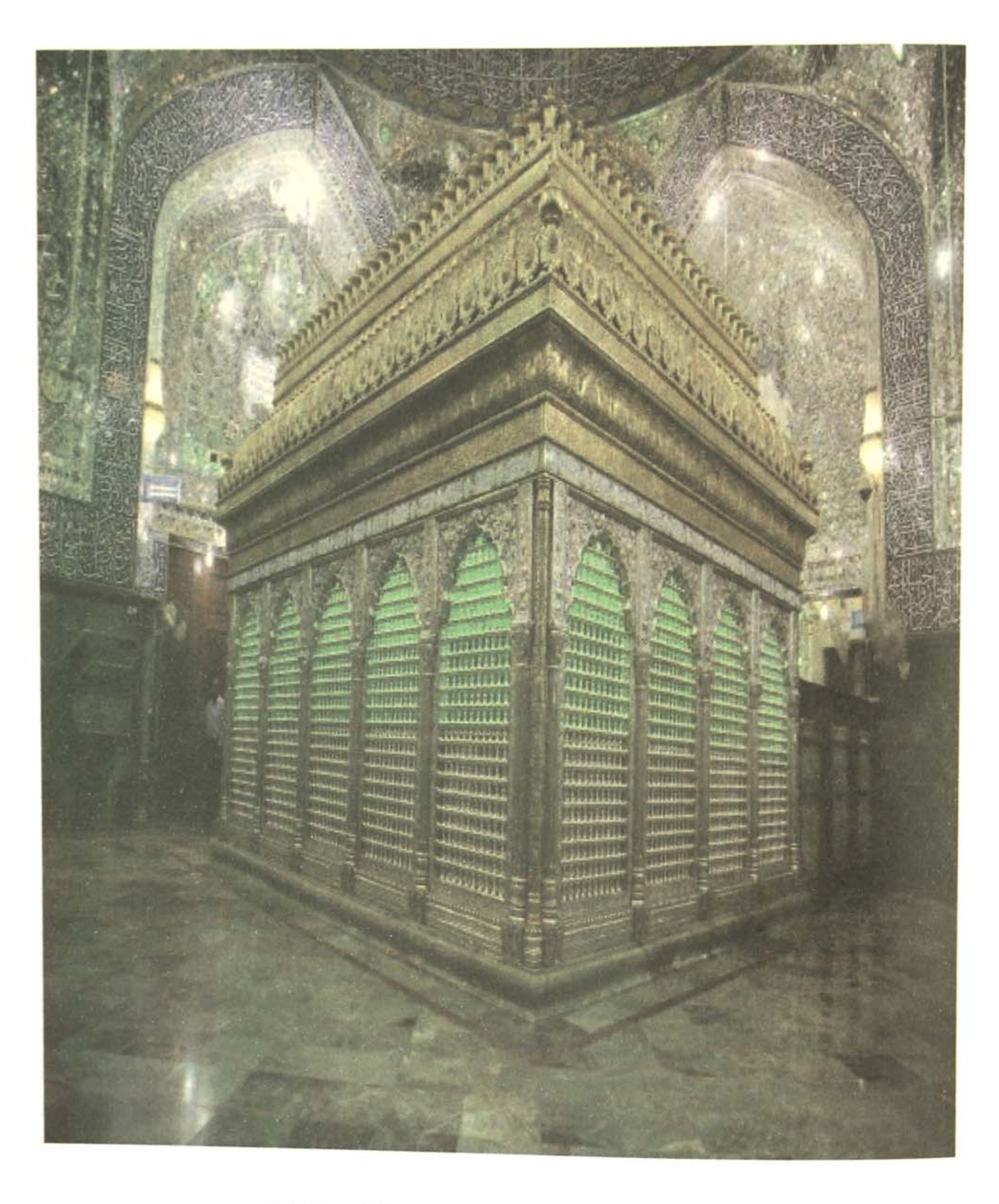
أَحْمَدُهُ شُكْراً لِإِنْعامِهِ وأَسْتَعِينُهُ على وظائِفِ حُقُوقِهِ عزيزَ الْجُنْدِ عظِيمَ الْمجْدِ.

الثناء على النبي

وأَشْهدُ أَنّ مُحمّداً عبْدُهُ ورسُولُهُ دعا إِلى طاعتِهِ وقاهر أَعْداءهُ جِهاداً عنْ دِينِهِ لا يثْنِيهِ عنْ ذلِك اجْتِماعٌ على تكْذِيبِهِ والْتِماسٌ لِإِطْفاءِ نُورِهِ.

العظة بالتقوى

فاعْتصِمُوا بتقْوى اللّهِ فإِنّ لها حبْلًا وثِيقاً عُرْوتُهُ ومعْقِلًا منِيعاً ذِرْوتُهُ وبادِرُوا الْموْت وغمراتِهِ وامْهدُوا لهُ قبْل حُلُولِهِ وأَعِدُّوا لهُ قبْل نُزُولِهِ فإِنّ الْغاية الْقِيامةُ وكفى بذلِك واعِظاً لِمنْ عقل ومُعْتبراً لِمنْ جهل وقبْل بُلُوغِ الْغايةِ ما تعْلمُون مِنْ ضِيقِ الْأَرْماسِ وشِدّةِ الْإِبْلاسِ وهوْلِ الْمُطّلعِ وروْعاتِ الْفزعِ واخْتِلافِ الْأَضْلاعِ واسْتِكاكِ الْأَسْماعِ وظُلْمةِ اللّحْدِ وخِيفةِ الْوعْدِ وغمِّ الضّرِيحِ وردْمِ الصّفِيحِ فاللّه اللّه عِباد اللّهِ فإِنّ الدُّنْيا ماضِيةٌ بِكُمْ على سننٍ وأَنْتُمْ والسّاعةُ فِي قرنٍ وكأَنّها قدْ جاءتْ بِأَشْراطِها وأَزِفتْ بِأَفْراطِها ووقفتْ بِكُمْ على صِراطِها وكأَنّها قدْ أَشْرفتْ بِزلازِلِها وأَناختْ بِكلاكِلِها وانْصرمتِ الدُّنْيا بِأَهْلِها وأَخْرجتْهُمْ مِنْ حِضْنِها فكانتْ كيوْمٍ مضى أَوْ شهْرٍ انْقضى وصار جدِيدُها رثّاً وسمِينُها غثّاً فِي موْقِفٍ ضنْكِ الْمقامِ وأُمُورٍ مُشْتبِهةٍ عِظامٍ ونارٍ شدِيدٍ كلبُها عالٍ لجبُها ساطِعٍ لهبُها مُتغيِّظٍ زفِيرُها مُتأَجِّجٍ سعِيرُها بعِيدٍ خُمُودُها ذاكٍ وُقُودُها مخُوفٍ وعِيدُها عمٍ قرارُها مُظْلِمةٍ أَقْطارُها حامِيةٍ قُدُورُها فظِيعةٍ أُمُورُها وسِيق الّذِين اتّقوْا ربّهُمْ إِلى الْجنّةِ زُمراً قدْ أَمِن الْعذابُ وانْقطع الْعِتابُ وزُحْزِحُوا عنِ النّارِ واطْمأَنّتْ بِهِمُ الدّارُ ورضُوا الْمثْوى والْقرار الّذِين كانتْ أَعْمالُهُمْ فِي الدُّنْيا زاكِيةً وأَعْيُنُهُمْ باكِيةً وكان ليْلُهُمْ فِي دُنْياهُمْ نهاراً تخشُّعاً واسْتِغْفارًا وكان نهارُهُمْ ليْلًا توحُّشاً وانْقِطاعاً فجعل اللّهُ لهُمُ الْجنّة مآباً والْجزاء ثواباً وكانُوا أَحقّ بِها وأَهْلها فِي مُلْكٍ دائِمٍ ونعِيمٍ قائِمٍ فارْعوْا عِباد اللّهِ ما بِرِعايتِهِ يفُوزُ فائِزُكُمْ وبِإِضاعتِهِ يخْسرُ مُبْطِلُكُمْ وبادِرُوا آجالكُمْ بِأَعْمالِكُمْ فإِنّكُمْ مُرْتهنُون بِما أَسْلفْتُمْ ومدِينُون بِما قدّمْتُمْ وكأَنْ قدْ نزل بِكُمُ الْمخُوفُ فلا رجْعة تنالُون ولا عثْرةً تُقالُون اسْتعْملنا اللّهُ وإِيّاكُمْ بِطاعتِهِ وطاعةِ رسُولِهِ وعفا عنّا وعنْكُمْ بِفضْلِ رحْمتِهِ الْزمُوا الْأَرْض واصْبِرُوا على الْبلاءِ ولا تُحرِّكُوا بِأَيْدِيكُمْ وسُيُوفِكُمْ فِي هوى أَلْسِنتِكُمْ ولا تسْتعْجِلُوا بِما لمْ يُعجِّلْهُ اللّهُ لكُمْ فإِنّهُ منْ مات مِنْكُمْ على فِراشِهِ وهُو على معْرِفةِ حقِّ ربِّهِ وحقِّ رسُولِهِ وأَهْلِ بيْتِهِ مات شهِيداً ووقع أَجْرُهُ على اللّهِ واسْتوْجب ثواب ما نوى مِنْ صالِحِ عملِهِ وقامتِ النِّيّةُ مقام إِصْلاتِهِ لِسيْفِهِ فإِنّ لِكُلِّ شيْءٍ مُدّةً وأَجلًا.



Interior of the Tomb of Imam Ali عليه السلام

Sermon 188
Praising Allāh and His Prophet ﷺ, enjoining piety

"I praise Him out of gratitude for His rewards and seek His assistance in fulfilling my obligations to Him. He is the Mighty host. His dignity is grand. I testify that Muhammed ﷺ is His servant and Prophet.

"He called on (people) to obey Him, overpowering His enemies when fighting for His religion. People joined ranks to falsify Him, but their attempts to extinguish His light were to no avail.

"You should, therefore, be steadfast in your fear of Allāh because it has a rope the knot of which is strong, its pinnacle is lofty and invulnerable. Hasten towards death in its pangs (by doing good deeds) and be prepared for it before its approach because the ultimate end is the Day of Judgment. This is enough admonishment for one who understands and suffices for a lesson for one who does not know. What idea do you have, before reaching that end, about how narrow the grave is, about the hardship of loneliness, the fear of the passage towards the Hereafter, the pangs of fear, the shifting of ribs here and there (due to a narrow grave), the deafness of ears, the darkness of the grave, the fear of the promised punishment, the closing of the receptacle of the grave and the laying of the tombstones?

"So fear Allāh, fear Allāh, O servants of Allāh, because the world is behaving with you in the usual way, and you and the Day of Judgment are in the same rope (close to each other), as though it has come with its signs, has approached with its pleas and has made you stand in its way. It is as though it has come forward with all its quaking and has settled down with its chest on the ground while the world has parted from its people and turned them out of its lap. It was like a day that has passed or a month that has gone by. Its new things have become old and the fat ones have become thin.

"They are in a narrow place, in very complicated affairs and in a fire

the pain of which is intense, the cries loud, the flames rise [as high as mountains], the sound causes a trembling, the burning is severe and the abatement from all of this is quite remote. Its fuel is burning, its threats are fearful, its hollows are hidden, its sides are dark, its vessels are aflame and everything about it is abominable.

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ﴾

"*Those who fear (the wrath of) their Master shall be conveyed in groups to the Garden* (Qur'ān, 39:73). They are safe from chastisement, away from punishment and are kept aloof from the fire. Their abode will be peaceful, and they will be pleased with their lodging and stay. These are the people whose deeds in this world were pure, their eyes were tearful, their nights in this world were like days because of fearing [Allāh], seeking [His] forgiveness. Their days were like nights because of feeling of loneliness and separation. Therefore, Allāh made Paradise the place of their (eventual) return, a reward in recompense. وَكَانُوا أَحَقَّ بِهَا *They were most eligible and suitable for it* (Qur'ān, 48:26) in the eternal domain and everlasting bliss.

"Therefore, O servants of Allāh, pay regard to all of this by being mindful of which one will succeed and by ignoring which one will incur loss. Hasten towards your death by means of your (good) deeds because you are bound by what you have done in the past, and you have to your credit only what (good deeds) you have sent before. (Behave in such a way) as though the feared event (death) has come on you, so you cannot return (to do good deeds) nor can you be cleared of evil deeds. May Allāh prompt us and your own selves to be obedient to Him and to His Prophet ﷺ, and may He forgive us and your own selves by His great mercy.

"Remain patient during trials and tribulations. Do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allāh has not asked for haste: Anyone of you who dies in his bed while having knowledge of the rights of Allāh and the rights of His Prophet ﷺ and those of members of the Prophet's house will die as a martyr.

"His reward is incumbent on Allāh. He is also eligible to the recompense of what good deeds he has intended to do, since his intention takes the place of drawing his sword. Certainly, for everything there is a term and a limit."



اللهم صل على محمد و آل محمد

ومن خطبة له عليه السلام يحمد الله ويثني على نبيه ويوصي بالزهد والتقوى

الْحمْدُ لِلّهِ الْفاشِي فِي الْخلْقِ حمْدُهُ والْغالِبِ جُنْدُهُ والْمُتعالِي جدُّهُ أحْمدُهُ على نِعمِهِ التُّؤامِ وآلائِهِ الْعِظامِ الّذِي عظُم حِلْمُهُ فعفا وعدل فِي كُلِّ ما قضى وعلِم ما يمْضِي وما مضى مُبْتدِعِ الْخلائِقِ بِعِلْمِهِ ومُنْشِئِهِمْ بِحُكْمِهِ بِلا اقْتِداءٍ ولا تعْلِيمٍ ولا احْتِذاءٍ لِمِثالِ صانِعٍ حكِيمٍ ولا إِصابةِ خطإٍ ولا حضْرةِ ملإٍ.

الرسول الأعظم

وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ ابْتعثهُ والنّاسُ يضْرِبُون فِي غمْرةٍ ويمُوجُون فِي حيْرةٍ قدْ قادتْهُمْ أزِمّةُ الْحيْنِ واسْتغْلقتْ على أفْئِدتِهِمْ أقْفالُ الرّيْنِ.

الوصية بالزهد و التقوى

عِباد اللّهِ أُوصِيكُمْ بِتقْوى اللّهِ فإِنّها حقُّ اللّهِ عليْكُمْ والْمُوجِبةُ على اللّهِ حقّكُمْ وأنْ تسْتعِينُوا عليْها بِاللّهِ وتسْتعِينُوا بِها على اللّهِ فإِنّ التّقْوى فِي الْيوْمِ الْحِرْزُ والْجُنّةُ وفِي غدٍ الطّرِيقُ إِلى الْجنّةِ مسْلكُها واضِحٌ وسالِكُها رابِحٌ ومُسْتوْدعُها حافِظٌ لمْ تبْرحْ عارِضةً نفْسها على الْأُممِ الْماضِين مِنْكُمْ والْغابِرِين لِحاجتِهِمْ إِليْها غداً إِذا أعاد اللّهُ ما أبْدى وأخذ ما أعْطى وسأل عمّا أسْدى فما أقلّ منْ قبِلها وحملها حقّ حمْلِها أُولئِك الْأقلُّون عدداً وهُمْ أهْلُ صِفةِ اللّهِ سُبْحانهُ إِذْ يقُولُ وقلِيلٌ مِنْ عِبادِي الشّكُورُ فأهْطِعُوا بِأسْماعِكُمْ إِليْها وألِظُّوا بِجِدِّكُمْ عليْها واعْتاضُوها مِنْ كُلِّ سلفٍ خلفاً ومِنْ كُلِّ مُخالِفٍ مُوافِقاً أيْقِظُوا بِها نوْمكُمْ واقْطعُوا بِها يوْمكُمْ وأشْعِرُوها قُلُوبكُمْ وارْحضُوا بِها ذُنُوبكُمْ وداوُوا بِها الْأسْقام وبادِرُوا بِها الْحِمام واعْتبِرُوا بِمنْ أضاعها ولا يعْتبِرنّ بِكُمْ منْ أطاعها ألا فصُونُوها وتصوّنُوا بِها وكُونُوا عنِ الدُّنْيا نُزّاهاً وإِلى الْآخِرةِ وُلّاهاً ولا تضعُوا منْ رفعتْهُ التّقْوى ولا ترْفعُوا منْ رفعتْهُ الدُّنْيا ولا تشِيمُوا بارِقها ولا تسْمعُوا ناطِقها ولا تُجِيبُوا ناعِقها ولا تسْتضِيئُوا بِإِشْراقِها ولا تُفْتنُوا بِأعْلاقِها فإِنّ برْقها خالِبٌ ونُطْقها كاذِبٌ وأمْوالها محْرُوبةٌ وأعْلاقها مسْلُوبةٌ ألا وهِي الْمُتصدِّيةُ الْعنُونُ والْجامِحةُ الْحرُونُ والْمائِنةُ الْخئُونُ والْجحُودُ الْكنُودُ والْعنُودُ الصّدُودُ والْحيُودُ الْميُودُ حالُها انْتِقالٌ ووطْأتُها زِلْزالٌ وعِزُّها ذُلٌّ وجِدُّها هزْلٌ وعُلْوُها سُفْلٌ دارُ حرْبٍ وسلبٍ ونهْبٍ وعطبٍ أهْلُها على ساقٍ وسِياقٍ ولحاقٍ وفِراقٍ قدْ تحيّرتْ مذاهِبُها وأعْجزتْ مهارِبُها وخابتْ مطالِبُها فأسْلمتْهُمُ الْمعاقِلُ ولفظتْهُمُ الْمنازِلُ وأعْيتْهُمُ الْمحاوِلُ فمِنْ ناجٍ معْقُورٍ ولحْمٍ مجْزُورٍ وشِلْوٍ مذْبُوحٍ ودمٍ مسْفُوحٍ وعاضٍّ على يديْهِ وصافِقٍ بِكفّيْهِ ومُرْتفِقٍ بِخدّيْهِ وزارٍ على رأْيِهِ وراجِعٍ عنْ عزْمِهِ وقدْ أدْبرتِ الْحِيلةُ وأقْبلتِ الْغِيلةُ ولات حِين مناصٍ هيْهات هيْهات قدْ فات ما فات وذهب ما ذهب ومضتِ الدُّنْيا لِحالِ بالِها فما بكتْ عليْهِمُ السّماءُ والْأرْضُ وما كانُوا مُنْظرِين.



Sermon 189

Praising Allāh, lauding His Prophet ﷺ, enjoining asceticism and piety

"Praise is all due to Allāh Whose praise is wide-spread, Whose army is over-powering and Whose dignity is grand. I praise Him for His successive favors and great boons. His forbearance is high, so He forgives, and He is just in whatever He decides. He knows what is going on and what has already passed. He crafted all creation with His knowledge and produced it with His intelligence without being limited to anything, without learning [from anyone or anything], without following the example of any intelligent producer, without committing any mistake and without the availability of any group (for help). I testify that Muhammed ﷺ is His servant and Messenger whom He deputed (at a time) when people were gathering in the abyss and moving in bewilderment. The reins of destruction were dragging them and the locks of malice lay fixed on their hearts."

Piety, this world and its people

"I admonish you, O servants of Allāh, to fear Allāh because it is a right of Allāh over you; it creates your right over Allāh, and that you should seek Allāh's help in it and help in (meeting) Allāh. Certainly, for today, fear of Allāh is a protection and a shield for tomorrow (the Day of Judgment); it is the road to Paradise. Its way is clear and the one who treads it is the winner. Whoever holds it must safeguard it. It has presented itself to the people who have already passed and to those coming into being because they will need it tomorrow (on the Day of Judgment). It is then that Allāh will revive His creation again, take back what He has given and take account of what He has bestowed. How few will be those who accept it and practice it as it ought to be practiced! They will be very few in number; they are the people who fit the description provided by Allāh, the Glorified One, when He says: ﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ﴾ *And very few of My servants are grateful!* (Qur'ān, 34:13).

"So make haste towards it; intensify your efforts for it. Make it a substitute for all your past (shortcomings) as a successor. Make it your supporter against every opponent. Turn your sleep into wakefulness by its help and pass your days in its company. Make it the tool of your hearts, wash your sins with it, treat your ailments with it and hasten towards your death with it... Learn a lesson from whoever neglects it, so that others who follow it should not learn a lesson from you (i.e. from your neglecting it). Beware, therefore; you should take care of it and should take care of yourselves through it.

"Keep away from this world and proceed towards the next with infatuation. Do not underestimate one whom the fear of Allāh has given a high position, and do not accord a high position to him whom this world has given a high position. Do not keep your eyes on the shining clouds of the world. Do not listen to him who speaks of it, do not respond to him who calls you towards it, do not seek light from its glare and do not die for its precious things because its glitter is deceitful, its words are false, its wealth is a liability to be looted, and its precious things are to be snatched away.

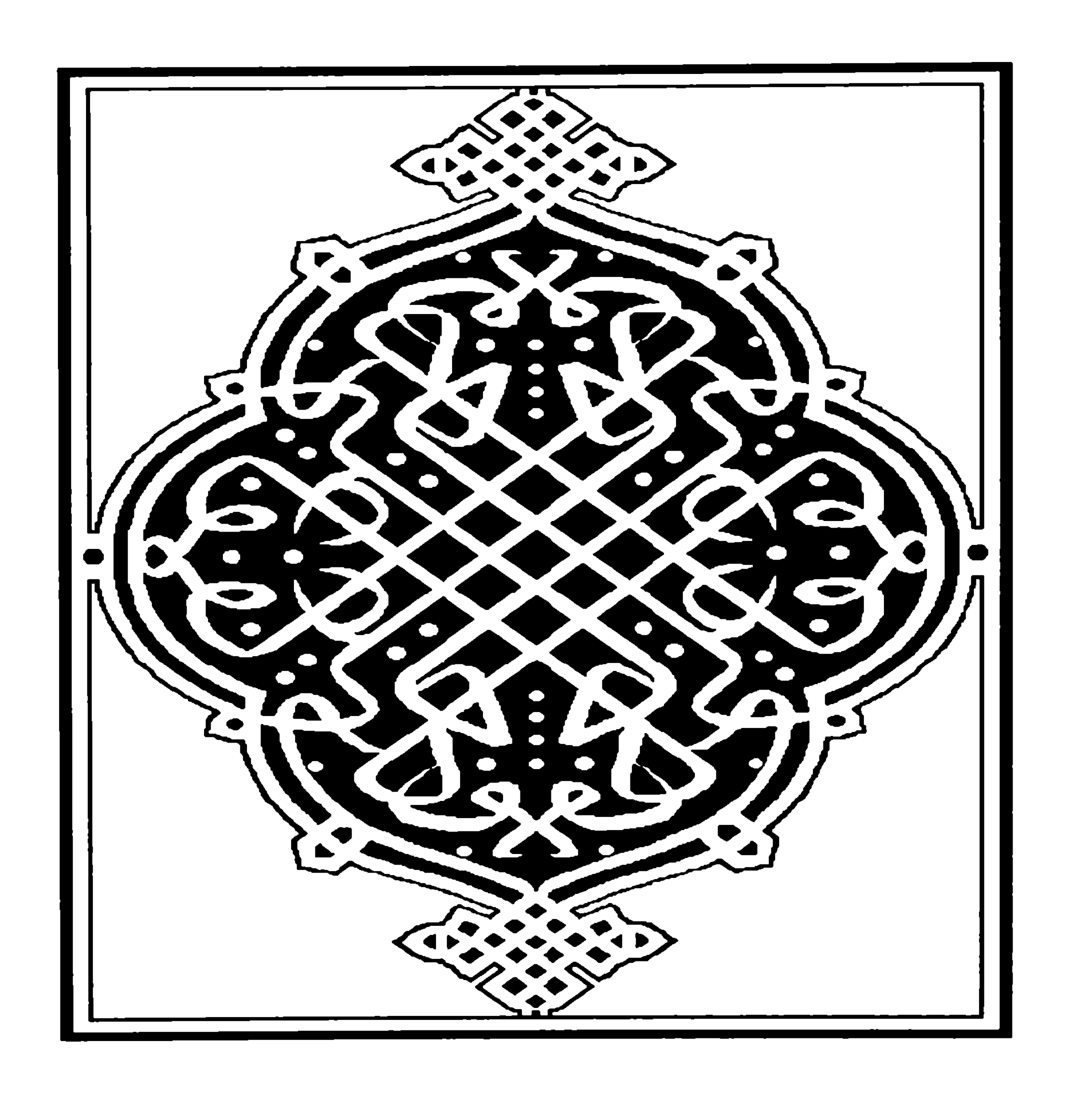
"Beware! This world attracts then turns away. It is stubborn, refusing to go ahead. It speaks lies, and it misappropriates. It disowns and is ungrateful. It is malicious and abandons (its lovers). It attracts but causes trouble. Its condition is ever changing, its step shaking, its honor disgraceful, its seriousness a jest and its height is lowliness. It is a place of plunder and pillage, ruin and destruction. Its people are ready with their feet to drive, to overtake, then to depart. Its routes are bewildering, its exits are baffling and its schemes end in disappointment. Consequently, strongholds betray them, houses throw them out and cunning fails them.

"Some of them are like hocked camels, some like butchered meat, some like severed limbs, some like spilt blood, some bite their hands (in pain), some rub their palms (in remorse), some hold their cheeks on their hands (in anxiety), some curse their own views and some retreat from their determination. But the time for doing good deeds has gone by, and the hour of calamity has approached. *This is so*

while (there is no longer) time to escape (Qur'ān, 38:3). Alas! Alas! What has been lost is lost! What is gone is gone! The world has passed in its usual manner.

﴿ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالأَرْضُ، وَمَا كَانُوا مُنظَرِينَ ﴾

So the heavens and the earth did not mourn them, nor were they given a respite (Qur'ān, 44:29)."



اللهم صل على محمد وآل محمد

من خطبة له عليه السلام تسمى القاصعة

الْحمْدُ لِلّهِ الّذِي لبس الْعِزّ والْكِبْرِياء واخْتارهُما لِنفْسِهِ دُون خلْقِهِ وجعلهُما حِمًى وحرماً على غيْرِهِ واصْطفاهُما لِجلالِهِ.

رأس العصيان

وجعل اللّعْنة على منْ نازعهُ فِيهِما مِنْ عِبادِهِ ثُمّ اخْتبر بِذلِك ملائِكتهُ الْمُقرّبِين لِيمِيز الْمُتواضِعِين مِنْهُمْ مِن الْمُسْتكْبِرِين فقال سُبْحانهُ وهُو الْعالِمُ بِمُضْمراتِ الْقُلُوبِ ومحْجُوباتِ الْغُيُوبِ إِنِّي خالِقٌ بشراً مِنْ طِينٍ فإِذا سوّيْتُهُ ونفخْتُ فِيهِ مِنْ رُوحِي فقعُوا لهُ ساجِدِين فسجد الْملائِكةُ كُلُّهُمْ أجْمعُون إِلّا إِبْلِيس اعْترضتْهُ الْحمِيّةُ فافْتخر على آدم بِخلْقِهِ وتعصّب عليْهِ لِأصْلِهِ فعدُوُّ اللّهِ إِمامُ الْمُتعصِّبِين وسلفُ الْمُسْتكْبِرِين الّذِي وضع أساس الْعصبِيّةِ ونازع اللّه رِداء الْجبْرِيّةِ وادّرع لِباس التّعزُّزِ وخلع قِناع التّذلُّلِ أ لا تروْن كيْف صغّرهُ اللّهُ بِتكبُّرِهِ ووضعهُ بِترفُّعِهِ فجعلهُ فِي الدُّنْيا مدْحُوراً وأعدّ لهُ فِي الْآخِرةِ سعِيراً.

ابتلاء الله لخلقه

ولوْ أراد اللّهُ أنْ يخْلُق آدم مِنْ نُورٍ يخْطفُ الْأبْصار ضِياؤُهُ ويبْهرُ الْعُقُول رُواؤُهُ وطِيبٍ يأْخُذُ الْأنْفاس عرْفُهُ لفعل ولوْ فعل لظلّتْ لهُ الْأعْناقُ خاضِعةً ولخفّتِ الْبلْوى فِيهِ على الْملائِكةِ ولكِنّ اللّه سُبْحانهُ يبْتلِي خلْقهُ بِبعْضِ ما يجْهلُون أصْلهُ تمْيِيزاً بِالِاخْتِبارِ لهُمْ ونفْياً لِلِاسْتِكْبارِ عنْهُمْ وإِبْعاداً لِلْخُيلاءِ مِنْهُمْ.

طلب العبرة

فاعْتبِرُوا بِما كان مِنْ فِعْلِ اللّهِ بِإِبْلِيس إِذْ أحْبط عملهُ الطّوِيل وجهْدهُ الْجهِيد وكان قدْ عبد اللّه سِتّة آلافِ سنةٍ لا يُدْرى أ مِنْ سِنِي الدُّنْيا أمْ مِنْ سِنِي الْآخِرةِ عنْ كِبْرِ ساعةٍ واحِدةٍ فمنْ ذا بعْد إِبْلِيس يسْلمُ على اللّهِ بِمِثْلِ معْصِيتِهِ كلّا ما كان اللّهُ سُبْحانهُ لِيُدْخِل الْجنّة بشراً بِأمْرٍ أخْرج بِهِ مِنْها ملكاً إِنّ حُكْمهُ فِي أهْلِ السّماءِ وأهْلِ الْأرْضِ لواحِدٌ وما بيْن اللّهِ وبيْن أحدٍ مِنْ خلْقِهِ هوادةٌ فِي إِباحةِ حِمًى حرّمهُ على الْعالمِين.

التحذير من الشيطان

فاحْذرُوا عِباد اللّهِ عدُوّ اللّهِ أنْ يُعْدِيكُمْ بِدائِهِ وأنْ يسْتفِزّكُمْ بِندائِهِ وأنْ يُجْلِب عليْكُمْ بِخيْلِهِ ورجِلِهِ فلعمْرِي لقدْ فوّق لكُمْ سهْم الْوعِيدِ وأغْرق إِليْكُمْ بِالنّزْعِ الشّدِيدِ ورماكُمْ مِنْ مكانٍ قرِيبٍ فقال ربِّ بِما أغْويْتنِي لأُزيِّننّ لهُمْ فِي الْأرْضِ ولأُغْوِينّهُمْ أجْمعِين قذْفاً بِغيْبٍ بعِيدٍ ورجْماً بِظنٍّ غيْرِ مُصِيبٍ صدّقهُ بِهِ أبْناءُ الْحمِيّةِ وإِخْوانُ الْعصبِيّةِ وفُرْسانُ الْكِبْرِ والْجاهِلِيّةِ حتّى إِذا انْقادتْ لهُ الْجامِحةُ مِنْكُمْ واسْتحْكمتِ الطّماعِيّةُ مِنْهُ فِيكُمْ فنجمتِ الْحالُ مِن السِّرِّ الْخفِيِّ إِلى الْأمْرِ الْجلِيِّ اسْتفْحل سُلْطانُهُ عليْكُمْ ودلف بِجُنُودِهِ نحْوكُمْ فأقْحمُوكُمْ ولجاتِ الذُّلِّ وأحلُّوكُمْ ورطاتِ الْقتْلِ وأوْطئُوكُمْ إِثْخان الْجِراحةِ طعْناً فِي عُيُونِكُمْ وحزّاً فِي

حُلوقِكُمْ ودقاً لِمناخِرِكُمْ وقصْداً لِمقاتِلِكُمْ وسوْقاً بِخزائِمِ الْقهْرِ إلى النّارِ المُعدّةِ لكُمْ فأصْبح أعْظم فِي دِينِكُمْ حرْجاً وأوْرى فِي دُنْياكُمْ قدْحاً مِن الذِين أصْبحْتُمْ لهُمْ مُناصِبِين وعليْهِمْ مُتألِّبِين فاجْعلُوا عليْهِ حدّكُمْ ولهُ جِدّكُمْ فلعمْرُ اللهِ لقدْ فخر على أصْلِكُمْ ووقع فِي حسبِكُمْ ودفع فِي نسبِكُمْ وأجْلب بِخيْلِهِ عليْكُمْ وقصد بِرجِلِهِ سبِيلكُمْ يقْتنِصُونكُمْ بِكُلِّ مكانٍ ويضْرِبُون مِنْكُمْ كُلّ بنانٍ لا تمْتنِعُون بِحِيلةٍ ولا تدْفعُون بِعزِيمةٍ فِي حوْمةِ ذُلٍّ وحلْقةِ ضِيقٍ وعرْصةِ موْتٍ وجوْلةِ بلاءٍ فأطْفِئُوا ما كمن فِي قُلُوبِكُمْ مِنْ نِيرانِ الْعصبِيّةِ وأحْقادِ الْجاهِلِيّةِ فإِنّما تِلْك الْحمِيّةُ تكُونُ فِي الْمُسْلِمِ مِنْ خطراتِ الشّيْطانِ ونخواتِهِ ونزغاتِهِ ونفثاتِهِ واعْتمِدُوا وضْع التّذلُّلِ على رُءُوسِكُمْ وإِلْقاء التّعزُّزِ تحْت أقْدامِكُمْ وخلْع التّكبُّرِ مِنْ أعْناقِكُمْ واتّخِذُوا التّواضُع مسْلحةً بيْنكُمْ وبيْن عدُوِّكُمْ إِبْلِيس وجُنُودِهِ فإِنّ لهُ مِنْ كُلِّ أُمّةٍ جُنُوداً وأعْواناً ورجِلًا وفُرْساناً ولا تكُونُوا كالْمُتكبِّرِ على ابْنِ أُمِّهِ مِنْ غيْرِ ما فضْلٍ جعلهُ اللهُ فِيهِ سِوى ما ألْحقتِ الْعظمةُ بِنفْسِهِ مِنْ عداوةِ الْحسدِ وقدحتِ الْحمِيّةُ فِي قلْبِهِ مِنْ نارِ الْغضبِ ونفخ الشّيْطانُ فِي أنْفِهِ مِنْ رِيحِ الْكِبْرِ الذِي أعْقبهُ اللهُ بِهِ النّدامة وألْزمهُ آثام الْقاتِلِين إلى يوْمِ الْقِيامةِ.

التحذير من الكبر

ألا وقدْ أمْعنْتُمْ فِي الْبغْيِ وأفْسدْتُمْ فِي الْأرْضِ مُصارحةً لِلّهِ بِالْمُناصبةِ ومُبارزةً لِلْمُؤْمِنِين بِالْمُحاربةِ فاللّه اللّه فِي كِبْرِ الْحمِيّةِ وفخْرِ الْجاهِلِيّةِ فإِنّهُ ملاقِحُ الشّنئانِ ومنافِخُ الشّيْطانِ الّتِي خدع بِها الْأُمم الْماضِية والْقُرُون الْخالِية حتّى أعْنقُوا فِي حنادِسِ جهالتِهِ ومهاوِي ضلالتِهِ ذُلُلًا عنْ سِياقِهِ سُلُساً فِي قِيادِهِ أمْراً تشابهتِ الْقُلُوبُ فِيهِ وتتابعتِ الْقُرُونُ عليْهِ وكِبْراً تضايقتِ الصُّدُورُ بِهِ.

التحذير من طاعة الكبراء

ألا فالْحذر الْحذر مِنْ طاعةِ ساداتِكُمْ وكُبرائِكُمْ الذِين تكبّرُوا عنْ حسبِهِمْ وترفّعُوا فوْق نسبِهِمْ وألْقوُا الْهجِينة على ربِّهِمْ وجاحدُوا اللّه على ما صنع بِهِمْ مُكابرةً لِقضائِهِ ومُغالبةً لِآلائِهِ فإِنّهُمْ قواعِدُ أساسِ الْعصبِيّةِ ودعائِمُ أرْكانِ الْفِتْنةِ وسُيُوفُ اعْتِزاءِ الْجاهِلِيّةِ فاتّقُوا اللّه ولا تكُونُوا لِنِعمِهِ عليْكُمْ أضْداداً ولا لِفضْلِهِ عِنْدكُمْ حُسّاداً ولا تُطِيعُوا الْأدْعِياء الذِين شرِبْتُمْ بِصفْوِكُمْ كدرهُمْ وخلطْتُمْ بِصِحّتِكُمْ مرضهُمْ وأدْخلْتُمْ فِي حقِّكُمْ باطِلهُمْ وهُمْ أساسُ الْفُسُوقِ وأحْلاسُ الْعُقُوقِ اتّخذهُمْ إِبْلِيسُ مطايا ضلالٍ وجُنْداً بِهِمْ يصُولُ على النّاسِ وتراجِمةً ينْطِقُ على ألْسِنتِهِمْ اسْتِراقاً لِعُقُولِكُمْ ودُخُولًا فِي عُيُونِكُمْ ونفْثاً فِي أسْماعِكُمْ فجعلكُمْ مرْمى نبْلِهِ وموْطِئ قدمِهِ ومأْخذ يدِهِ.

العبرة بالماضين

فاعْتبِرُوا بِما أصاب الْأُمم الْمُسْتكْبِرِين مِنْ قبْلِكُمْ مِنْ بأْسِ اللّهِ وصوْلاتِهِ ووقائِعِهِ ومثُلاتِهِ واتّعِظُوا بِمثاوِي خُدُودِهِمْ ومصارِعِ جُنُوبِهِمْ واسْتعِيذُوا بِاللّهِ مِنْ لواقِحِ الْكِبْرِ كما تسْتعِيذُونهُ مِنْ طوارِقِ الدّهْرِ فلوْ رخّص اللّهُ فِي الْكِبْرِ لِأحدٍ مِنْ عِبادِهِ لرخّص فِيهِ لِخاصّةِ أنْبِيائِهِ وأوْلِيائِهِ ولكِنّهُ سُبْحانهُ كرّه إِليْهِمُ التّكابُر ورضِي لهُمُ التّواضُع فألْصقُوا بِالْأرْضِ خُدُودهُمْ وعفّرُوا فِي التُّرابِ وُجُوههُمْ وخفضُوا أجْنِحتهُمْ لِلْمُؤْمِنِين وكانُوا قوْماً مُسْتضْعفِين قدِ اخْتبرهُمُ اللّهُ بِالْمخْمصةِ وابْتلاهُمْ بِالْمجْهدةِ وامْتحنهُمْ بِالْمخاوِفِ ومخضهُمْ بِالْمكارِهِ فلا تعْتبِرُوا الرِّضى والسُّخْط بِالْمالِ والْولدِ جهْلًا بِمواقِعِ الْفِتْنةِ

وَالِاخْتِبار فِي مَوْضِعِ الْغِنَى وَالِاقْتِدار فَقَدْ قالَ سُبْحانَهُ وتعالى أ يَحْسَبُونَ أَنَّما نُمِدُّهُمْ بِهِ مِنْ مالٍ وَبَنِينَ نُسارِعُ لَهُمْ فِي الْخَيْراتِ بَلْ لا يَشْعُرُونَ فَإِنَّ اللَّهَ سُبْحانَهُ يَخْتَبِرُ عِبادَهُ الْمُسْتَكْبِرِينَ فِي أَنْفُسِهِمْ بِأَوْلِيائِهِ الْمُسْتَضْعَفِينَ فِي أَعْيُنِهِمْ.

تواضع الأنبياء

وَلَقَدْ دَخَلَ مُوسَى بْنُ عِمْرانَ وَمَعَهُ أَخُوهُ هارُونُ عليه السلام على فِرْعَوْنَ وَعَلَيْهِما مَدارِعُ الصُّوفِ وَبِأَيْدِيهِما الْعِصِيُّ فَشَرَطا لَهُ إِنْ أَسْلَمَ بَقاءَ مُلْكِهِ وَدَوامَ عِزِّهِ فَقالَ أَ لا تَعْجَبُونَ مِنْ هذَيْنِ يَشْرِطانِ لِي دَوامَ الْعِزِّ وَبَقاءَ الْمُلْكِ وَهُما بِما تَرَوْنَ مِنْ حالِ الْفَقْرِ وَالذُّلِّ فَهَلَّا أُلْقِيَ عَلَيْهِما أَساوِرَةٌ مِنْ ذَهَبٍ إِعْظاماً لِلذَّهَبِ وَجَمْعِهِ وَاحْتِقاراً لِلصُّوفِ وَلُبْسِهِ وَلَوْ أَرادَ اللَّهُ سُبْحانَهُ لِأَنْبِيائِهِ حَيْثُ بَعَثَهُمْ أَنْ يَفْتَحَ لَهُمْ كُنُوزَ الذِّهْبانِ وَمَعادِنَ الْعِقْيانِ وَمَغارِسَ الْجِنانِ وَأَنْ يَحْشُرَ مَعَهُمْ طُيُورَ السَّماءِ وَوُحُوشَ الْأَرَضِينَ لَفَعَلَ وَلَوْ فَعَلَ لَسَقَطَ الْبَلاءُ وَبَطَلَ الْجَزاءُ وَاضْمَحَلَّتِ الْأَنْباءُ وَلَما وَجَبَ لِلْقابِلِينَ أُجُورُ الْمُبْتَلَيْنَ وَلا اسْتَحَقَّ الْمُؤْمِنُونَ ثَوابَ الْمُحْسِنِينَ وَلا لَزِمَتِ الْأَسْماءُ مَعانِيَها وَلكِنَّ اللَّهَ سُبْحانَهُ جَعَلَ رُسُلَهُ أُولِي قُوَّةٍ فِي عَزائِمِهِمْ وَضَعَفَةً فِيما تَرَى الْأَعْيُنُ مِنْ حالاتِهِمْ مَعَ قَناعَةٍ تَمْلَأُ الْقُلُوبَ وَالْعُيُونَ غِنًى وَخَصاصَةٍ تَمْلَأُ الْأَبْصارَ وَالْأَسْماعَ أَذًى وَلَوْ كانَتِ الْأَنْبِياءُ أَهْلَ قُوَّةٍ لا تُرامُ وَعِزَّةٍ لا تُضامُ وَمُلْكٍ تُمَدُّ نَحْوَهُ أَعْناقُ الرِّجالِ وَتُشَدُّ إِلَيْهِ عُقَدُ الرِّحالِ لَكانَ ذلِكَ أَهْوَنَ عَلَى الْخَلْقِ فِي الِاعْتِبارِ وَأَبْعَدَ لَهُمْ فِي الِاسْتِكْبارِ وَلَآمَنُوا عَنْ رَهْبَةٍ قاهِرَةٍ لَهُمْ أَوْ رَغْبَةٍ مائِلَةٍ بِهِمْ فَكانَتِ النِّيّاتُ مُشْتَرَكَةً وَالْحَسَناتُ مُقْتَسَمَةً وَلكِنَّ اللَّهَ سُبْحانَهُ أَرادَ أَنْ يَكُونَ الِاتِّباعُ لِرُسُلِهِ وَالتَّصْدِيقُ بِكُتُبِهِ وَالْخُشُوعُ لِوَجْهِهِ وَالِاسْتِكانَةُ لِأَمْرِهِ وَالِاسْتِسْلامُ لِطاعَتِهِ أُمُوراً لَهُ خاصَّةً لا تَشُوبُها مِنْ غَيْرِها شائِبَةٌ وَكُلَّما كانَتِ الْبَلْوَى وَالِاخْتِبارُ أَعْظَمَ كانَتِ الْمَثُوبَةُ وَالْجَزاءُ أَجْزَلَ.

الكعبة المقدسة

أَلا تَرَوْنَ أَنَّ اللَّهَ سُبْحانَهُ اخْتَبَرَ الْأَوَّلِينَ مِنْ لَدُنْ آدَمَ صلوات الله عليه إِلَى الْآخِرِينَ مِنْ هذَا الْعالَمِ بِأَحْجارٍ لا تَضُرُّ وَلا تَنْفَعُ وَلا تُبْصِرُ وَلا تَسْمَعُ فَجَعَلَها بَيْتَهُ الْحَرامَ الَّذِي جَعَلَهُ لِلنّاسِ قِياماً ثُمَّ وَضَعَهُ بِأَوْعَرِ بِقاعِ الْأَرْضِ حَجَراً وَأَقَلِّ نَتائِقِ الدُّنْيا مَدَراً وَأَضْيَقِ بُطُونِ الْأَوْدِيَةِ قُطْراً بَيْنَ جِبالٍ خَشِنَةٍ وَرِمالٍ دَمِثَةٍ وَعُيُونٍ وَشِلَةٍ وَقُرًى مُنْقَطِعَةٍ لا يَزْكُو بِها خُفٌّ وَلا حافِرٌ وَلا ظِلْفٌ ثُمَّ أَمَرَ آدَمَ عليه السلام وَوَلَدَهُ أَنْ يَثْنُوا أَعْطافَهُمْ نَحْوَهُ فَصارَ مَثابَةً لِمُنْتَجَعِ أَسْفارِهِمْ وَغايَةً لِمُلْقَى رِحالِهِمْ تَهْوِي إِلَيْهِ ثِمارُ الْأَفْئِدَةِ مِنْ مَفاوِزِ قِفارٍ سَحِيقَةٍ وَمَهاوِي فِجاجٍ عَمِيقَةٍ وَجَزائِرِ بِحارٍ مُنْقَطِعَةٍ حَتَّى يَهُزُّوا مَناكِبَهُمْ ذُلُلاً يُهَلِّلُونَ لِلَّهِ حَوْلَهُ وَيَرْمُلُونَ عَلَى أَقْدامِهِمْ شُعْثاً غُبْراً لَهُ قَدْ نَبَذُوا السَّرابِيلَ وَراءَ ظُهُورِهِمْ وَشَوَّهُوا بِإِعْفاءِ الشُّعُورِ مَحاسِنَ خَلْقِهِمُ ابْتِلاءً عَظِيماً وَامْتِحاناً شَدِيداً وَاخْتِباراً مُبِيناً وَتَمْحِيصاً بَلِيغاً جَعَلَهُ اللَّهُ سَبَباً لِرَحْمَتِهِ وَوُصْلَةً إِلَى جَنَّتِهِ وَلَوْ أَرادَ سُبْحانَهُ أَنْ يَضَعَ بَيْتَهُ الْحَرامَ وَمَشاعِرَهُ الْعِظامَ بَيْنَ جَنّاتٍ وَأَنْهارٍ وَسَهْلٍ وَقَرارٍ جَمِّ الْأَشْجارِ دانِي الثِّمارِ مُلْتَفِّ الْبُنَى مُتَّصِلِ الْقُرَى بَيْنَ بُرَّةٍ سَمْراءَ وَرَوْضَةٍ خَضْراءَ وَأَرْيافٍ مُحْدِقَةٍ وَعِراصٍ مُغْدِقَةٍ وَرِياضٍ ناضِرَةٍ وَطُرُقٍ عامِرَةٍ لَكانَ قَدْ صَغُرَ قَدْرُ الْجَزاءِ عَلَى حَسَبِ ضَعْفِ الْبَلاءِ وَلَوْ كانَ الْإِساسُ الْمَحْمُولُ عَلَيْها وَالْأَحْجارُ الْمَرْفُوعُ بِها بَيْنَ زُمُرُّدَةٍ خَضْراءَ وَياقُوتَةٍ حَمْراءَ وَنُورٍ وَضِياءٍ لَخَفَّفَ ذلِكَ مُصارَعَةَ الشَّكِّ فِي الصُّدُورِ وَلَوَضَعَ مُجاهَدَةَ إِبْلِيسَ عَنِ الْقُلُوبِ وَلَنَفَى مُعْتَلَجَ الرَّيْبِ مِنَ النّاسِ وَلكِنَّ اللَّهَ يَخْتَبِرُ عِبادَهُ بِأَنْواعِ الشَّدائِدِ وَيَتَعَبَّدُهُمْ بِأَنْواعِ الْمَجاهِدِ وَيَبْتَلِيهِمْ

بضُرُوبِ المكارِهِ إخْراجاً لِلتّكبُّرِ مِنْ قُلُوبِهِمْ وإسْكاناً لِلتّذلُّلِ فِي نُفُوسِهِمْ ولِيجْعل ذلِك أبْواباً فُتُحاً إلى فضْلِهِ وأسْباباً ذُلُلا لِعفْوِهِ.

عود إلى التحذير

فاللّه اللّه فِي عاجِلِ البغْيِ وآجِلِ وخامةِ الظُّلْمِ وسُوءِ عاقِبةِ الكِبْرِ فإنّها مصْيدةُ إبْلِيس العُظْمى ومكِيدتُهُ الكُبْرى الّتِي تُساوِرُ قُلُوب الرِّجالِ مُساورة السُّمُومِ القاتِلةِ فما تُكْدِي أبداً ولا تُشْوِي أحداً لا عالِماً لِعِلْمِهِ ولا مُقِلًّا فِي طِمْرِهِ وعنْ ذلِك ما حرس اللّهُ عِبادهُ الْمُؤْمِنِين بِالصّلواتِ والزّكواتِ ومُجاهدةِ الصِّيامِ فِي الْأيّامِ المفْرُوضاتِ تسْكِيناً لِأطْرافِهِمْ وتخْشِيعاً لِأبْصارِهِمْ وتذْلِيلًا لِنُفُوسِهِمْ وتخْفِيضاً لِقُلُوبِهِمْ وإذْهاباً لِلْخُيلاءِ عنْهُمْ ولِما فِي ذلِك مِنْ تعْفِيرِ عِتاقِ الْوُجُوهِ بِالتُّرابِ تواضُعاً والْتِصاقِ كرائِمِ الجوارِحِ بِالْأرْضِ تصاغُراً ولُحُوقِ الْبُطُونِ بِالْمُتُونِ مِن الصِّيامِ تذلُّلًا مع ما فِي الزّكاةِ مِنْ صرْفِ ثمراتِ الْأرْضِ وغيْرِ ذلِك إلى أهْلِ المسْكنةِ والفقْرِ.

فضائل الفرائض

انْظُرُوا إلى ما فِي هذِهِ الْأفْعالِ مِنْ قمْعِ نواجِمِ الفخْرِ وقدْعِ طوالِعِ الكِبْرِ ولقدْ نظرْتُ فما وجدْتُ أحداً مِن العالمِين يتعصّبُ لِشيْءٍ مِن الْأشْياءِ إلّا عنْ عِلّةٍ تحْتمِلُ تمْوِيه الجُهلاءِ أوْ حُجّةٍ تلِيطُ بِعُقُولِ السُّفهاءِ غيْركُمْ فإنّكُمْ تتعصّبُون لِأمْرٍ ما يُعْرفُ لهُ سببٌ ولا عِلّةٌ أمّا إبْلِيسُ فتعصّب على آدم لِأصْلِهِ وطعن عليْهِ فِي خِلْقتِهِ فقال أنا نارِيٌّ وأنْت طِينِيٌّ.

عصبية المال

وأمّا الْأغْنِياءُ مِنْ مُتْرفةِ الْأُممِ فتعصّبُوا لِآثارِ مواقِعِ النِّعمِ ف قالُوا نحْنُ أكْثرُ أمْوالًا وأوْلاداً وما نحْنُ بِمُعذّبِين فإنْ كان لا بُدّ مِن العصبِيّةِ فلْيكُنْ تعصُّبُكُمْ لِمكارِمِ الخِصالِ ومحامِدِ الْأفْعالِ ومحاسِنِ الْأُمُورِ الّتِي تفاضلتْ فِيها المُجداءُ والنُّجداءُ مِنْ بُيُوتاتِ العربِ ويعاسِيبِ القبائِلِ بِالْأخْلاقِ الرّغِيبةِ والْأحْلامِ العظِيمةِ والْأخْطارِ الجلِيلةِ والْآثارِ المحْمُودةِ فتعصّبُوا لِخِلالِ الحمْدِ مِن الحِفْظِ لِلْجِوارِ والْوفاءِ بِالذِّمامِ والطّاعةِ لِلْبِرِّ والمعْصِيةِ لِلْكِبْرِ والْأخْذِ بِالفضْلِ والكفِّ عنِ البغْيِ والْإعْظامِ لِلْقتْلِ والْإنْصافِ لِلْخلْقِ والكظْمِ لِلْغيْظِ واجْتِنابِ الفسادِ فِي الْأرْضِ واحْذرُوا ما نزل بِالْأُممِ قبْلكُمْ مِن المثُلاتِ بِسُوءِ الْأفْعالِ وذمِيمِ الْأعْمالِ فتذكّرُوا فِي الخيْرِ والشّرِّ أحْوالهُمْ واحْذرُوا أنْ تكُونُوا أمْثالهُمْ فإذا تفكّرْتُمْ فِي تفاوُتِ حاليْهِمْ فالْزمُوا كُلّ أمْرٍ لزِمتِ العِزّةُ بِهِ شأْنهُمْ وزاحتِ الْأعْداءُ لهُ عنْهُمْ ومُدّتِ العافِيةُ بِهِ عليْهِمْ وانْقادتِ النِّعْمةُ لهُ معهُمْ ووصلتِ الكرامةُ عليْهِ حبْلهُمْ مِن الِاجْتِنابِ لِلْفُرْقةِ واللُّزُومِ لِلْأُلْفةِ والتّحاضِّ عليْها والتّواصِي بِها واجْتنِبُوا كُلّ أمْرٍ كسر فِقْرتهُمْ وأوْهن مُنّتهُمْ مِنْ تضاغُنِ القُلُوبِ وتشاحُنِ الصُّدُورِ وتدابُرِ النُّفُوسِ وتخاذُلِ الْأيْدِي وتدبّرُوا أحْوال الماضِين مِن الْمُؤْمِنِين قبْلكُمْ كيْف كانُوا فِي حالِ التّمْحِيصِ والبلاءِ أ لمْ يكُونُوا أثْقل الخلائِقِ أعْباءً وأجْهد العِبادِ بلاءً وأضْيق أهْلِ الدُّنْيا حالًا اتّخذتْهُمُ الفراعِنةُ عبِيداً فسامُوهُمْ سُوء العذابِ وجرّعُوهُمُ المُرار فلمْ تبْرحِ الحالُ بِهِمْ فِي ذُلِّ الهلكةِ وقهْرِ الغلبةِ لا يجِدُون حِيلةً فِي امْتِناعٍ ولا سبِيلًا إلى دِفاعٍ حتّى إذا رأى اللّهُ سُبْحانهُ جِدّ الصّبْرِ مِنْهُمْ على الْأذى فِي محبّتِهِ والِاحْتِمال لِلْمكْرُوهِ مِنْ خوْفِهِ جعل لهُمْ مِنْ مضايِقِ البلاءِ فرجاً فأبْدلهُمُ العِزّ مكان الذُّلِّ والْأمْن مكان الخوْفِ فصارُوا مُلُوكاً حُكّاماً وأئِمّةً أعْلاماً وقدْ بلغتِ الكرامةُ مِن اللّهِ لهُمْ ما لمْ تذْهبِ الْآمالُ إليْهِ بِهِمْ فانْظُرُوا كيْف كانُوا حيْثُ كانتِ الْأمْلاءُ مُجْتمِعةً والْأهْواءُ

مُؤْتلِفةً والْقُلوبُ مُعْتدِلةً والْأيْدِي مُترادِفةً والسُّيُوفُ مُتناصِرةً والْبصائِرُ نافِذةً والْعزائِمُ واحِدةً أ لمْ يكُونُوا أرْباباً فِي أقْطارِ الْأرضِين ومُلُوكاً على رِقابِ الْعالمِين فانْظُرُوا إِلى ما صارُوا إِليْهِ فِي آخِرِ أُمُورِهِمْ حِين وقعتِ الْفُرْقةُ وتشتّتتِ الْألْفةُ واخْتلفتِ الْكلِمةُ والْأفْئِدةُ وتشعّبُوا مُخْتلِفِين وتفرّقُوا مُتحارِبِين وقدْ خلع اللّهُ عنْهُمْ لِباس كرامتِهِ وسلبهُمْ غضارة نِعْمتِهِ وبقِي قصصُ أخْبارِهِمْ فِيكُمْ عِبراً لِلْمُعْتبِرِين.

الاعتبار بالأمم

فاعْتبِرُوا بِحالِ ولدِ إِسْماعِيل وبنِي إِسْحاق وبنِي إِسْرائِيل عليهم السلام فما أشدّ اعْتِدال الْأحْوالِ وأقْرب اشْتِباه الْأمْثالِ تأمّلُوا أمْرهُمْ فِي حالِ تشتُّتِهِمْ وتفرُّقِهِمْ ليالِي كانتِ الْأكاسِرةُ والْقياصِرةُ أرْباباً لهُمْ يحْتازُونهُمْ عنْ رِيفِ الْآفاقِ وبحْرِ الْعِراقِ وخُضْرةِ الدُّنْيا إِلى منابِتِ الشِّيحِ ومهافِي الرِّيحِ ونكدِ الْمعاشِ فتركُوهُمْ عالةً مساكِين إِخْوان دبرٍ ووبرٍ أذلّ الْأُممِ داراً وأجْدبهُمْ قراراً لا يأْوُون إِلى جناحِ دعْوةٍ يعْتصِمُون بِها ولا إِلى ظِلِّ أُلْفةٍ يعْتمِدُون على عِزِّها فالْأحْوالُ مُضْطرِبةٌ والْأيْدِي مُخْتلِفةٌ والْكثْرةُ مُتفرِّقةٌ فِي بلاءِ أزْلٍ وأطْباقِ جهْلٍ مِنْ بناتٍ موْءُودةٍ وأصْنامٍ معْبُودةٍ وأرْحامٍ مقْطُوعةٍ وغاراتٍ مشْنُونةٍ.

النعمة برسول الله

فانْظُرُوا إِلى مواقِعِ نِعمِ اللّهِ عليْهِمْ حِين بعث إِليْهِمْ رسُولًا فعقد بِمِلّتِهِ طاعتهُمْ وجمع على دعْوتِهِ أُلْفتهُمْ كيْف نشرتِ النِّعْمةُ عليْهِمْ جناح كرامتِها وأسالتْ لهُمْ جداوِل نعِيمِها والْتفّتِ الْمِلّةُ بِهِمْ فِي عوائِدِ بركتِها فأصْبحُوا فِي نِعْمتِها غرِقِين وفِي خُضْرةِ عيْشِها فكِهِين قدْ تربّعتِ الْأُمُورُ بِهِمْ فِي ظِلِّ سُلْطانٍ قاهِرٍ وآوتْهُمُ الْحالُ إِلى كنفِ عِزٍّ غالِبٍ وتعطّفتِ الْأُمُورُ عليْهِمْ فِي ذُرى مُلْكٍ ثابِتٍ فهُمْ حُكّامٌ على الْعالمِين ومُلُوكٌ فِي أطْرافِ الْأرضِين يمْلِكُون الْأُمُور على منْ كان يمْلِكُها عليْهِمْ ويُمْضُون الْأحْكام فِيمنْ كان يُمْضِيها فِيهِمْ لا تُغْمزُ لهُمْ قناةٌ ولا تُقْرعُ لهُمْ صفاةٌ.

لوم العصاة

ألا وإِنّكُمْ قدْ نفضْتُمْ أيْدِيكُمْ مِنْ حبْلِ الطّاعةِ وثلمْتُمْ حِصْن اللّهِ الْمضْرُوب عليْكُمْ بِأحْكامِ الْجاهِلِيّةِ فإِنّ اللّه سُبْحانهُ قدِ امْتنّ على جماعةِ هذِهِ الْأُمّةِ فِيما عقد بيْنهُمْ مِنْ حبْلِ هذِهِ الْأُلْفةِ الّتِي ينْتقِلُون فِي ظِلِّها ويأْوُون إِلى كنفِها بِنِعْمةٍ لا يعْرِفُ أحدٌ مِن الْمخْلُوقِين لها قِيمةً لِأنّها أرْجحُ مِنْ كُلِّ ثمنٍ وأجلُّ مِنْ كُلِّ خطرٍ واعْلمُوا أنّكُمْ صِرْتُمْ بعْد الْهِجْرةِ أعْراباً وبعْد الْمُوالاةِ أحْزاباً ما تتعلّقُون مِن الْإِسْلامِ إِلّا بِاسْمِهِ ولا تعْرِفُون مِن الْإِيمانِ إِلّا رسْمهُ تقُولُون النّار ولا الْعار كأنّكُمْ تُرِيدُون أنْ تُكْفِئُوا الْإِسْلام على وجْهِهِ انْتِهاكاً لِحرِيمِهِ ونقْضاً لِمِيثاقِهِ الّذِي وضعهُ اللّهُ لكُمْ حرماً فِي أرْضِهِ وأمْناً بيْن خلْقِهِ وإِنّكُمْ إِنْ لجأْتُمْ إِلى غيْرِهِ حاربكُمْ أهْلُ الْكُفْرِ ثُمّ لا جبْرائِيلُ ولا مِيكائِيلُ ولا مُهاجِرُون ولا أنْصارٌ ينْصُرُونكُمْ إِلّا الْمُقارعة بِالسّيْفِ حتّى يحْكُم اللّهُ بيْنكُمْ وإِنّ عِنْدكُمُ الْأمْثال مِنْ بأْسِ اللّهِ وقوارِعِهِ وأيّامِهِ ووقائِعِهِ فلا تسْتبْطِئُوا وعِيدهُ جهْلًا بِأخْذِهِ وتهاوُناً بِبطْشِهِ ويأْساً مِنْ بأْسِهِ فإِنّ اللّه سُبْحانهُ لمْ يلْعنِ الْقرْن الْماضِي بيْن أيْدِيكُمْ إِلّا لِتركِهِمُ الْأمْر بِالْمعْرُوفِ والنّهْي عنِ الْمُنْكرِ فلعن اللّهُ السُّفهاء لِرُكُوبِ الْمعاصِي والْحُلماء لِترْكِ التّناهِي ألا وقدْ قطعْتُمْ قيْد الْإِسْلامِ وعطّلْتُمْ حُدُودهُ وأمتُّمْ أحْكامهُ ألا وقدْ أمرنِي اللّهُ بِقِتالِ أهْلِ الْبغْيِ والنّكْثِ والْفسادِ فِي الْأرْضِ فأمّا النّاكِثُون فقدْ قاتلْتُ وأمّا الْقاسِطُون فقدْ جاهدْتُ وأمّا الْمارِقةُ فقدْ دوّخْتُ وأمّا

شيْطانُ الرّدْهةِ فقدْ كُفِيتُهُ بصعْقةٍ سُمِعتْ لها وجْبةُ قلْبِهِ ورجّةُ صدْرِهِ وبقِيتْ بقِيّةٌ مِنْ أهْلِ الْبغْيِ ولئِنْ أذِن اللّهُ فِي الْكرّةِ عليْهِمْ لأُدِيلنّ مِنْهُمْ إِلّا ما يتشذّرُ فِي أطْرافِ الْبِلادِ تشذُّراً.

فضل الوحي

أنا وضعْتُ فِي الصِّغرِ بِكلاكِلِ الْعربِ وكسرْتُ نواجِم قُرُونِ ربِيعة ومُضر وقدْ علِمْتُمْ موْضِعِي مِنْ رسُولِ اللّهِ صلى الله عليه وآله بِالْقرابةِ الْقرِيبةِ والْمنْزِلةِ الْخصِيصةِ وضعنِي فِي حِجْرِهِ وأنا ولدٌ يضُمُّنِي إِلى صدْرِهِ ويكْنُفُنِي فِي فِراشِهِ ويُمِسُّنِي جسدهُ ويُشِمُّنِي عرْفهُ وكان يمْضغُ الشّيْء ثُمّ يُلْقِمُنِيهِ وما وجد لِي كذْبةً فِي قوْلٍ ولا خطْلةً فِي فِعْلٍ ولقدْ قرن اللّهُ بِهِ صلى الله عليه وآله مِنْ لدُنْ أنْ كان فطِيماً أعْظم ملكٍ مِنْ ملائِكتِهِ يسْلُكُ بِهِ طرِيق الْمكارِمِ ومحاسِن أخْلاقِ الْعالمِ ليْلهُ ونهارهُ ولقدْ كُنْتُ أتّبِعُهُ اتِّباع الْفصِيلِ أثر أُمِّهِ يرْفعُ لِي فِي كُلِّ يوْمٍ مِنْ أخْلاقِهِ علماً ويأْمُرُنِي بِالِاقْتِداءِ بِهِ ولقدْ كان يُجاوِرُ فِي كُلِّ سنةٍ بِحِراء فأراهُ ولا يراهُ غيْرِي ولمْ يجْمعْ بيْتٌ واحِدٌ يوْمئِذٍ فِي الْإِسْلامِ غيْر رسُولِ اللّهِ (صلى الله عليه وآله) وخدِيجة وأنا ثالِثُهُما أرى نُور الْوحْيِ والرِّسالةِ وأشُمُّ رِيح النُّبُوّةِ ولقدْ سمِعْتُ رنّة الشّيْطانِ حِين نزل الْوحْيُ عليْهِ (صلى الله عليه وآله) فقُلْتُ يا رسُول اللّهِ ما هذِهِ الرّنّةُ فقال هذا الشّيْطانُ قدْ أيِس مِنْ عِبادتِهِ إِنّك تسْمعُ ما أسْمعُ وترى ما أرى إِلّا أنّك لسْت بِنبِيٍّ ولكِنّك لوزِيرٌ وإِنّك لعلى خيْرٍ ولقدْ كُنْتُ معهُ (صلى الله عليه وآله) لمّا أتاهُ الْملأُ مِنْ قُريْشٍ فقالُوا لهُ يا مُحمّدُ إِنّك قدِ ادّعيْت عظِيماً لمْ يدّعِهِ آباؤُك ولا أحدٌ مِنْ بيْتِك ونحْنُ نسْألُك أمْراً إِنْ أنْت أجبْتنا إِليْهِ وأريْتناهُ علِمْنا أنّك نبِيٌّ ورسُولٌ وإِنْ لمْ تفْعلْ علِمْنا أنّك ساحِرٌ كذّابٌ فقال (صلى الله عليه وآله) وما تسْألُون قالُوا تدْعُو لنا هذِهِ الشّجرة حتّى تنْقلِع بِعُرُوقِها وتقِف بيْن يديْك فقال (صلى الله عليه وآله) إِنّ اللّه على كُلِّ شيْءٍ قدِيرٌ فإِنْ فعل اللّهُ لكُمْ ذلِك أ تُؤْمِنُون وتشْهدُون بِالْحقِّ قالُوا نعمْ قال فإِنِّي سأُرِيكُمْ ما تطْلُبُون وإِنِّي لأعْلمُ أنّكُمْ لا تفِيئُون إِلى خيْرٍ وإِنّ فِيكُمْ منْ يُطْرحُ فِي الْقلِيبِ ومنْ يُحزِّبُ الْأحْزاب ثُمّ قال (صلى الله عليه وآله): يا أيّتُها الشّجرةُ إِنْ كُنْتِ تُؤْمِنِين بِاللّهِ والْيوْمِ الْآخِرِ وتعْلمِين أنِّي رسُولُ اللّهِ فانْقلِعِي بِعُرُوقِكِ حتّى تقِفِي بيْن يديّ بِإِذْنِ اللّهِ فوالّذِي بعثهُ بِالْحقِّ لانْقلعتْ بِعُرُوقِها وجاءتْ ولها دوِيٌّ شدِيدٌ وقصْفٌ كقصْفِ أجْنِحةِ الطّيْرِ حتّى وقفتْ بيْن يديْ رسُولِ اللّهِ (صلى الله عليه وآله) مُرفْرِفةً وألْقتْ بِغُصْنِها الْأعْلى على رسُولِ اللّهِ (صلى الله عليه وآله) وبِبعْضِ أغْصانِها على منْكِبِي وكُنْتُ عنْ يمِينِهِ (صلى الله عليه وآله) فلمّا نظر الْقوْمُ إِلى ذلِك قالُوا عُلُوّاً واسْتِكْباراً فمُرْها فلْيأْتِك نِصْفُها ويبْقى نِصْفُها فأمرها بِذلِك فأقْبل إِليْهِ نِصْفُها كأعْجبِ إِقْبالٍ وأشدِّهِ دوِيّاً فكادتْ تلْتفُّ بِرسُولِ اللّهِ (صلى الله عليه وآله) فقالُوا كُفْراً وعُتُوّاً فمُرْ هذا النِّصْف فلْيرْجِعْ إِلى نِصْفِهِ كما كان فأمرهُ (صلى الله عليه وآله) فرجع فقُلْتُ أنا لا إِله إِلّا اللّهُ إِنِّي أوّلُ مُؤْمِنٍ بِك يا رسُول اللّهِ وأوّلُ منْ أقرّ بِأنّ الشّجرة فعلتْ ما فعلتْ بِأمْرِ اللّهِ تعالى تصْدِيقاً بِنُبُوّتِك وإِجْلالًا لِكلِمتِك فقال الْقوْمُ كُلُّهُمْ بلْ ساحِرٌ كذّابٌ عجِيبُ السِّحْرِ خفِيفٌ فِيهِ وهلْ يُصدِّقُك فِي أمْرِك إِلّا مِثْلُ هذا يعْنُوننِي وإِنِّي لمِنْ قوْمٍ لا تأْخُذُهُمْ فِي اللّهِ لوْمةُ لائِمٍ سِيماهُمْ سِيما الصِّدِّيقِين وكلامُهُمْ كلامُ الْأبْرارِ عُمّارُ اللّيْلِ ومنارُ النّهارِ مُتمسِّكُون بِحبْلِ الْقُرْآنِ يُحْيُون سُنن اللّهِ وسُنن رسُولِهِ لا يسْتكْبِرُون ولا يعْلُون ولا يغُلُّون ولا يُفْسِدُون قُلُوبُهُمْ فِي الْجِنانِ وأجْسادُهُمْ فِي الْعملِ.

اللهم صل على محمد و آل محمد

Sermon 190
From a sermon known as "Al-Qāsi`a," the Disparagement

It comprises a disparagement of Satan [Iblis] for his vanity, his refusal to prostrate before Adam عليه السلام, and his being the first to display bigotry and behave with vanity. It contains a warning to people treading in Satan's path.

"Praise is all due to Allāh Who wears the apparel of Honor and Dignity and has chosen them for Himself rather than for His creation. He has made them inaccessible and unlawful for others. He has selected them for His own great self and has hurled a curse on whoever contends with Him in their regard."

Trial by Allāh, vanity of Iblis

"Then He put His angels on trial concerning these attributes in order to distinguish those who were modest from those who were vain. Therefore, Allāh, Who is aware of whatever is hidden in the hearts and whatever lies behind the unseen, said the following:

﴿ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِن طِينٍ ۞ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۞ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۞ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾

Your Lord said to the angels, "Verily, I am about to create man from clay. And when I have completed and breathed into him of My spirit, prostrate to him." And the angels, all of them, did prostrate [to Adam] save Iblis (Qur'ān, 38:71 - 74).

"His vanity stood in his [Iblis's] way! Consequently, he felt proud about Adam by virtue of his creation, boasted over him on account of his origin. Thus, this enemy of Allāh is the leader of those who boast and the fore-runner of vain ones. It is one that laid the

foundation of factionalism, quarreled with Allāh about the robe of greatness, put on the outfit of haughtiness and took off the covering of humility. Do you not see how Allāh made him low on account of his vanity and humiliated him for his bid to be high? He discarded him in this world and provided for him a burning fire in the Hereafter.

"Had Allāh wanted to create Adam of a light the glare of which dazzles the eyes, the beauty of which amazes the wits and the smell of which catches the breath, He would have done so. And if He had done so, people would have bowed down to him in humility, and the trial of the angels through him would have become easier. But Allāh, the Glorified One, tries His creatures by means of those things the real nature of which they do not know. He does so in order to distinguish (what is good from what is bad) for them through the trial, to remove vanity from them, and to keep them away from pride and self-admiration.

"You should learn a lesson from what Allāh did to Satan. He nullified his great deeds and extensive efforts on account of the vanity of one moment, although Satan had worshipped Allāh for six thousand years, whether by the reckoning of this world or by that of the Hereafter, is unknown. Who now can remain safe from Allāh after Satan by committing a similar disobedience? None at all can. Allāh, the Glorified One, will not let a human being enter Paradise if he does the same thing for which Allāh turned an angel from it. His command for the inhabitants of the heavens and earth is the same. There is no friendship between Allāh and any individual out of His creation so as to give him license for an undeSīrable thing which He has held unlawful for all the worlds."

Warning against Satan

"Therefore, you should fear lest Satan should infect you with his disease or lead you astray through his call or march on you with his horsemen and footmen because, by my life, he has put the arrow in the bow for you, has stretched the bow strongly and has aimed at you from a nearby distance and:

﴿ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لأُزَيِّنَنَّ لَهُمْ فِي الأَرْضِ وَلأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴾

He (Satan) said the following: Lord! Because You let me stray, certainly will I adorn to them the path of error, and certainly will I cause them all to go astray (Qur'ān, 15:39).

"Although he (Satan) had said so only by guessing about the unknown future and by wrong conjecturing, yet the sons of vanity, the brothers of haughtiness and the horsemen of pride and intolerance proved him to be true, so much so that when disobedient persons from among you bowed down before him, and his greed about you gained momentum, and what was a hidden secret turned into a clear fact..., he spread his full control over you and marched with his forces towards you.

"Then they pushed you into the hollows of disgrace, threw you into the whirlpools of slaughter and trampled on you, wounding you by striking your eyes with spears, cutting your throats, tearing your nostrils, breaking your limbs and pulling you in ropes towards the fire that is already prepared. In this way, he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you demonstrated open opposition, and against whom you marched with your forces.

"You should, therefore, spend all your force against him and all your efforts confronting him because, by Allāh, he boasted over your (i.e. Adam's) origin, questioned your position and slighted your lineage. He advanced on you with his army and brought his footmen towards your path. They are chasing you from every place and they are hitting you at every finger joint. You are not able by any means to defend yourselves, nor can you repulse them by any effort. You are in the thick of disgrace, the ring of straitness, the field of death and the way of distress.

"You should, therefore, put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only through the insinuations of Satan, his haughtiness, mischief and whisperings. Make up your mind to be

humble, to trample on egotism and self-pride and to cast off vanity. Adopt humility as the weapon with which you fight your enemies: Satan and his forces. He certainly has from every people, fighters, helpers, footmen and horsemen, a share.

"Do not be like him who feigned superiority over the son of his own mother without any distinction given to him by Allāh except the feeling of envy which his sense of greatness created in him and the fire of anger that vanity kindled in his heart. Satan blew into his nose his own vanity following which Allāh made him remorseful and responsible for the sins of all killers up to the Day of Judgment (a reference to the story of Able and Cain)."

Cautioning against vanity and ignorant boasting

"Beware! You strove hard in rebelling and created mischief on earth in open opposition to Allāh, challenging the believers over fighting. (You should fear) Allāh in feeling proud; beware of your vanity and ignorant boasting because this is the root of enmity and the design of Satan whereby he has been deceiving past people and bygone generations, with the result that they fell into the gloom of his ignorance and the hollows of his misguidance, submitting to his driving and accepting his leadership. In this matter, the hearts of all people were similar. Centuries passed by, one after the other, in the same way, and there was vanity with which chests were tightened."

Cautioning against obeying haughty leaders

"Beware! Beware of obeying your leaders and elders who feel proud of their achievements and boast about their lineage. They hurled the (liability for) things on Allāh and quarreled with Him regarding what He did with them, contesting His decree and disputing His favors. Certainly, they are the main foundation of obstinacy, the chief pillars of mischief and the swords of pre-Islamic boasting over forefathers. Therefore, fear Allāh, do not become antagonistic to His favors on you, nor jealous of His bounty over you. Do not obey the claimants (of Islam) whose dirty water you drink along with your clean one, whose ailments you mix with your healthiness and whose wrongs you allow to enter into your rightful matters.

"They are the foundation of vice and the linings of disobedience. Satan has made them bearers of misguidance and soldiers with whom he assaults men. They are interpreters through whom he speaks in order to steal away your wits, enter into your eyes and blow into your ears. In this way, he makes you the victims of his arrows, the treading ground of his footsteps and source of strength for his hands. Learn from how he brought wrath, violence, chastisement and punishment on those who were vain from among past nations. Take admonition from their lying on their cheeks and falling on their sides. Seek Allāh's protection from the dangers of vanity as you seek His protection from calamities.

Humbleness of the Prophets ﷺ

"Were Allāh to allow anyone to indulge in pride, He would have allowed it for His selected prophets and vicegerents. But Allāh, the Sublime, disliked vanity for them and likes to see them humble. Therefore, they laid their cheeks on the ground, smeared their faces with the dust, bent down for the believers and remained humble. Allāh tried them with hunger, afflicted them with difficulty, tested them with fear and upset them with troubles. Therefore, do not regard wealth and progeny as the criterion for Allāh's pleasure and displeasure, as you are not aware of the chances of mischief and trials during richness and power as Allāh, the Glorified One, the Sublime, has said the following:

﴿ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِن مَّالٍ وَبَنِينَ ۞ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ؟ بَل لَا يَشْعُرُونَ ﴾

What?! Do they think that what We aid them with wealth and children that We are hastening to them the good things? Nay! They (only) do not perceive it (Qur'ān, 23:55-56).

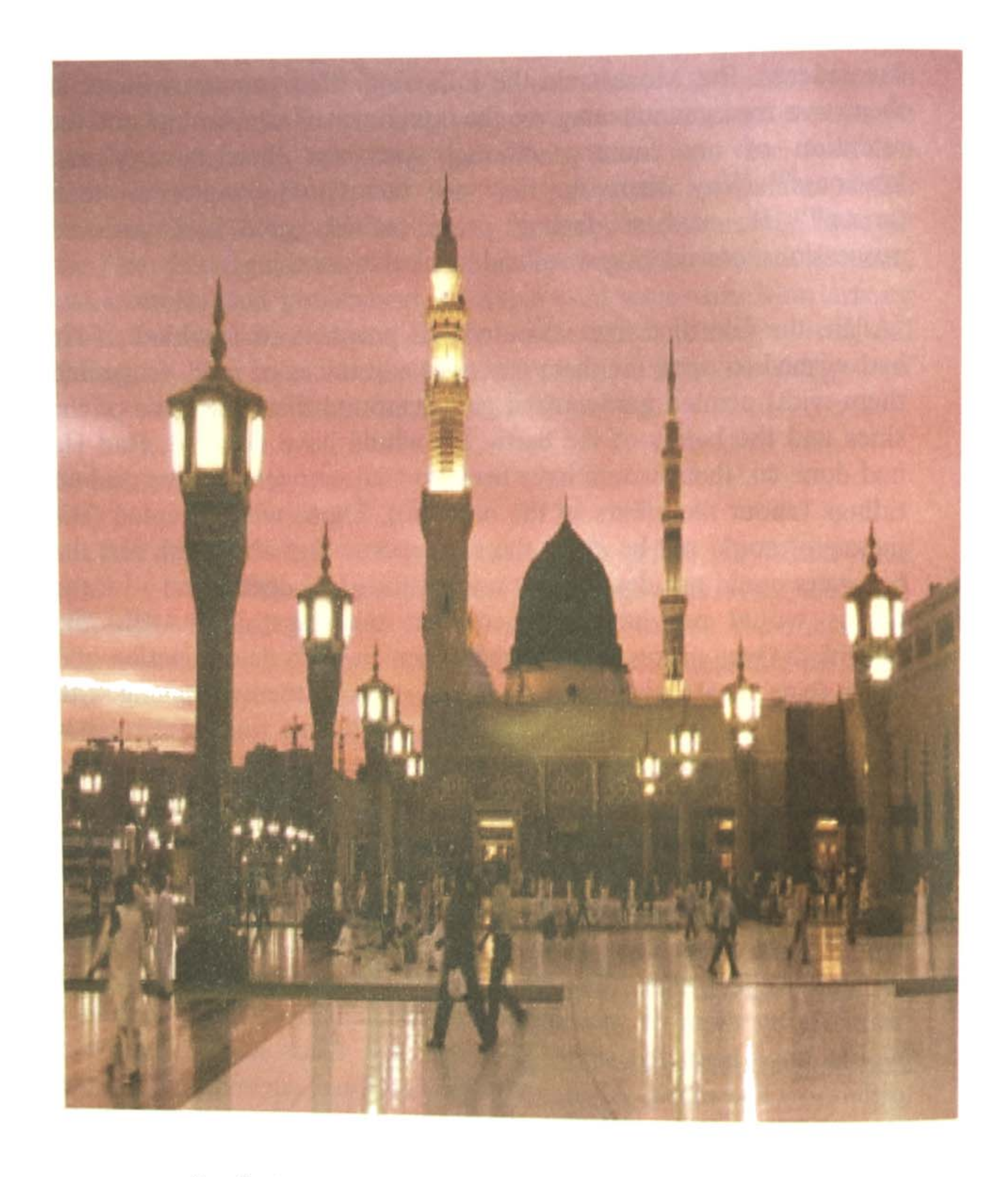
"Certainly, Allāh, the most Glorified One, tries His beings who are vain through His beloved persons who are humble in their eyes.

"When Mūsa (Moses) son of Imrān (Amram) went to Pharaoh along with his brother Hārūn (Aaron) wearing (coarse) shirts of wool and

holding canes in their hands, he and his brother were guaranteed retention of a homeland and continuity of prestige only if they surrendered. But Moses said the following: "Do you not wonder at these two men guaranteeing me the continuity of my prestige and the retention of my country although you see their poverty and lowliness?! Why, then, do they not have gold bangles on their wrists?!" He said so feeling proud of his gold and gathered possessions, considering wool and its cloth as nothing.

"Allāh, the Glorified One, deputed His prophets to mankind. If He had wished to open for them treasures and mines of gold, (surround them with) planted gardens and gather around them the birds of the skies and the beasts of the earth, He would have done so. Had He had done so, there would have been no trial, nor recompense and no tidings (about the affairs of the next life). Those who accepted (His message) could not be given the recompense due after trial, and the believers could not deserve the reward for good deeds, and all these words would not have retained their meanings. But Allāh, the Glorified One, makes His prophets firm in their determination and gives them weakness of appearance as seen by the eyes, along with contentment that fills the hearts and eyes resulting from carefreeness and with want that pains the eyes and the ears.

"Had prophets possessed authority that could not be assaulted, or honor that could not be harmed, or domain towards which the necks of people would turn, and the saddles of mounts could be set..., it would have been very easy for people to seek lessons and quite difficult to feel vain. They would have then accepted belief out of fear felt by them or inclination attracting them and their intention would have been the same, although their deeds would have been different. Therefore, Allāh, the Glorified One, decided that people should follow His prophets, acknowledge His books, remain humble before His Greatness, act on His commands and accept His obedience with sincerity in which there should be no iota of anything else. As the trial and tribulation would be stiffer, the reward and recompense, too, should be greater."



Prophet's Mosque in Medina, Saudi Arabia, at sunset

The Holy Ka`ba

"Do you not see that Allāh, the Glorified One, has tried all people who came with Adam, up to the last ones in this world, with stones which yield neither benefit nor harm, which neither see nor hear? [Yet] He made a stone [the Black Stone] into His sacred House which He made as a place of worship for people. He placed it in the most rugged stony part of the earth, on a highland with the least (agricultural) soil, among the most narrow valleys between rough mountains, soft sandy plains, springs of scanty water and scattered inhabitants, where neither camels nor horses nor cows nor sheep can prosper.

"Then He commanded Adam and his sons to turn towards it. In this way, it became the center of their journey in seeking pasture, the rendezvous for the meeting of their beasts of burden, so that human spirits would hasten towards it from distant waterless deserts, deep and low lying valleys and scattered islands in the seas. They shake their shoulders in humbleness, recite the slogan of having reached His audience, march with swift feet, with disheveled hair and dusted faces. They throw their pieces of cloth on their backs. They have marred the beauty of their faces by leaving the hair uncut as a matter of great test, severe tribulation, open trial and extreme refining. Allāh has made it a means to His mercy and an approach to His Paradise.

"If Allāh, the Glorified One, had placed His sacred House and His great signs among plantations, streams, soft and level plains, plenty of trees, an abundance of fruits, a thick population, close habitats, golden wheat, lush gardens, green land, watered plains, thriving orchards and crowded streets..., the amount of recompense would have decreased because of the lightness of the trial. If the foundation on which the House is built and the stones with which it has been raised had been of green emerald and red rubies, and had there been brightness and glory, this will then have lessened the deed of doubts in the breasts, would have dismissed the effect of Satan's activity from the hearts and would have stopped the surging of misgivings in people. But Allāh tries His servants with means of different troubles. He wants them to render worship through hardship and involves

them in distress, all in order to extract vanity from their hearts, to settle down humbleness in their spirits and to make all this an open gate for His favors and an easy means for His forgiveness."

Cautioning against rebellion and oppressiveness

"Fear Allāh with regard to the immediate consequences of rebellion, the eventual consequence of weighty oppressiveness (to accrue in the Hereafter) and the evil result of vanity. Vanity is the great trap of Satan and his big deceit which enters the hearts of the people as fatal poison does. It is never wasted, nor does it miss anyone, neither the learned on account of their knowledge, nor the destitute in their rags. This is the thing against which Allāh has protected His believing servants by means of prayers, alms-giving and suffering the hardship of fasting in the days in which it has been made obligatory, in order to provide their limbs with peacefulness, to cast fear in their eyes, to humble their spirits, to give their hearts humility and to remove haughtiness from them. All this is achieved through the covering of their delicate cheeks with dust in humility, prostrating their limbs on the ground in humbleness and retracting their bellies so as to reach to their backs due to fasting by way of lowliness (before Allāh), besides giving all sorts of products of the earth to the needy and the destitute by way of charity.

"Look what these deeds contain of curbing the appearance of pride and suppressing the traces of vanity. I cast my glance and noticed that no one in the world, except you, feel vanity for anything without a cause which may appeal to the ignorant, or a reason which may cling to the minds of the fools, because you feel vanity for something for which no reason is discernable, nor any ground.

"As for Satan, he felt proud about Adam because of his origin and taunted him about his creation. He said, "I am created of [smokeless] fire whereas you are created of clay." Likewise, the rich among the prosperous communities have been feeling vanity because of their riches, as (Allāh) said the following:

﴿ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴾

And they said, 'We are more (than you) in wealth and in children, and we shall not be chastised' (Qur'ān, 34:35)."

Wealth coveting; deriving lessons from the past

"In case you cannot avoid vanity, your vanity should be for good qualities, praiseworthy deeds and admirable merits with which the dignified and noble chiefs of the Arab families have distinguished themselves. Such merits include attractive manners, high thinking, respectable status and commendable feats. You, too, should show vanity in praiseworthy habits like protecting the neighbor, fulfilling agreements, obeying the virtuous, opposing the haughty, extending generosity to others, abstaining from dissension, keeping aloof from bloodshed, doing justice to people, suppressing anger and avoiding trouble on earth. You should also fear what calamities befell nations before you on account of their evil deeds and detestable conduct. Remember what happened to them, during good or bad times, and be cautious lest you should become like them.

"After you have thought over the conditions of these people, attach yourself to everything with which their status became honorable, on account of which enemies kept away from them, thus safety spread over them, by reason of which riches bowed before them and, as a result, distinction connected itself to their rope. These things were: abstention from division, sticking to unity, calling each other to it and advising each other about it. You should avoid everything which broke those nations' backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other's help) and abstaining from assisting one another.

"Think about the condition of people from among the believers who passed by before you. What distresses and trials they were in! Were they not the most over-burdened among all people and in the most strained circumstances in the whole world? The Pharaohs took them as servants. They inflicted on them the worst punishment and made them suffer bitterly. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no method for escape and no way for protection. Allāh, the Glorified One, noticed that they were enduring troubles in His love and bearing distresses

out of fear of Him, so He provided them with escape routes from the distress of trials. He changed their disgrace into honor and fear into security. Consequently, they became ruling kings and conspicuous leaders. Allāh's favors over them reached limits to which their own wishes had not reached.

"See how they were when their groups were united, their views were unanimous, their hearts were moderate, their hands used to help one another, their swords were intended for assisting one another, their visions were sharp, and their aims were uniform. Did they not become masters of the corners of the earth and rulers over the necks of all worlds? Thereafter, also see what happened to them towards the end when division overtook them, unity became fractured and differences surfaced between their words and hearts. They were divided into various groups and were scattered fighting among themselves. Then Allāh took away from them the apparel of His honor and deprived them of the prosperity produced by His favors. Only their stories have remained among you for the guidance of those who may learn lessons from them.

"You should learn a lesson from the fate of the progeny of Ismā`īl (Ishmael), the children of Isaac and the children of Israel. How similar their affairs and how akin their examples are! With regard to the details of their division and disunity, think of the days when the Kisras of Persia and the Caesars of Rome had become their masters. They turned them out of their pastures, the rivers of Iraq and the fertility of the world to thorny forests, the passages of (hot) winds and hardships in earning livelihood. In this way, they turned them into just camel herders. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one single voice towards which they could turn for protection, nor any shade of affection on whose strength they could place their trust.

"Their condition was full of distress. Their energies were scattered. They were mostly divided, disunited. They were in great anguish and in pathetic ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and made robbery a profession.

"Now, look at the various favors of Allāh on them! He deputed to them a Prophet ﷺ who got them to pledge their obedience to him and made them unite under his call. (Look) how (Allāh's) bounty spread the wings of its favors over them and streams of its blessing flowed for them; the whole community became wrapped in blissful prosperity. Consequently, they were submerged under its bounty and enjoyed its lush life. Their affairs were settled under the protection of a powerful ruler. Circumstances offered them lofty honor, and all things became easy for them within one united and strong country. They became rulers over the world and kings in the (various) parts of earth. They became masters of those who were formerly their masters and began issuing commands over those who used to command them. They were so strong that neither their spears needed testing nor did their weapons have any flaw."

Condemning some of his folks

"Beware! You have loosened your hands from the rope of obedience, breaking the Divine fort around you by (resorting to) *jāhili* (pre-Islamic) customs. Certainly, it is a great blessing of Allāh, the Glorified One, Who promoted among them unity through the cord of affection in the shade of which they walk and by which they are sheltered. This is a blessing the value of which none in the whole world realizes because it is more valuable than any price and more precious than any material wealth.

"You should know that you have again reverted to the status of bedouin Arabs after migration and have become different parties after having been once united. You do not possess anything of Islam except its name and know nothing of belief except its outer cover. You say, 'The Fire, yes, but no shameful status,' as if you would throw down Islam on its face in order to defame its honor and break its pledge (of brotherhood) which Allāh gave you as a sacred trust on His earth and (a source of) peace among the people. Rest assured that if you incline towards anything other than Islam, the unbelievers will fight you. Then there will be neither Gabriel nor Michael, neither Muhājirūn nor Ansār, to help you, only the clashing of swords, till Allāh settles the matter for you.

"Certainly, there are examples before your time of Allāh's wrath, punishment, days of tribulations and serious events. Therefore, do not disregard His promises, ignore His punishment, underestimate His wrath; do expect His fierceness. Allāh, the Glorified One, did not curse the past generations except because they had forsaken enjoining others to do good deeds and to refrain from doing bad deeds. In fact, Allāh cursed the foolish ones for committing sins and the wise for giving up curbing others from committing evil deeds. Beware! You have violated the limits of Islam, transgressed its borders and destroyed its commands.

Imām Ali ibn Abū Tālib's sublime status and feats

"Beware! Surely Allāh has commanded me to fight those who rebel or break their pledge or create trouble in the land. As regarding pledge-breakers, I have fought them. As regarding those who shrunk from the truth, I have waged a holy war against them. As regarding those who have abandoned the creed, I have put them in (serious) disgrace. As for Satan of the Pit, he, too, has been dealt with by me through the loud cry with which the scream of his heart and the shaking of his chest was also heard. Only a small portion of the rebels has remained. If Allāh allows me one more chance over them, I will annihilate them except a few remnants that may remain scattered in the suburb of the cities.

"Even in my boyhood, I had lowered the chest of (famous men) of Arabia and broken the horn points (i.e. defeated the chiefs) of the tribes of Rabī`ah and Mudar. Certainly, you know my status of close kinship and special relationship with the Prophet of Allāh ﷺ. When I was only a child, he looked after me. He used to press me to his chest and put me beside him in his bed, bringing his body close to mine and letting me inhale his fragrance. He used to chew something then feed me with it (like birds). He found no lie in my speech, nor weakness in any deeds.

"From the time of my weaning, Allāh had put a mighty angel with the Prophet ﷺ to take him along the path of high character and good behavior throughout the day and the night, while I used to follow

him like a young camel following in the footprints of its mother. Every day, he would show me, in the form of a banner, some of his high traits, commanding me to follow it. Every year he used to go in seclusion to the Hira' Hill where I saw him but no one else saw him. In those days, Islam was not recognized in any house except that of the Prophet of Allāh ﷺ and Khadīja, while I was the third after these two. I used to see and watch the glory of the Divine revelation and message, and I breathed the scent of Prophethood.

"When the revelation descended on the Prophet of Allāh ﷺ, I heard how Satan painfully moaned. I said, 'O Prophet of Allāh! What is this moaning?' He replied, 'This is Satan who has lost all hope of being worshipped. O Ali! You see all that I see and hear all that I hear, except that you are not a prophet; you are a vicegerent and you are surely on (the path of) virtue.'

"I was with him when a party of the tribesmen of Quraish came to him and said, 'O Muhammed! You have made a big claim which none of your forefathers or those of your family has ever made. We ask you one thing; if you give us an answer to it and show it to us, we will believe that you are a prophet and a messenger. But if you cannot do so, we will know that you are a sorcerer and a liar.' The Messenger of Allāh said the following: 'What do you ask for?' They said, 'Ask this tree to move towards us, even with its roots, and to stop before you.' The Prophet ﷺ said, 'Verily, Allāh has power over everything. If Allāh does it for you, will you then believe and testify to the truth?' They said, 'Yes.' Then he said, 'I shall show you whatever you want, but I know that you will not bend towards virtue, and there are among you those who will be thrown into the pit and those who will form parties (against me).' Then the Holy Prophet ﷺ said the following: 'O tree! If you do believe in Allāh and in the Day of Judgment and know that I am the Prophet of Allāh, come up with your roots and stand before me with the permission of Allāh.' By the One Who deputed the Prophet ﷺ with the truth do I swear, the tree did remove itself with its roots and came with a great humming sound and a flapping like the flapping of the wings of birds, till it stopped before the Messenger of Allāh while some of its twigs came down onto my shoulders and I was on

the right side of the Holy Prophet ﷺ.

"When people saw this, they said by way of pride and vanity, 'Now you order half of it to come to you and the other half to remain (in its place).' The Holy Prophet ﷺ ordered the tree to do the same.

"Half of the tree advanced towards him in an amazing manner and with a grater humming. It was about touch the Prophet of Allāh ﷺ. Then they said in their disbelief and rebellion, 'Ask this half to get back to its other half and be as it used to be.' The Prophet ﷺ ordered it and it returned. Then I said, 'O Prophet of Allāh! I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allāh, the Sublime One, in testimony to your Prophethood and to strengthen your word.' On this, all people shouted, 'Rather a sorcerer, a liar, you are! This is amazing sorcery! He is very adept in it. Only a youth like this (pointing to me) can stand testimony to you in your affairs!'

"Certainly, I belong to the group of people who care not for the reproach of anybody in matters concerning Allāh. Their countenance is the countenance of the truthful, their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allāh) and over beacons (of guidance) in the day. They hold fast to the rope of the Qur'ān, revive the traditions of Allāh and of His Prophet ﷺ. They do neither brag nor indulge in self-conceit, nor misappropriate, nor create mischief. Their hearts are in Paradise while their bodies are busy doing good deeds."

The idea conveyed above is: "You should not create conditions because of which you may be deprived of Allāh's favors, like the envious one who aims at harming the one whom he envies."

There is also the notion above that if belief is accepted by force, if worship is offered under pressure by some power or authority, neither will it be belief in the true sense nor worship in the real spirit. This is so because belief is an inner testimony and a heartfelt conviction. The conviction produced by force and compulsion can only be verbal, not heartfelt. Similarly, worship is the name of open

acknowledgment of one's status of servitude. Worship devoid of the feeling of servitude or of the sense of devotion is performed only out of fear; it cannot be real worship. Therefore, such belief and such worship will not present their correct connotations.

The reason for the Imām ﷺ specifying the learned and the poor, as indicated above, is that the learned person has the light of knowledge to lead him. The destitution of the poor may be a hindrance. In spite of this, both the learned and the poor individual may fall prey to one's deceit.

How can the ignorant person save himself from Satan's clutches, and how can the rich person, who has all the means to get into wrong ways, defend himself against him?

﴿ كَلاَّ إِنَّ الإِنسَانَ لَيَطْغَى ۞ أَن رَّآهُ اسْتَغْنَى ﴾

Nay! Verily man is wont to rebel! As he deems himself needless! (Qur'ān, 96:6-7).

If a glance is cast at the rise and fall, as well as the events of the past nations, this fact will shine like daylight: The rise and fall of communities is not the result of luck or force of change. To a great extent, it is affected by their deeds. Whatever type those deeds may be, their outcomes and consequences are in accord with them. Consequently, the stories and events of past peoples openly reflect the fact that the result of oppression and evil deeds has always been ruin and destruction, while the consequence of a virtuous deed and peaceful living was always good fortune and success. Since time immemorial, people make no difference, if the same conditions appear again and again, the same deeds are repeated, the same results must accrue which had appeared in the earlier set of circumstances. The accrual of the results of good or bad deeds is sure and certain like the properties and effects of everything. If this were not so, it would not be possible to kindle hope in the hearts of the oppressed and the afflicted by presenting to them past events and their respective effects, nor could the oppressors and tyrants be warned of the ill effects of their own misdeeds on the ground that it

was not necessary that the same will accrue now as had accrued before. But it is the universality of causes which makes past events the object of a lesson for posterity. Consequently, it was for this purpose that Imām Ali ibn Abū Tālib ﷺ provoked thinking and consideration, stating the various events of Banū Isma'il, Banū Ishaq and Banū Isrā'īl (the descendants of Ishmael, Isaac and Israil respectively) and their being afflicted at the hands of the kings of Persia and Rome.

The progeny of Isma'il (Ishmael), the elder son of Ibrāhīm (Abraham), is called Banū Isma'il, while the progeny of his younger son, Isaac, is called Banū Ishaq which later continued to divide into various off-shoots and acquired different names. Their original domicile was Canaan, Palestine, where Ibrāhīm had settled after the migration from the plains of the Euphrates and the Tigris. His son Isma'il had settled in Hijāz, where Ibrāhīm had left him and his mother Hajar (Hagar). Isma'il married Sayyida daughter of Mudad, a woman from the tribe of Jurham which also inhabited the area. His progeny sprang from her and spread elsewhere. The other son of Ibrāhīm, namely Ishāq, remained in Canaan. His son was Ya`qūb (Jacob, or Israel) who married Liya (Leah), daughter of his maternal uncle's brother. After her death, he married his uncle's other daughter. Both of them bore his progeny known as Banū Isrā'īl. One of his sons was Yousuf (Joseph) who reached the neighboring country, Egypt, due to an accident and, after suffering slavery and imprisonment, he eventually won a high status in the then government of a just Egyptian king.

After this change, Yousuf sent for all his family and relatives to join him. Thus, Egypt became the new abode of Banū Isrā'īl. For some time, they lived there in peace and security, leading a respectable life. But by and by, the locals began to view them with disdain and hatred, making them the target of all sorts of tyrannies, so much so that they used to kill their children and let their women live as their bondmaids. As a result, the determination and courage of the Israelites were trampled on, their spirit of freedom was completely subdued. At last, conditions changed and the period of their troubles came to an end after four hundred years of the shackles of servitude. This happened when Allāh sent Prophet Mūsa (Moses) to deliver

them from the oppression of Pharaoh. Mūsa set off with them to leave Egypt. In order to destroy Pharaoh, Allāh turned them towards the Nile. Thus, the mighty river was in front and behind them were the huge forces of Pharaoh. This terrified them a great deal, but Allāh commanded Mūsa to strike the river with his cane, causing a dry pathway therein. Thus, when he advanced, there appeared in the river not only one but several courses to pass through. Mūsa crossed to the other side of the river along with Banū Isrā'īl. Pharaoh was closely following. When he saw them passing, he, too, advanced with his army. But when they reached the middle of the Nile, the water engulfed Pharaoh and his army in its waves, finishing them. About them, the Holy Qur'ān says the following:

﴿ وَإِذْ نَجَّيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴾

And (remember) when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and letting your women live, and in that there was a great trial from your Master (Qur'ān, 2:49).

Having left the boundaries of Egypt, they entered their motherland, Palestine, established their own state and began to live in freedom. Allāh changed their lowliness and disgrace into greatness and sublimity of rule and power. In this regard, Allāh says the following:

﴿ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا، وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا، وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴾

And We made the people who were deemed weak inherit the eastern parts of the earth and the western parts of it which we had blessed (with fertility), and the good word of your Lord was fulfilled in the Children of Israel for what they did endure, and We destroyed what Pharaoh and his people had wrought and what shade they made (Qur'ān, 7:137).

On gaining power and regaining prosperity and security, Banū Isrā'īl

(the Israelites) forgot all the ignominy and disgrace of their period of servitude. Instead of being thankful to the Almighty for the favors which He granted them, they took to rebellion. Consequently, they shamelessly indulged in vices and misconduct, partaking in mischief and evil deeds to the maximum. They made lawful things which are unlawful and vice versa by false excuses. They disobeyed the prophets who tried to preach and correct them under the command of Allāh and even killed them. The natural consequence of their vicious activities was that they were punished for their deeds. Nebuchadnezzar, who was ruling Babylon (in nowadays' Iraq) in 600 B.C. rose to power against Syria and Palestine and killed seventy thousand of Banū Isrā'īl with his blood-thirsty swords. He devastated their towns, drove away the survivors with him like sheep and goats and threw them in the abyss of ignominy by turning them into slaves. Although after this ruination there seemed to be no way for them to regain status and power, nature gave them still another chance to recover.

When Nebuchadnezzar died and power came in the hands of Belshazzar, one of their own, the latter started all sorts of oppression on the Israelites. Being disgusted with this, they sent word to the ruler of Persia that they were tired of enduring the oppression of their ruler and that he should rescue them from him and free them from the oppression of Belshazzar. Cyrus the Great, who was a just and fair ruler, rose up in response to this request and, with the cooperation of the local population, overturned the government. As a result, the yoke of servitude on the necks of Banū Isrā'īl was also removed, and they were allowed to return to Palestine. Thus, after seventy years of subjugation, they again set foot in their homeland and took over the reins of government.

If only the Israelites had taken their lesson from the past events, they would not have committed the same evils again. As a result, they had to suffer servitude again. But the mental constitution of this community was such that whenever they achieved prosperity and freedom, they would lose themselves in the intoxication of riches and in the enjoyment of pleasures, mocking the laws of their own religion, deriding prophets and even killing them. All these vices did not mean anything to them. Thus, when their ruler, Herod, at the

request of his sweetheart [Shalomy], beheaded Prophet Yahya (John the Baptist) ﷺ and presented his head to her, none of them raised any voice against this brutality or was affected by it in any manner... This was the same state of their unruliness and fierce nature when Isa made his appearance. He stopped them from committing evil deeds and exhorted them to adopt righteous ways, but they opposed him, too, and gave him troubles of various sorts, so much so that they even tried to kill him. However, Allāh foiled all their plots and made Isa safe against their mischief. When their disobedience reached this stage and their capacity to accept guidance was completely wiped out, fate decided to ruin them and make full arrangements for their annihilation and destruction. The ruler of Byzantine Rome, Vespasianus, sent his son, Titus, to attack [Greater] Syria. He laid a siege around Jerusalem, demolished houses and broke down the walls of the synagogues as a result of which thousands of Banū Isrā'īl left their homes and became scattered abroad in the diaspora as thousands died of starvation. Those who remained were put to death. Most of them settled in Hijāz. Because of their rejection of Prophet Muhammed ﷺ, their unity was so disturbed that they could never again converge on any one center of honor and could never regain a life of prestige and dignity in place of disgrace and ignominy.

In the same way, the ruler of then Persia made serious attacks on Arabia and subjugated the inhabitants of those areas. Thus, Shahpur son of Hormuz, at the age of sixteen, took with him four thousand combatants and attacked the Arabs who resided within the then boundaries of Persia. Then he advanced towards Bahrain, Qatif and Hajar and ruined Banū Tamīm, Banū Bakr ibn Wā'il and Banū Abdul-Qays, cutting through the shoulders of seventy thousand Arabs, earning the nickname "Dhul-Aktāf" (the man of the [broad] shoulders). He forced the Arabs to live in tents of woven animal hair, grow long hair on their heads, not wear white clothes and ride unsaddled horses. Then he settled twelve thousand people of Isfahān and other cities of Peria in the area between Iraq and Syria. In this way, he drove the inhabitants of those areas out of their fertile lands into waterless forests which had neither conveniences of life nor means of livelihood. For long, these people remained victims of

others' oppression due to their own disunity and division. At last, Allāh deputed the Prophet ﷺ and raised them out of disgrace to the highest pinnacle of progress and sublimity.

Imām Ali ibn Abū Tālib عليه السلام, Abū Ayyūb al-Ansāri, Jābir ibn Abdullāh al-Ansāri, Abdullāh ibn Mas`ūd, `Ammār ibn Yāsir, Abū Sa`īd al-Khudri and Abdullāh ibn Abbās narrated that the Holy Prophet ﷺ commanded Ali ibn Abū Tālib عليه السلام to fight those who were pledge-breakers (*nākithīn*), deviators from the truth (*qāsitīn*) and those who had reneged from the faith (*mariqin*). See the following references for this fact: *Al-Mustadrak*, Vol. 3, p. 139; *Al-Istī`āb*, Vol. 3, p. 1117; *Usd al-Ghāba*, Vol. 3, pp. 32-33; *Al-Durr al-Manthūr*, Vol. 6, p. 18; *Al-Khasā'is al-Kubra*, Vol. 2, p. 138; *Majma` al-Zawā'id*, Vol. 5, p. 186; Vol. 6, p. 235; Vol. 7, p. 238; *Kanz al-`Ummāl*, Vol. 6, pp. 72, 82, 88, 155, 215, 319, 391, 392; *Tārīkh Baghdad*, Vol. 8, p. 340; Vol. 13, pp. 186-187; *Tārīkh*, Ibn Asākir, Vol. 5, p. 41; Ibn Kathīr, *Tārīkh,* Vol. 7, pp. 304-306; *Al-Riyād al-Nadira*, Vol. 2, p. 240; *Sharh al-Mawāhib al-Ladunniyya*, Vol. 3, pp. 316-317; *Sharh al-Mawaddat al-Awhām*, Vol. 1, p. 386.

Ibn Abul-Hadīd says, "It has been proven (by right ascription) from the Holy Prophet ﷺ that he said the following to Ali عليه السلام: "You will fight after me those who are pledge-breakers, deviators from the truth and those who have gone out of the faith."

The pledge-breakers were the people of the Battle of the Jamal because they broke their allegiance to him. The deviators from the truth were the people of Syria at Siffīn. Those who reneged from the faith were the Khārijites at an-Nahrawān. Regarding these three groups, Allāh says (about the first):

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ؛ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ؛ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ

Verily, those who swear their fealty to you do swear fealty to Allāh; the hand of Allāh is above their hands; so, whosoever violates his oath violates it only to the harm of his (own) self. (Qur'ān, 48: 10)

About the second group, Allāh says the following: وَأَمَّا الْقَاسِطُونَ فَكَانُوا

لِجَهَنَّمَ حَطَبًا "As for the deviators, they shall be the fuel of hell" (Qur'ān, 72: 15). Concerning the third group, Ibn Abul-Hadīd has referred to the following tradition (*hadīth*) that al-Bukhāri (in his *Sahīh*, Vol. 4, pp. 166-167, 243), Muslim (in his *Sahīh*, Vol. 3, pp. 109 - 117), al-Tirmidhi (in his *Jāmi` al-Sihāh*, Vol. 4, p. 481), Ibn Mājah (in his *Al-Sunan*, Vol. 1, pp. 59-62), al-Nisā'i (in his *Al-Sunan*, Vol. 3, pp. 65-66), Mālik ibn Anas (in his *Al-Muwatta'*, pp. 204 - 205), al-Dār Qutni (in his *Al-Sunan*, Vol. 3, pp. 131-132), ad-Darmi (in his *Al-Sunan*, Vol. 2, p. 133), Abū Dāwūd (in his *Al-Sunan*, Vol. 4 pp. 241-246), al-Hākim (in his *Al-Mustadrak*, Vol. 2, pp. 145-154; Vol. 4, p.531), Ahmed ibn Hanbal (in his *Al-Musnad*, Vol. 1, pp. 88, 140, 147; Vol. 3, pp. 56, 65) and al-Bayhaqi (in his *Al-Sunan al-Kubra*, Vol. 8, pp. 170-171) have narrated through a group of the *sahāba*, companions of the Holy Prophet ﷺ, that he said the following about Dhul-Khuwaysira (surname for "Dhul-Thudayya" Hurqus ibn Zuhayr at-Tamīmi, chief of the Khārijites): "From this very person's posterity, there will rise people who will recite the Qur'ān, but it will not go beyond their throats; they will kill the believers in Islam and will spare the idol-worshippers. They will glance through the teachings of Islam as hurriedly as the arrow passes out of its bow. If I were to ever find them, I will kill them like (the people of) `Ad."

Then ibn Abul-Hadīd goes on to say the following: "This is the sign for his (Holy Prophet's) Prophethood and prediction of secret knowledge (*Sharh Nahjul-Balāgha*, Vol. 13, p.183).

There is a reference above to "satan of the pit". This is a reference to Dhul-Thudayya (whose full name is already mentioned above) who was killed during the battle of Nahrawān by the stroke of lightning from the sky, so there was no need to kill him by the sword. The Holy Prophet ﷺ had predicted the way how he would die. Therefore, after the annihilation of the Khārijites at Nahrawān, Imām Ali ibn Abū Tālib عليه السلام came out in hot pursuit but could not find his body anywhere. In the meantime, ar-Rayyan ibn Sabirah saw forty to fifty bodies in a pit on the bank of the Nahrawān canal. When they were taken out [to be identified], the body of Dhul-Thudayya was found among them. He was called "Dhul-Thudayya"

because of a mass of flesh on his shoulder [which looked like a small breast]. When Imām Ali ibn Abū Tālib عليه السلام saw the man's body, he said, "Allāh is Great! Neither I spoke a lie nor was I told something wrong!" (Ibn Abul-Hadīd, Vol. 13, pp. 183-184; al-Tabari, Vol. 1, pp. 3383 - 3384; Ibn al-Athīr, Vol. 3, p.348).



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام يصف فيها المتقين

رُوي أنّ صاحِباً لِأمِير الْمُؤْمِنِين (عليه السلام) يُقالُ لهُ همّامٌ كان رجُلا عابداً فقال لـهُ يـا أمِير الْمُؤْمِنِين صِفْ لِي الْمُتّقِين حتّى كأنّي أنْظُرُ إليْهِمْ فتثاقل (عليه السلام) عنْ جوابِهِ ثُمّ قال يا همّامُ اتّقِ اللّه وأحْسِنْ ف إنّ اللّـه مع الّذِين اتّقوْا والّذِين هُمْ مُحْسِنُون فلمْ يقْنعْ همّامٌ بِهذا الْقوْلِ حتّى عزم عليْهِ فحمِد اللّه وأثْنى عليْهِ وصلّى على النّبِيِّ (صلى الله عليه وآله) ثُمّ قال (عليه السلام):

أمّـا بعْدُ فـإنّ اللّـه سُبْحانهُ وتعالى خلق الْخلْق حِين خلقهُمْ غنِيّاً عنْ طاعتِهِمْ آمِنـاً مِنْ معْصِيتِهِمْ لِأنّـهُ لا تـضُرُّهُ معْصِيةُ مـنْ عصاهُ ولا تنْفعُهُ طاعـةُ مـنْ أطاعـهُ فقسم بيْـنـهُمْ معايِشهُمْ ووضعهُمْ مِن الدُّنْيا مواضِعهُمْ فالْمُتّقُون فِيها هُمْ أهْلُ الْفضائِلِ منْطِقُهُمُ الصّوابُ وملْبسُهُمُ الِاقْتِـصادُ ومـشْيُهُمُ التّواضُـعُ غضُّوا أبْـصارهُمْ عمّـا حـرّم اللّـهُ علـيْهِمْ ووقفُـوا أسْماعهُمْ على الْعِلْمِ النّافِعِ لهُمْ نُزِّلتْ أنْفُسُهُمْ مِنْهُمْ فِي الْبلاءِ كالّتِي نُزِّلتْ فِي الرّخاءِ ولـوْ لا الْأجلُ الّذِي كتب اللّـهُ عليْهِمْ لمْ تسْتقِرّ أرْواحُهُمْ فِي أجْسادِهِمْ طرْفة عيْنٍ شوْقاً إلى الثّوابِ وخوْفاً مِن الْعِقابِ عظُم الْخالِقُ فِي أنْفُسِهِمْ فصغُر ما دُونهُ فِي أعْيُنِهِمْ فهُمْ والْجنّةُ كمنْ قدْ رآها فهُمْ فِيهـا مُنعّمُـون وهُمْ والنّـارُ كمنْ قدْ رآهـا فهُمْ فِيهـا مُعذّبُون قُلُـوبُهُمْ محْزُونةٌ وشُرُورُهُمْ مأمُونةٌ وأجْسادُهُمْ نحِيفةٌ وحاجاتُهُمْ خفِيفةٌ وأنْفُسُهُمْ عفِيفةٌ صبرُوا أيّامـاً قصِيرةً أعْقبتْهُمْ راحةً طويلـةً تِجارةٌ مُرْبِحـةٌ يسّرها لهُمْ ربُّهُمْ أرادتْهُمُ الدُّنْيا فلمْ يُرِيدُوها وأسرتْهُمْ ففدوْا أنْفُسهُمْ مِنْها أمّا اللّيْل فصافُّون أقْدامهُمْ تـالِين لِـأجْزاءِ الْقُرْآنِ يُرتِّلُونهـا ترْتِيلا يُحزِّنُـون بِـهِ أنْفُسهُمْ ويسْتثِيرُون بِـهِ دواء دائِهِمْ فـإذا مـرُّوا بِآيـةٍ فِيهـا تشْوِيقٌ ركنُوا إليْها طمعاً وتطلّعتْ نُفُوسُهُمْ إليْها شوْقاً وظنُّوا أنّها نُصْب أعْيُنِهِمْ وإذا مرُّوا بِآيةٍ فِيها تخْوِيفٌ أصْغوْا إليْها مسامِع قُلُوبِهِمْ وظنُّوا أنّ زفِير جهنّم وشهِيقها فِي

أُصُولِ آذانِهِمْ فَهُمْ حانُون على أوْساطِهِمْ مُفْتَرِشُون لِجِباهِهِمْ وأكُفِّهِمْ ورُكَبِهِمْ وأطْرافِ أقدامِهِمْ يطْلُبُون إلى اللهِ تعالى فِي فكاكِ رِقابِهِمْ وأمّا النّهار فحُلماءُ عُلماءُ أبْرارٌ أتْقِياءُ قدْ براهُمُ الْخوْفُ برْيَ الْقِداحِ ينْظُرُ إليْهِمُ النّاظِرُ فيحْسبُهُمْ مرْضى وما بِالْقوْمِ مِنْ مرضٍ ويقُولُ لقدْ خُولِطُوا ولقدْ خالطهُمْ أمْرٌ عظِيمٌ لا يرْضوْن مِنْ أعْمالِهِمُ الْقلِيلِ ولا يسْتكْثِرُون الْكثِير فهُمْ لِأنْفُسِهِمْ مُتّهِمُون ومِنْ أعْمالِهِمْ مُشْفِقُون إذا زُكِّي أحدٌ مِنْهُمْ خاف مِمّا يُقالُ لهُ فيقُولُ أنا أعْلمُ بِنفْسِي مِنْ غيْرِي وربِّي أعْلمُ بِي مِنِّي بِنفْسِي اللّهُمّ لا تُؤاخِذْنِي بِما يقُولُون واجْعلْنِي أفْضل مِمّا يظُنُّون واغْفِرْ لِي ما لا يعْلمُون فمِنْ علامةِ أحدِهِمْ أنّك ترى لهُ قُوّةً فِي دِينٍ وحزْماً فِي لِينٍ وإِيماناً فِي يقِينٍ وحِرْصاً فِي عِلْمٍ وعِلْماً فِي حِلْمٍ وقصْداً فِي غِنًى وخُشُوعاً فِي عِبادةٍ وتجمُّلًا فِي فاقةٍ وصبْراً فِي شِدّةٍ وطلباً فِي حلالٍ ونشاطاً فِي هُدًى وتحرُّجاً عنْ طمعٍ يعْملُ الأعْمال الصّالِحة وهُو على وجلٍ يُمْسِي وهمُّهُ الشُّكْرُ ويُصْبِحُ وهمُّهُ الذِّكْرُ يبِيتُ حذِراً ويُصْبِحُ فرِحاً حذِراً لِما حُذِّر مِن الْغفْلةِ وفرِحاً بِما أصاب مِن الْفضْلِ والرّحْمةِ إن اسْتصْعبتْ عليْهِ نفْسُهُ فِيما تكْرهُ لمْ يُعْطِها سُؤْلها فِيما تُحِبُّ قُرّةُ عيْنِهِ فِيما لا يزُولُ وزهادتُهُ فِيما لا يبْقى يمْزُجُ الْحِلْم بِالْعِلْمِ والْقوْل بِالعملِ تراهُ قرِيباً أملُهُ قلِيلًا زللُهُ خاشِعاً قلْبُهُ قانِعةً نفْسُهُ منْزُوراً أكْلُهُ سهْلًا أمْرُهُ حرِيزاً دِينُهُ ميِّتةً شهْوتُهُ مكْظُوماً غيْظُهُ الْخيْرُ مِنْهُ مأمُولٌ والشّرُّ مِنْهُ مأمُونٌ إنْ كان فِي الْغافِلِين كُتِب فِي الذّاكِرِين وإنْ كان فِي الذّاكِرِين لمْ يُكْتبْ مِن الْغافِلِين يعْفُو عمّنْ ظلمهُ ويُعْطِي منْ حرمهُ ويصِلُ منْ قطعهُ بعِيداً فُحْشُهُ ليِّناً قوْلُهُ غائِباً مُنْكرُهُ حاضِراً معْرُوفُهُ مُقْبِلًا خيْرُهُ مُدْبِراً شرُّهُ فِي الزّلازِلِ وقُورٌ وفِي المكارِهِ صبُورٌ وفِي الرّخاءِ شكُورٌ لا يحِيفُ على منْ يُبْغِضُ ولا يأْثمُ فِيمنْ يُحِبُّ يعْترِفُ بِالْحقِّ قبْل أنْ يُشْهد عليْهِ لا يُضِيعُ ما اسْتُحْفِظ ولا ينْسى ما ذُكِّر ولا يُنابِزُ بِالألْقابِ ولا يُضارُّ بِالْجارِ ولا يشْمتُ بِالْمصائِبِ ولا يدْخُلُ فِي الْباطِلِ ولا يخْرُجُ مِن الْحقِّ إنْ صمت لمْ يغُمّهُ صمْتُهُ وإنْ ضحِك لمْ يعْلُ صوْتُهُ وإنْ بُغِي عليْهِ صبر حتّى يكُون اللهُ هُو الذِي ينْتقِمُ لهُ نفْسُهُ مِنْهُ فِي عناءٍ والنّاسُ مِنْهُ فِي راحةٍ أتْعب نفْسهُ لِآخِرتِهِ وأراح النّاس مِنْ نفْسِهِ بُعْدُهُ عمّنْ تباعد عنْهُ زُهْدٌ ونزاهةٌ ودُنُوُّهُ مِمّنْ دنا مِنْهُ لِينٌ ورحْمةٌ ليْس تباعُدُهُ بِكِبْرٍ وعظمةٍ ولا دُنُوُّهُ بِمكْرٍ وخدِيعةٍ.

قال: فصعِق همّامٌ صعْقةً كانتْ نفْسُهُ فِيها، فقال أمِيرُ الْمُؤْمِنِين عليه السلام:

أما واللهِ لقدْ كُنْتُ أخافُها عليْهِ؛ ثُمّ قال: أهكذا تصْنعُ المواعِظُ البالِغةُ بِأهْلِها؟ فقال لهُ قائِلٌ: فما بالُك يا أمِير الْمُؤْمِنِين؟ فقال عليه السلام: ويْحك، إنّ لِكُلِّ أجلٍ وقْتاً لا يعْدُوهُ وسبباً لا يتجاوزُهُ، فمهْلًا لا تعُدْ لِمِثْلِها، فإِنّما نفث الشّيْطانُ على لِسانِك.

Sermon 191

A companion of Imām Ali ibn Abū Tālib ﷺ called Hammām[1], who was a man devoted to worship, said to him, "O Imām Ali ibn Abū Tālib! Describe to me the pious men in such a way as if

[1]According to Ibn Abul-Hadīd, this is a reference to Hammām ibn Shūrayh, but *`allāma* al-Majlisi says that apparently this is Hammām ibn `Abādah.

I see them." Imām Ali ibn Abū Tālib ﷺ replied saying: "Hammām! Fear Allāh and do good deeds because *Verily, Allāh is with those who guard (themselves against evil) and those who do good deeds* (Qur'ān, 16:128). But Hammām was not satisfied with this answer and pressured the Imām to provide more details. Thereupon, Imām Ali ibn Abū Tālib ﷺ praised Allāh, extolled Him and sought His blessings on the Holy Prophet ﷺ then said the following:

"Allāh, the most Glorified One, the Sublime, created everything and everyone. He created them without any need for their obedience. The sin of any sinner does not harm Him, nor does the obedience of anyone who obeys Him. He has distributed among them their livelihood and has assigned for them their statuses in the world.

"Thus, the God-fearing in this world are people of distinction. Their speech is to the point, their clothing is moderate and their gait is humble. They close their eyes from seeing what Allāh has made unlawful for them to see, and they listen to the knowledge which is beneficial to them. They remain calm during the time of trials. If there had been no fixed periods (of life) ordained for each one of them, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward [awaiting them in the Hereafter], fearing the chastisement. The greatness of the Creator is seated in their heart; so, everything else appears small in their eyes. Thus, to them, Paradise is as though they see it with their eyes, and they enjoy its bliss. To them, Hell is also as if they see it and are suffering from its punishment.

"Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty and their souls are chaste. They endure (hardship) for a short while; consequently, they secure comfort for a long, long time. It is a beneficial transaction that Allāh made easy for them.

"The world wants them, but they do not want it. It captured them, but they freed themselves from it with a ransom.

"During the night, they are up standing on their feet reading portions of the Holy Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse which creates eagerness (for Paradise), they pursue it avidly, and their spirits turn towards it eagerly, feeling as if it is in front of them. And when they come across a verse which inspires fear (of Hell), they incline their hearts towards it and feel as though the sound of Hell and its cries are reaching their ears. They bend their backs, prostrate on their foreheads, palms, knees and toes, beseeching Allāh, the Sublime, for their deliverance from it. During the day, they endure, learn and remain virtuous and God-fearing. Fear (of Allāh) has made them thin like arrows. If anyone looks at them, he thinks that they are sick, although they are not sick at all, and he will say that they have lost their sanity. In fact, a great concern (i.e. fear) has made them look like that.

"They are not satisfied with [what they consider as] their minor good deeds and do not regard their major deeds as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says the following: 'I know myself better than others and my Master knows me better than I know. O Allāh! Do not deal with me according to what they say, make me better than they think of me and forgive (my shortcomings) which they do not know.'

"The peculiarity of any of them is that you would see that he has strength of faith, determination along with leniency, belief with conviction, eagerness in (seeking) knowledge in forbearance, moderation when rich, devotion in worship, gracefulness in hunger, endurance in hardship, desire for what is lawful, pleasure with guidance and hatred for greed. One of them would perform virtuous deeds but still stay alert. In the evening, he is anxious to offer thanks (to Allāh). In the morning, his anxiety is to remember (Allāh). He fearfully passes his night in adoration and rises in the morning in joy, fearing lest night should be passed in forgetfulness, and joy over the favor and mercy which he is sure to receive. If his soul refuses to endure a thing which it does not like, he does not grant its request towards what it does like. The coolness of his eye lies in what is to

last forever, while from the things (of this world), he keeps aloof from that which would not last. He transfuses knowledge with forbearance and speech with deed.

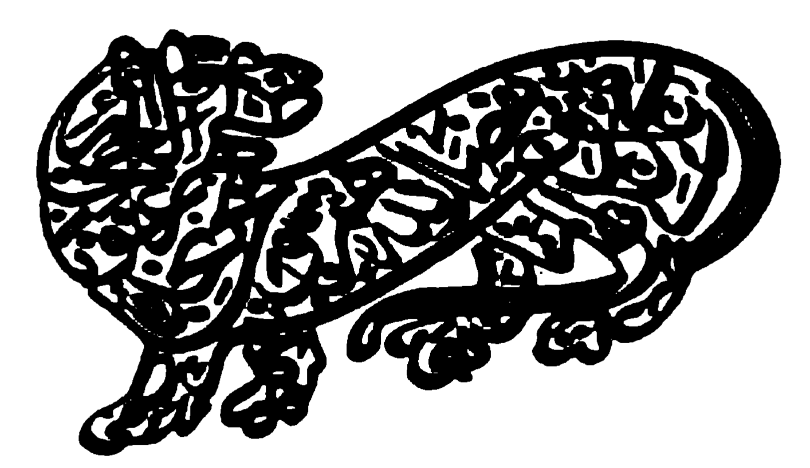
"You would see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Only goodness is expected of him. Evil from him is not to be feared. Even if he is found to be among those who forget (Allāh), he is counted among those who remember (Him). But if he is among those who remember, he is never counted among the forgetful. He forgives whoever is unjust to him, and he gives whoever deprives him. He behaves well with whoever behaves ill towards him.

"Indecent speech is far from him; his utterance is lenient, his evils are non-existent, his virtues are ever present, his goodness precedes him, and mischief turns away from him. He is dignified during calamities, patient in distresses and thankful in ease. He does not commit excesses against anyone whom he may hate and does not commit sin for the sake of one who loves him. He admits the truth before testimony is brought against him. He does not misappropriate what is placed in his custody and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbor, he does not feel happy at others' misfortunes, he does not enter into wrong and does not get out of what is right.

"If he is silent, his silence does not grieve him. If he laughs, he does not raise his voice. If he is wronged, he endures till Allāh takes revenge on his behalf. His own "nafs" is in distress because of his own demeanor, while people are in a state of ease on his account. He exposes himself to hardship for the sake of his Hereafter while letting people feel safe from him. His keeping away from others is asceticism and purification, while his nearness to those to whom he feels close is out of his own kindness and gentleness. His keeping away from others is not out of vanity or arrogance, nor is his nearness to them is flattery or deception."

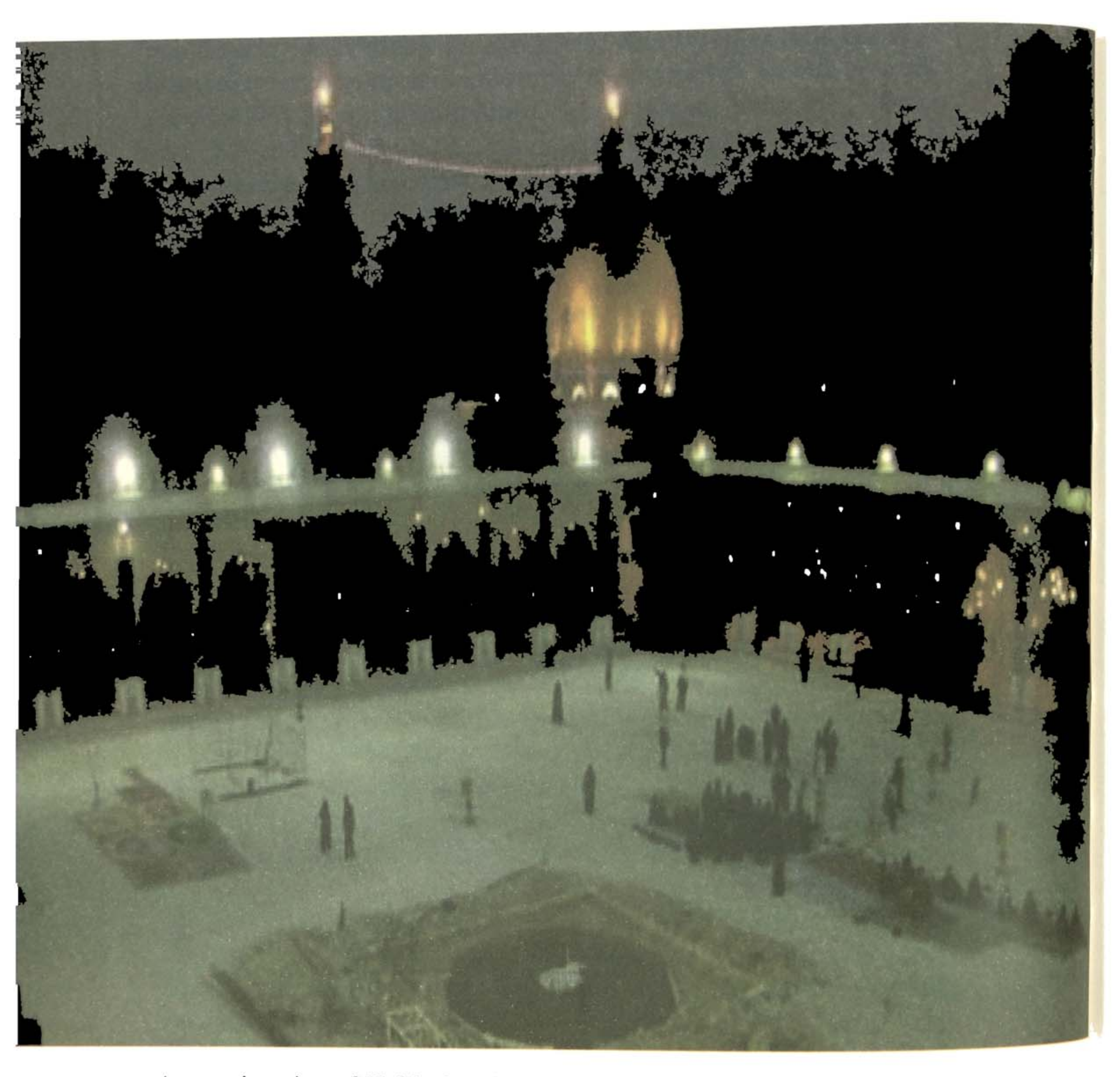
It is related that, hearing these weighty statements, Hammān passed into a deep swoon then passed away... Imām Ali ibn Abū Tālib عليه السلام

said the following: "Verily, by Allāh, I had this fear about him." Then he added: "Effective advice produces such effects on receptive minds." Someone[1] said to him, "O Imām Ali ibn Abū Tālib! How is it that you do not receive such an effect?" Imām Ali ibn Abū Tālib عليه السلام replied: "Woe to you! For death there is a fixed hour which cannot be exceeded and a cause which does not change. Now look, never repeat such talk which Satan had put on your tongue."



Ali عليه السلام as Lion: a Sufi Inscription

[1]This man was Abdullāh ibn al-Akwa` who was in the fore-front of the Khārijite movement and was a bitter opponent of Imām Ali ibn Abū Tālib عليه السلام.



An evening view of Kufa's Grand Mosque at present. This is the spot where Prophet Noah عليه السلام built his ark, where Imam Ali عليه السلام used to rule and where he was martyred.



من خطبة له عليه السلام يصف فيها المنافقين

نَحْمَدُهُ على ما وفق لهُ مِن الطّاعةِ وذاد عنْهُ مِن المعْصِيةِ ونسْألُهُ لِمِنّتِهِ تماماً وبحبْلِهِ اعْتِصاماً ونشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ خاض إلى رِضْوانِ اللهِ كُلّ غمْرةٍ وتجرّع فِيهِ كُلّ غُصّةٍ وقدْ تلوّن لهُ الْأدْنوْن وتألّب عليْهِ الْأقْصوْن وخلعتْ إليْهِ الْعربُ أعِنّتها وضربتْ إلى مُحاربتِهِ بُطُون رواحِلِها حتّى أنْزلتْ بساحتِهِ عداوتها مِنْ أبْعدِ الدّارِ وأسْحقِ الْمزارِ، أوصِيكُمْ عِباد اللهِ بتقْوى اللهِ وأُحذّرُكُمْ أهْل النِّفاقِ فإنّهُمُ الضّالُّون الْمُضِلُّون والزّالُّون الْمُزِلُّون يتلوّنُون ألْواناً ويفْتنُّون افْتِناناً ويعْمِدُونكُمْ بِكُلِّ عِمادٍ ويرْصُدُونكُمْ بِكُلِّ مِرْصادٍ قُلُوبُهُمْ دوِيّةٌ وصِفاحُهُمْ نقِيّةٌ يمْشُون الْخفاء ويدِبُّون الضّراء وصْفُهُمْ دواءٌ وقوْلُهُمْ شِفاءٌ وفِعْلُهُمُ الدّاءُ الْعياءُ حسدةُ الرّخاءِ ومُؤكِّدُو الْبلاءِ ومُقْنِطُو الرّجاءِ لهُمْ بِكُلِّ طرِيقٍ صرِيعٌ وإلى كُلِّ قلْبٍ شفِيعٌ ولِكُلِّ شجْوٍ دُمُوعٌ يتقارضُون الثّناء ويتراقبُون الْجزاء إنْ سألُوا ألْحفُوا وإنْ عذلُوا كشفُوا وإنْ حكمُوا أسْرفُوا قدْ أعدُّوا لِكُلِّ حقٍّ باطِلاً ولِكُلِّ قائِمٍ مائِلاً ولِكُلِّ حيٍّ قاتِلاً ولِكُلِّ بابٍ مِفْتاحاً ولِكُلِّ ليْلٍ مِصْباحاً يتوصّلُون إلى الطّمعِ بِالْيأْسِ لِيُقِيمُوا بِهِ أسْواقهُمْ ويُنْفِقُوا بِهِ أعْلاقهُمْ يقُولُون فيُشبِّهُون ويصِفُون فيُموِّهُون قدْ هوّنُوا الطّرِيق وأضْلعُوا الْمضِيق فهُمْ لُمةُ الشّيْطانِ وحُمةُ النِّيرانِ أُولئِك حِزْبُ الشّيْطانِ ألا إنّ حِزْب الشّيْطانِ هُمُ الْخاسِرُون.

Sermon 192
Describing the hypocrites

"We praise Allāh for the succor which He has given us in carrying out the obligations of being obedient to Him and in preventing us from disobedience. We plead to Him to complete His favors (to us) and to make us hold on to His rope. We testify that Muhammed ﷺ is His servant and Messenger. He entered every hardship in pursuit of Allāh's pleasure and endured for its sake every sort of grief. His near relatives changed their attitudes towards him, while those who were distant (in kinship) united against him. The Arabs let loose the reins (of their horses to hasten their march) against him and struck the bellies of their mounts to fight him, so much so that enemies came to his threshold from the remotest places and most distant areas.

"I admonish you, O servants of Allāh, to fear Allāh, and I warn you of the hypocrites because they themselves are misguided and have misguided others as well. They have slipped and would cause others to slip, too. They change into many colors and adopt various ways. They support you with all means but lie in ambush for you at every post. Their hearts are sick while their faces look clear. They walk stealthily and tread like the approach of sickness (towards the body). Their words speak of cure, but their deeds are like incurable diseases. They are jealous of ease; they intensify distress and destroy hopes. Their victims are found lying in ambush on every path, while they have means to approach every heart. They have (false) tears for every grief.

"They eulogize each other and expect rewards from each other. When they ask something, they insist on it. If they reprove (any one), they disgrace (him). If they pass a verdict, they commit excesses. They have adopted for every truth a wrong way, for every erect thing a bender, for every living being a killer, for every (closed) gate a key and for every night a lamp. They covet, but with despair, in order to maintain with it their markets and propagate for their "handsome" merchandise. When they speak, they create doubts. When they describe, they exaggerate. First they offer easy paths but (afterwards) they make them narrow. In short, they are the party of Satan and the stings of the Fire. "Satan has gained hold on them, so he makes them forget the remembrance of Allāh; they are Satan's Party. ألا إنَّ حِزْبَ الشَّيْطان هُمُ الخَاسِرُون *Verily, the party of Satan are the losers* (Qur'ān, 58:19)."



اللّهمّ صلّ على محمّد وآل محمّد

من خطبة له عليه السلام يحمد الله ويثني على نبيه ويعظ

حمد الله

الْحمْدُ لِلهِ الّذِي أظْهر مِنْ آثارِ سُلْطانِهِ وجلالِ كِبْرِيائِهِ ما حيّر مُقل الْعُقُولِ مِنْ عجائِبِ قُدْرتِهِ وردع خطراتِ هماهِمِ النُّفُوسِ عنْ عِرْفانِ كُنْهِ صِفتِهِ.

الشهادتان

وأشْهدُ أنْ لا إله إلّا اللهُ شهادة إيمانٍ وإيقانٍ وإخْلاصٍ وإذْعانٍ وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولُهُ أرْسلهُ وأعْلامُ الْهُدى دارِسةٌ ومناهِجُ الدِّينِ طامِسةٌ فصدع بِالْحقِّ ونصح لِلْخلْقِ وهدى إلى الرُّشْدِ وأمر بِالْقصْدِ صلّى اللهُ عليْهِ وآلِهِ وسلّم.

العظة

واعْلمُوا عِباد اللهِ أنّهُ لمْ يخْلُقْكُمْ عبثاً ولمْ يُرْسِلْكُمْ هملًا علِم مبْلغ نِعمِهِ عليْكُمْ وأحْصى إحْسانهُ إليْكُمْ فاسْتفْتِحُوهُ واسْتنْجِحُوهُ واطْلُبُوا إليْهِ واسْتمْنِحُوهُ فما قطعكُمْ عنْهُ حِجابٌ ولا أُغْلِق عنْكُمْ دُونهُ بابٌ وإِنّهُ لبِكُلِّ مكانٍ وفِي كُلِّ حِينٍ وأوانٍ ومع كُلِّ إِنْسٍ وجانٍّ لا يثْلِمُهُ الْعطاءُ ولا ينْقُصُهُ الْحِباءُ ولا يسْتنْفِدُهُ سائِلٌ ولا يسْتقْصِيهِ نائِلٌ ولا يلْوِيهِ شخْصٌ عنْ شخْصٍ ولا يُلْهِيهِ صوْتٌ عنْ صوْتٍ ولا تحْجُزُهُ هِبةٌ عنْ سلْبٍ ولا يشْغلُهُ غضبٌ عنْ رحْمةٍ ولا تُولِهُهُ رحْمةٌ عنْ عِقابٍ ولا يُجِنُّهُ الْبُطُونُ عنِ الظُّهُورِ ولا يقْطعُهُ الظُّهُورُ عنِ الْبُطُونِ قرُب فنأى وعلا فدنا وظهر فبطن وبطن فعلن ودان ولمْ يُدنْ لمْ يذْرأِ الْخلْق باحْتِيالٍ ولا اسْتعان بِهِمْ لِكلالٍ أُوصِيكُمْ عِباد اللهِ بِتقْوى اللهِ فإِنّها الزِّمامُ والْقِوامُ فتمسّكُوا بِوثائِقِها واعْتصِمُوا بِحقائِقِها تؤُلْ بِكُمْ إِلى أكْنانِ الدّعةِ وأوْطانِ السّعةِ ومعاقِلِ الْحِرْزِ ومنازِلِ الْعِزِّ فِي يوْمٍ تشْخصُ فِيهِ الْأبْصارُ وتُظْلِمُ لهُ الْأقْطارُ وتُعطّلُ فِيهِ صُرُومُ الْعِشارِ ويُنْفخُ فِي الصُّورِ فتزْهقُ كُلُّ مُهْجةٍ وتبْكمُ كُلُّ لهْجةٍ وتذِلُّ الشُّمُّ الشّوامِخُ والصُّمُّ الرّواسِخُ فيصِيرُ صلْدُها سراباً رقْرقاً ومعْهدُها قاعاً سمْلقاً فلا شفِيعٌ يشْفعُ ولا حمِيمٌ ينْفعُ ولا معْذِرةٌ تدْفعُ.

Sermon 193
Praising Allāh, advising about piety, the Day of Judgment

"Praise is all due to Allāh Who has displayed such effects of His authority and the glory of His sublimity through the wonders of His might, so they dazzle the eyes and render the minds incapable of appreciating the reality of His attributes. I testify that there is no god but Allāh by virtue of belief, certainty, sincerity and conviction. I

also testify that Muhammed ﷺ is His servant and Prophet whom He deputed when the signs of guidance were obliterated and the ways of religion were desolate. So, he threw open the truth, admonished the people, guided them towards righteousness and ordered them to be moderate. May Allāh bless him and his offspring.

"Be informed, O servants of Allāh, that He has not created you for naught and has not left you free. He knows the extent of His favors on you and the magnanimity of His bounties towards you. Therefore, ask Him for success and for the attainment of objectives. Plead to Him and seek His generosity. No curtain hides you from Him, nor is any gate closed before you against Him. He is at every place, in every moment and instance. He is with every man and jinn. Giving does not create any breach in Him. Gifting does not cause diminution to what He has. A beggar cannot wear Him out [with his persistent pleas] and giving (to others) can never exhaust Him.

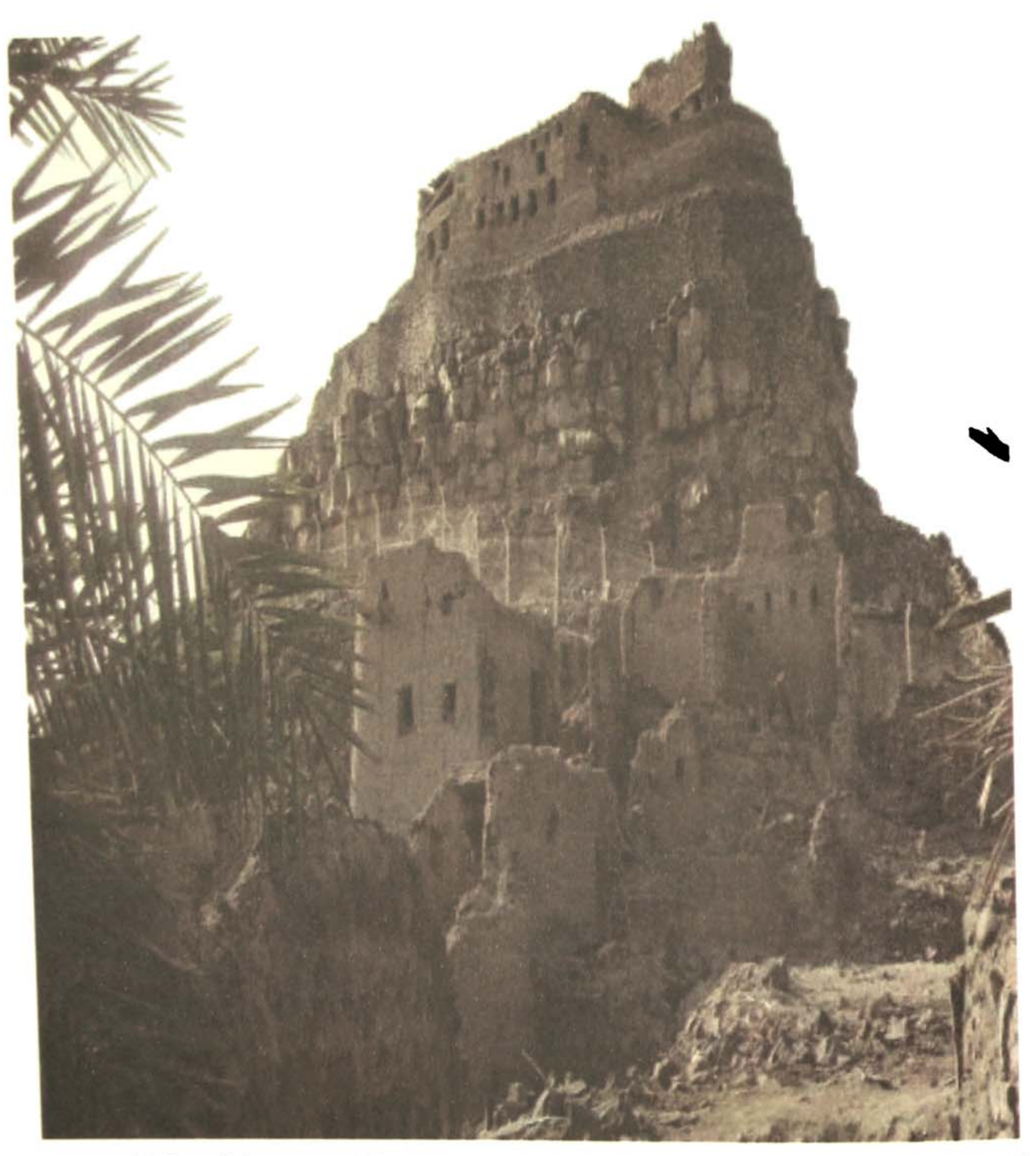
"One person cannot turn His attention from another, one voice does not detract Him from another, and one grant of favor does not prevent Him from refusing another. Anger does not prevent Him from mercy, mercy does not prevent Him from punishing; His concealment does not hide His manifestation and His manifestation does not prevent Him from concealing. He is near and at the same time distant. He is high and at the same time low, He is manifest and also concealed. He is concealed yet well-known. He lends but is not lent anything. He has not created creation after devising, nor did He receive any assistance on account of fatigue.

"I admonish you, O servants of Allāh, to fear Allāh, for it is the rein and the mainstay (of religion). Hold fast to its salient tenets, keep hold of its realities. It would take you to abodes of ease, to places of comfort, to fortresses of safety and to houses of honor on the Day (of Judgment) لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ *when eyes will be wide open* (Qur'ān, 14:42), when there will be darkness all around and when small groups of camels pregnant for ten months will be allowed to graze freely. And when the Horn is blown, every living being will then die, every voice will be muted. The high mountains and the hard rocks will crumble (to pieces) so that their hard stones will turn into moving sand and their bases will become level. (On that day)

there will be none to intercede, no kinship to ward off (trouble), and no excuse will be of any avail."







Ruins of the once mighty Jewish Khaybar fortress the gate of which Imam Ali عليه السلام single-handedly pulled out during the Battle of Kahybar.

اللهم صل على محمد و آل محمد

من خطبة له عليه السلام يذكر فيها بعثة النبي والعظة بالزهد

بعثة النبي

بعثهُ حِين لا علمٌ قائمٌ ولا منارٌ ساطعٌ ولا منْهجٌ واضِحٌ.

العظة بالزهد

أوصِيكُمْ عِباد اللهِ بتقوى اللهِ وأحذّرُكُمُ الدُّنيا فإنّها دارُ شُخُوصٍ ومحلّةُ تنْغِيصٍ ساكِنُها ظاعِنٌ وقاطِنُها بائِنٌ تمِيدُ بأهْلِها ميدان السّفِينةِ تقْصِفُها العواصِفُ فِي لُججِ البحارِ فمِنْهُمُ الغرِقُ الوبِقُ ومِنْهُمُ النّاجِي على بُطُونِ الأمْواجِ تحْفِزُهُ الرِّياحُ بأذْيالِها وتحْمِلُهُ على أهْوالِها فما غرِق مِنْها فليْس بمُسْتدْركٍ وما نجا مِنْها فإلى مهْلكٍ عِباد اللهِ الآن فاعْلمُوا والألْسُنُ مُطْلقةٌ والأبْدانُ صحِيحةٌ والأعْضاءُ لدْنةٌ والمُنْقلبُ فسِيحٌ والمجالُ عرِيضٌ قبْل إرْهاقِ الفوْتِ وحُلُولِ الموْتِ فحقِّقُوا عليْكُمْ نُزُولهُ ولا تنْتظِرُوا قُدُومهُ.

Sermon 194
The proclamation of the Prophetic message, admonishing renunciation of this world

"Allāh deputed the Prophet ﷺ when no sign of guidance existed, no beacon was giving light, and no path was clear.

"I admonish you, O servants of Allāh, to fear Allāh, and I warn you of this world which is a house from which departure is inevitable, and it is a place of discomfort. Whoever lives in it has to depart, and whoever stays here has to leave. It is drifting with its people like a boat which severe winds dash (here and there) in the deep sea. Some are drowned and die, while others escape on the surface of the waves; winds push them with their currents and carry them towards to their perils. So, whatever is drowned cannot be restored; whatever escapes is on the way to destruction.

"O servants of Allāh! You should know now that you have to perform (good) deeds because (presently) your tongues are free, your bodies are healthy, your limbs have movement, the area of your

coming and going is vast and the course for your running is wide…, before the loss of opportunity or the approach of death. Take death's approach as imminent; do not think it will come (later)."





اللهم صل على محمد وآل محمد

من كلام له عليه السلام ينبه فيه على فضيلته لقبول قوله وأمره ونهيه

ولقدْ علِمَ المُستحفظون مِنْ أصحابِ مُحمّدٍ (صلى الله عليه وآله) أنّي لمْ أرُدّ على اللهِ ولا على رسُولِهِ ساعة قطُّ ولقدْ واسيْتُهُ بنفسِي فِي المواطِنِ التِي تنْكُصُ فِيها الأبْطالُ وتتأخّرُ فِيها الأقدامُ نجْدةً أكْرمنِي اللهُ بها ولقدْ قُبِض رسُولُ اللهِ (صلى الله عليه وآله) وإنّ رأسهُ لعلى صدْرِي ولقدْ سالتْ نفْسُهُ فِي كفّي فأمْررْتُها على وجْهِي ولقدْ وُلّيتُ غُسْلهُ (صلى الله عليه وآله) والملائِكةُ أعْوانِي فضجّتِ الدّارُ والأفْنِيةُ ملأٌ يهْبِطُ وملأٌ يعْرُجُ وما فارقتْ سمْعِي هيْنمةٌ مِنْهُمْ يُصلُّون عليْهِ حتّى واريْناهُ فِي ضرِيحِهِ فمنْ ذا أحقُّ بِهِ مِنّي حيّاً وميّتاً فانْفُذُوا على بصائِرِكُمْ ولْتصْدُقْ نِيّاتُكُمْ فِي جِهادِ عدُوِّكُمْ فوالّذِي لا إِلٰه إِلّا هُو إِنّي لعلى جادّةِ الحقِّ وإِنّهُمْ لعلى مزلّةِ الباطِلِ أقُولُ ما تسْمعُون وأسْتغْفِرُ اللّه لِي ولكُمْ.

Sermon 195

Imām Ali ibn Abū Tālib drawing attention to his merit of accepting the statements of the Holy Prophet ﷺ, his commands and prohibitions

"Those companions of Muhammed ﷺ, the custodians (of the Divine messages), know that I never disobeyed Allāh or His Messenger[1] at all and by virtue of the courage with which Allāh honored me, I supported him with my life on occasions when even the brave ones turned away and feet lagged behind.

"When the Prophet ﷺ died, his head was on my chest and his (last) breath blew over my palms, and I passed it over my face, rubbing it. I performed his funeral *ghusul* (ceremonial bath), may Allāh bless him and his descendants, and the angels helped me. The house and the courtyard were full of them. One party of them was descending while another was ascending. My ears continually caught their humming voice, as they invoked Allāh's blessings on him, till we buried him in his grave. Thus, who can have greater rights with him than I during his life or after his death? Therefore, depend on your enemy because I swear by the One besides Whom there is no other

god that I am on the path of truth and that they (the enemy) are on the misleading path of falsehood. You hear what I say, and I seek Allāh's forgiveness for myself and for you."

Ibn Abul-Hadīd has written on pp. 180-183, Vol. 10, of his work titled *Sharh Nahjul-Balāgha* that Imām Ali ibn Abū Tālib's statement that he never disobeyed the commands of the Prophet ﷺ is a sort of taunt to those who felt no hesitation in rejecting the Prophet's commands and sometimes even rudely restrained him. For example, at the time of the peace of al-Hudaybiya, the Prophet ﷺ was inclined to negotiate peace with the unbelievers from among the tribesmen of Quraish. It was then that one of the companions became so enraged that he expressed doubts about the Prophethood of the Prophet ﷺ, whereupon Abū Bakr had to say this to him to rebuke him: "Woe unto you! Keep clinging to him. He is certainly Allāh's Messenger, and He will not allow him to suffer ruin."

The introduction to the oath, "inna" and "lam" word of emphasis, which are used here [in the original Arabic text] to create emphasis about the Prophethood shows that the addressee had gone further than merely expressing his doubts: These words of emphasis are employed only when a level of denial has been reached. However, if belief required absence of doubt, the presence of doubt must imply defect in the belief, as Allāh says the following: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ، أُولَٰئِكَ هُمُ الصَّادِقُونَ "The believers are only those who believe in Allāh and His Messenger and do not doubt thereafter" (Qur'ān, 49:15).

Similarly, when the Prophet ﷺ intended to perform the funeral prayers for Ubayy ibn Sallūl, the same companion[1] said to him, "How do you intend to seek forgiveness for this chief of hypocrites?" And he even drew away the Prophet ﷺ by rudely pulling the ends of his shirt... Then the Prophet ﷺ had to say, "No deed is anything besides the command of Allāh." In the same way, the Prophet's command to accompany the troops led by Usamah ibn

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[1]Any well-informed reader will correctly guess that the implied individual in these paragraphs is none other than `Omar ibn al-Khattāb.

Zaid was ignored. The greatest of all such insolence was displayed with regard to the Prophet's intention to write down his advice to the nation. When such a blame was laid against the Prophet ﷺ, such behavior proved the absence of true belief in the commands of the Sharī`a. One who entertains doubt about whether each command was based on Divine revelation, or whether (God forbid) it was just the result of "mental disorder" or "hallucination", can hardly be described as having a firm and sound conviction...

Who can deny that the ever-successful lion of Allāh, Imām Ali ibn Abū Tālib عليه السلام, shielded the Prophet ﷺ on every critical occasion and performed the duty of protecting him by dint of the courage and valor gifted to him by Allāh? The first occasion of risking his life took place when the unbelievers from the tribe of Quraish decided finally to kill the Prophet ﷺ. Ali عليه السلام slept on the Prophet's bed surrounded by enemies and under the direct peril of swords, thus foiling the enemies' plot. Then, in those battles where the enemies used to attack the Prophet ﷺ and where the feet of even the most reputed heroes could not stay firm, Imām Ali ibn Abū Tālib عليه السلام remained steadfast with the banner (of Islam) in his hand. Both Abdul-Barr and al-Hākim write the following about it: "Ibn Abbās says that Ali had four qualities which no one else at all possessed: First, he was the first among the Arabs and non-Arabs to have offered prayers in the company of the Messenger of Allāh ﷺ. Second, he always had the standard of the Islamic troops in his hand in every battle. Third, when people ran away from the Prophet ﷺ (such as during the Battle of Uhud), Ali remained with him, and Fourth, he was the one who gave the Prophet ﷺ his funeral bath and placed him in his grave" as we read on p. 1090, Vol. 3, of *Al-Isti'ab*; p. 111, Vol. 3, of *Al-Mustadrak Ala al-Sahīhayn*.

A study of the holy wars of Islam fought during the Prophet's lifetime leaves no doubt that, except for the battle of Tabūk in which Imām Ali ibn Abū Tālib عليه السلام could not participate, all other battles testify to his great performance; all successes are due to his valour. Thus, in the battle of Badr, seventy unbelievers were killed, half of whom were killed by Ali's sword. In the battle of Uhud, when victory changed into defeat as a result of some Muslims being busy

gathering booty, they fled away when the enemy made a surprise attack, but Imām Ali ibn Abū Tālib عليه السلام remained steadfast, taking *jihād* to be a religious obligation. He displayed such conspicuous courage in support and in defense of the Prophet ﷺ that the Prophet ﷺ himself acknowledged it, and so did arch-angel Gabriel. Again, in the Battle of the Trench (al-Khandaq), the Prophet ﷺ was accompanied by three thousand combatants, but none of them dared to face `Amr ibn Abd-Wudd, the fiercest polytheist warrior. At last, Imām Ali ibn Abū Tālib عليه السلام killed him and saved the Muslims from ignominy and a sure defeat. In the Battle of Hunain, the Muslims were proud of their number because they were ten thousand while the unbelievers were only four thousand, but here, too, they leaped to loot the battlefield. As a consequence of that, the unbelievers gained the opportunity and pounced on them. Taken thus by surprise, the Muslims fled away as the Holy Qur'ān says: لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ "Most certainly did Allāh help you in many (battle) fields and on the day of Hunain when your great number was to your liking, but your being superior in number availed you nothing, and the earth was straitened against you despite its expanse, then you turned back in retreat" (Qur'ān, 9:25).

On this occasion, too, Imām Ali ibn Abū Tālib عليه السلام remained steadfast like a rock and eventually, with Allāh's support, victory was achieved.



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام
ينبه على إحاطة علم الله بالجزئيات ثم يحث على التقوى و يبين فضل الإسلام و القرآن

يَعْلَمُ عجِيجَ الوُحُوشِ فِي الفلواتِ و معاصِي العِبادِ فِي الخلواتِ و اخْتِلافَ النّينانِ فِي البحارِ الغامِراتِ و تلاطُمَ الماءِ بالرِّياحِ العاصِفاتِ و أشْهدُ أنّ مُحمّداً نجِيبُ اللهِ و سفِيرُ وحْيِهِ و رسُولُ رحْمتِهِ.

الوصية بالتقوى

أمّا بعْدُ فإِنّي أوصِيكُمْ بتقْوى اللهِ الّذِي ابْتدأ خلْقكُمْ و إِليْهِ يكُونُ معادُكُمْ و بِهِ نجاحُ طلِبتِكُمْ و إِليْهِ مُنْتهى رغْبتِكُمْ و نحْوهُ قصْدُ سبِيلِكُمْ و إِليْهِ مرامِي مفْزعِكُمْ فإِنّ تقْوى اللهِ دواءُ داءِ قُلُوبِكُمْ و بصرُ عمى أفْئِدتِكُمْ و شِفاءُ مرضِ أجْسادِكُمْ و صلاحُ فسادِ صُدُورِكُمْ و طُهُورُ دنسِ أنْفُسِكُمْ و جِلاءُ عشا أبْصارِكُمْ و أمْنُ فزعِ جأْشِكُمْ و ضِياءُ سوادِ ظُلْمتِكُمْ فاجْعلُوا طاعة اللهِ شِعاراً دُون دِثارِكُمْ و دخِيلاً دُون شِعارِكُمْ و لطِيفاً بيْن أضْلاعِكُمْ و أمِيراً فوْق أُمُورِكُمْ و منْهلاً لِحِينِ وُرُودِكُمْ و شفِيعاً لِدرْكِ طلِبتِكُمْ و جُنّةً لِيوْمِ فزعِكُمْ و مصابِيح لِبُطُونِ قُبُورِكُمْ و سكناً لِطُولِ وحْشتِكُمْ و نفساً لِكرْبِ مواطِنِكُمْ فإِنّ طاعة اللهِ حِرْزٌ مِنْ متالِفَ مُكْتنِفةٍ و مخاوِف مُتوقّعةٍ و أُوارِ نِيرانٍ مُوقدةٍ فمنْ أخذ بِالتّقْوى عزبتْ عنْهُ الشّدائِدُ بعْد دُنُوِّها و احْلوْلتْ لهُ الْأُمُورُ بعْد مرارتِها و انْفرجتْ عنْهُ الْأمْواجُ بعْد تراكُمِها و أسْهلتْ لهُ الصِّعابُ بعْد إِنْصابِها و هطلتْ عليْهِ الكرامةُ بعْد قُحُوطِها. و تحدّبتْ عليْهِ الرّحْمةُ بعْد نُفُورِها و تفجّرتْ عليْهِ النِّعمُ بعْد نُضُوبِها و وبلتْ عليْهِ البركةُ بعْد إِرْذاذِها فاتّقُوا الله الّذِي نفعكُمْ بِموْعِظتِهِ و وعظكُمْ بِرِسالتِهِ و امْتنّ عليْكُمْ بِنِعْمتِهِ فعبِّدُوا أنْفُسكُمْ لِعِبادتِهِ و اخْرُجُوا إِليْهِ مِنْ حقِّ طاعتِهِ.

فضل الإسلام

ثُمّ إِنّ هذا الإِسْلام دِينُ اللهِ الّذِي اصْطفاهُ لِنفْسِهِ و اصْطنعهُ على عيْنِهِ و أصْفاهُ خِيرة خلْقِهِ و أقام دعائِمهُ على محبّتِهِ أذلّ الْأدْيان بِعِزّتِهِ و وضع المِلل بِرفْعِهِ و أهان أعْداءهُ بِكرامتِهِ و خذل مُحادِّيهِ بِنصْرِهِ و هدم أرْكان الضّلالةِ بِرُكْنِهِ و سقى منْ عطِشَ مِنْ حِياضِهِ و أتْأق الحِياض بِمواتِحِهِ ثُمّ جعلهُ لا انْفِصام لِعُرْوتِهِ و لا فكّ لِحلْقتِهِ و لا انْهِدام لِأساسِهِ و لا زوال لِدعائِمِهِ و لا انْقِلاع لِشجرتِهِ و لا انْقِطاع لِمُدّتِهِ و لا عفاء لِشرائِعِهِ و لا جذّ لِفُرُوعِهِ و لا ضنْك لِطُرُقِهِ و لا وُعُوثة لِسُهُولتِهِ و لا سواد لِوضحِهِ و لا عِوج لِانْتِصابِهِ و لا عصل فِي عُودِهِ و لا وعث لِفجِّهِ و لا انْطِفاء لِمصابِيحِهِ و لا مرارة لِحلاوتِهِ فهُو دعائِمُ أساخ فِي الحقِّ أسْناخها و ثبّت لها آساسها و ينابِيعُ غزُرتْ عُيُونُها و مصابِيحُ شبّتْ نِيرانُها و منارٌ اقْتدى بِها سُفّارُها و أعْلامٌ قُصِد بِها فِجاجُها و مناهِلُ روِي بِها وُرّادُها. جعل اللهُ فِيهِ مُنْتهى رِضْوانِهِ و ذِرْوة دعائِمِهِ و سنام طاعتِهِ فهُو عِنْد اللهِ

وثِيقُ الْأرْكانِ رفِيعُ الْبُنْيانِ مُنِيرُ الْبُرْهانِ مُضِيءُ النِّيرانِ عزِيزُ السُّلْطانِ مُشْرِفُ الْمنارِ مُعْوِذُ الْمثارِ فشرِّفُوهُ و اتّبِعُوهُ و أدُّوا إِليْهِ حقّهُ و ضعُوهُ مواضِعهُ.

الرسول الأعظم

ثُمّ إِنّ اللّه سُبْحانهُ بعث مُحمّداً صلى الله عليه وآله بِالْحقِّ حِين دنا مِن الدُّنْيا الِانْقِطاعُ و أقْبل مِن الْآخِرةِ الِاطِّلاعُ و أظْلمتْ بهْجتُها بعْد إِشْراقٍ و قامتْ بِأهْلِها على ساقٍ و خشُن مِنْها مِهادٌ و أزِف مِنْها قِيادٌ فِي انْقِطاعٍ مِنْ مُدّتِها و اقْتِرابٍ مِنْ أشْراطِها و تصرُّمٍ مِنْ أهْلِها و انْفِصامٍ مِنْ حلْقتِها و انْتِشارٍ مِنْ سببِها و عفاءٍ مِنْ أعْلامِها و تكشُّفٍ مِنْ عوْراتِها و قِصرٍ مِنْ طُولِها جعلهُ اللّهُ بلاغاً لِرِسالتِهِ و كرامةً لِأُمّتِهِ و ربِيعاً لِأهْلِ زمانِهِ و رِفْعةً لِأعْوانِهِ و شرفاً لِأنْصارِهِ.

القرآن الكريم

ثُمّ أنْزل عليْهِ الْكِتاب نُوراً لا تُطْفأُ مصابِيحُهُ و سِراجاً لا يخْبُو توقُّدُهُ و بحْراً لا يُدْركُ قعْرُهُ و مِنْهاجاً لا يُضِلُّ نهْجُهُ و شُعاعاً لا يُظْلِمُ ضوْءُهُ و فُرْقاناً لا يُخْمدُ بُرْهانُهُ و تِبْياناً لا تُهْدمُ أرْكانُهُ و شِفاءً لا تُخْشى أسْقامُهُ و عِزّاً لا تُهْزمُ أنْصارُهُ و حقّاً لا تُخْذلُ أعْوانُهُ فهُو معْدِنُ الْإِيمانِ و بُحْبُوحتُهُ و ينابِيعُ الْعِلْمِ و بُحُورُهُ و رِياضُ الْعدْلِ و غُدْرانُهُ و أثافِيُّ الْإِسْلامِ و بُنْيانُهُ و أوْدِيةُ الْحقِّ و غِيطانُهُ و بحْرٌ لا ينْزِفُهُ الْمُسْتنْزِفُون و عُيُونٌ لا يُنْضِبُها الْماتِحُون و مناهِلُ لا يُغِيضُها الْوارِدُون و منازِلُ لا يضِلُّ نهْجها الْمُسافِرُون و أعْلامٌ لا يعْمى عنْها السّائِرُون و آكامٌ لا يجُوزُ عنْها الْقاصِدُون جعلهُ اللّهُ رِيّاً لِعطشِ الْعُلماءِ و ربِيعاً لِقُلُوبِ الْفُقهاءِ و محاجّ لِطُرُقِ الصُّلحاءِ و دواءً ليْس بعْدهُ داءٌ و نُوراً ليْس معهُ ظُلْمةٌ و حبْلًا وثِيقاً عُرْوتُهُ و معْقِلًا منِيعاً ذِرْوتُهُ و عِزّاً لِمنْ تولّاهُ و سِلْماً لِمنْ دخلهُ و هُدًى لِمنِ ائْتمّ بِهِ و عُذْراً لِمنِ انْتحلهُ و بُرْهاناً لِمنْ تكلّم بِهِ و شاهِداً لِمنْ خاصم بِهِ و فلْجاً لِمنْ حاجّ بِهِ و حامِلًا لِمنْ حملهُ و مطِيّةً لِمنْ أعْملهُ و آيةً لِمنْ توسّم و جُنّةً لِمنِ اسْتلْأم و عِلْماً لِمنْ وعى و حدِيثاً لِمنْ روى و حُكْماً لِمنْ قضى.

Sermon 196

Allāh's Omniscience of the particulars, enjoining fear of Allāh, explaining the distinction of Islam and of the Holy Qur'ān

"Allāh knows the cries of the beasts in the forest, the sins of the people in seclusion, the movements of the fish in the deep seas and the rising of the water by stormy winds. I testify that Muhammed ﷺ is the choice of Allāh, the conveyor of His revelation and the Messenger of His mercy."

Why piety

"I admonish you to fear Allāh Who created you. To Him is your return, with Him lies the success of your aims, at Him terminate (all) your desires, towards Him runs your path of righteousness and He is

the aim of your fears (for seeking protection). Certainly, fear of Allāh is the medicine for your hearts, the sight for the blindness of your spirits, the cure for the ailments of your bodies, the rectifier of the evils of your breasts, the purifier of the pollution of your minds, the light of the darkness of your eyes, the consolation for the fear of your heart and the brightness for the gloom of your ignorance.

"Therefore, make obedience to Allāh the way of your life, not only your outside outfit. Make it your inner habit instead of only outer routine, subtle enough to enter through your ribs (up to the heart), the guide for all your affairs, the watering place for your getting down (on the Day of Judgment), the one to intercede for the achievement of your aims, the asylum for the day of your fear, the lamp of the interior of your graves, the company for your long loneliness and the deliverance from the troubles of your abodes. Certainly, obedience to Allāh is a protection against encircling calamities, expected dangers and flames of the burning fires.

"Therefore, whoever entertains fear of Allāh, troubles remain away from him after having been near, affairs become sweet after their bitterness, waves (of troubles) recede from him after having crowded over him, difficulties become easy for him to tackle, generosity rains fast over him after withholding, mercy bends over him after it had been loath, the favors (of Allāh) pour on him after they had been dried, and blessings descend over him like showers after being scanty. So, fear Allāh Who benefits you with His good advice, preaches to you through His Messenger and obliges you with His favors. Devote yourselves to His worship and acquit yourselves of the obligation of obeying Him."

Islam

"Islam is the religion which Allāh has chosen for Himself, developed it before His eyes, preferred it as the best among His creations, established its pillars on His love. He has lowered the status of other religions by granting it honor. He has humiliated all communities before its sublimity; He has humbled its enemies with His kindness and made its opponents lonely by according it His support. He has smashed the pillars of misguidance with its

columns. He has quenched the thirst of the thirsty with its cisterns and filled the cisterns through those who draw its water.

"He made Islam such that its constituent parts cannot break, its joins cannot separate, its structure cannot fall, its columns cannot decay, its plant cannot be uprooted, its time does not end, its laws do not expire, its twigs cannot be cut, its parts do not become narrow, its ease does not change into difficulty, its clarity is not affected by gloom, its straightness does not acquire curvature, its wood has no crookedness, its vast paths have no narrowness, its lamp knows no putting off and its sweetness has no bitterness.

"It consists of columns whose bases Allāh has fixed in truthfulness and whose foundation He has strengthened, of sources the streams of which are ever full of water, of lamps the flames of which are full of light and of beacons with the help of which travelers get guidance, of signs through which a way is found to its highways, and of watering places which provide water to those who come to them. Allāh has placed in Islam the height of His pleasure, the pinnacle of His pillars and the prominence of His obedience. Before Allāh, therefore, its columns stand strong, its structure is lofty, its proofs are bright, its fires are aflame, its authority is strong, its beacons are high and its destruction is difficult. You should, therefore, honor it, follow it, fulfill its obligations and accord the status due to it."

The Holy Prophet ﷺ

"Allāh, the Glorified One, deputed Muhammed ﷺ with the truth at a time when the destruction of the world was near and the next life was at hand, when its brightness was turning into gloom after having shone. It has become troublesome for its inhabitants, its surface had become rough and its decay had approached nearer. This was during the exhaustion of its life at the approach of signs (of its decay), the ruin of its inhabitants, the breaking of its links, the dispersal of its affairs, the decay of its signs, the divulging of its secret matters and the shortening of its length. Allāh made him responsible for conveying His message and (a means of) honor for his people, a period of bloom for the men of his days, a source of dignity for the

supporters and an honor for his helpers."

The Holy Qur'ān

"Then Allāh sent him the Book as a light the flames of which cannot be extinguished, a lamp the gleam of which does not die, a sea the depth of which cannot be sounded, a way the direction of which does not mislead, a ray the light of which does not darken, a separator (of good from evil) the arguments of which do not weaken, one that makes things clea, one the foundations of which cannot be dismantled, a cure that leaves no room for disease, an honor the supporters of which are not defeated and the truth the helpers of which are not abandoned. Therefore, it is the mine of belief and its nucleus, the source of knowledge and its oceans, the plantation of justice and its pools, the foundation stone of Islam and its construction, the valleys of truth and its plains, an ocean which those who draw water cannot empty, springs which those who draw water cannot dry up, a watering place which those who come to take water cannot exhaust, a staging place in moving towards which travelers do not get lost, signs which no trader fails to see and a highland which those who approach cannot surpass.

"Allāh has made it quench the thirst of the learned, a blossom for the hearts of religious jurists, a highway for the ways of the righteous, a cure after which there is no ailment, a glory with which there is no darkness, a rope the grip of which is strong, a stronghold the peak of which is invulnerable and honor for whoever owes it, the peace of whoever enters it, the guidance ofr whoever follows it, the excuse of whoever adopts it, the argument of whoever argues with it, the witness of whoever quarrels with it, the success for whoever argues with it, the carrier of burdens of whoever seeks its way, the shield of whoever arms himself (against misguidance), the knowledge of whoever listens carefully, the worthy story of whoever relates it and the final verdict of whoever passes judgments."



اللهم صلِّ على محمد وآل محمد

من كلام له عليه السلام كان يوصي به أصحابه

الصلاة

تعاهدُوا أمْر الصّلاةِ وحافِظوا عليْها واستكْثِرُوا مِنْها وتقرّبُوا بها فإنّها كانتْ على الْمُؤْمِنِين كِتاباً موْقُوتاً أ لا تسْمعُون إلى جوابِ أهْلِ النّار حِين سُئِلُوا ما سلككُمْ فِي سقر قالُوا لمْ نكُ مِن الْمُصلِّين وإنّها لتحُتُّ الذُّنُوب حتّ الْورق وتُطْلِقُها إطلاق الرِّبق وشبّهها رسُولُ اللّهِ (صلى الله عليه وآله) بالْحمّةِ تكُونُ على بابِ الرّجُلِ فهُو يغْتسِلُ مِنْها فِي الْيوْمِ واللّيْلةِ خمْس مرّاتٍ فما عسى أنْ يبْقى عليْهِ مِن الدّرنِ وقدْ عرف حقّها رِجالٌ مِن الْمُؤْمِنِين الّذِين لا تشْغلُهُمْ عنْها زِينةُ متاعٍ ولا قُرّةُ عيْنٍ مِنْ ولدٍ ولا مالٍ يقُولُ اللّهُ سُبْحانهُ رِجالٌ لا تُلْهِيهِمْ تِجارةٌ ولا بيْعٌ عنْ ذِكْرِ اللّهِ وإِقامِ الصّلاةِ وإِيتاءِ الزّكاةِ وكان رسُولُ اللّهِ (صلى الله عليه وآله) نصِباً بِالصّلاةِ بعْد التّبْشِيرِ لهُ بِالْجنّةِ لِقوْلِ اللّهِ سُبْحانهُ وأْمُرْ أهْلك بِالصّلاةِ واصْطبِرْ عليْها فكان يأْمُرُ بِها أهْلهُ ويصْبِرُ عليْها نفْسهُ.

الزكاة

ثُمّ إِنّ الزّكاة جُعِلتْ مع الصّلاةِ قُرْباناً لِأهْلِ الْإِسْلامِ فمنْ أعْطاها طيِّب النّفْسِ بِها فإِنّها تُجْعلُ لهُ كفّارةً ومِن النّارِ حِجازاً ووِقايةً فلا يُتْبِعنّها أحدٌ نفْسهُ ولا يُكْثِرنّ عليْها لهفهُ فإِنّ منْ أعْطاها غيْر طيِّبِ النّفْسِ بِها يرْجُو بِها ما هُو أفْضلُ مِنْها فهُو جاهِلٌ بِالسُّنّةِ مغْبُونُ الْأجْرِ ضالُّ الْعملِ طوِيلُ النّدمِ.

الأمانة

ثُمّ أداء الْأمانةِ فقدْ خاب منْ ليْس مِنْ أهْلِها إِنّها عُرِضتْ على السّماواتِ الْمبْنِيّةِ والْأرضِين الْمدْحُوّةِ والْجِبالِ ذاتِ الطُّولِ الْمنْصُوبةِ فلا أطْول ولا أعْرض ولا أعْلى ولا أعْظم مِنْها ولوِ امْتنع شيْءٌ بِطُولٍ أوْ عرْضٍ أوْ قُوّةٍ أوْ عِزٍّ لامْتنعْن ولكِنْ أشْفقْن مِن الْعُقُوبةِ وعقلْن ما جهِل منْ هُو أضْعفُ مِنْهُنّ وهُو الْإِنْسانُ إِنّهُ كان ظلُوماً جهُولًا.

علم الله تعالى

إِنّ اللّه سُبْحانهُ وتعالى لا يخْفى عليْهِ ما الْعِبادُ مُقْترِفُون فِي ليْلِهِمْ ونهارِهِمْ لطُف بِهِ خُبْراً وأحاط بِهِ عِلْماً أعْضاؤُكُمْ شُهُودُهُ وجوارِحُكُمْ جُنُودُهُ وضمائِرُكُمْ عُيُونُهُ وخلواتُكُمْ عِيانُهُ.

Sermon 197
Imām Ali ibn Abū Tālib ﷺ admonishing his companions about certain matters

“ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا *Once you have finished (congregational) prayers, celebrate God's praises standing, sitting or lying down on your sides, but when you are free from danger, set up regular prayers, for such prayers are enjoined on believers at stated times* (Qur'ān, 4:103). Have you not heard the reply of the people of Hell when they are asked: مَا سَلَكَكُمْ فِي سَقَرَ؟ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ‘What has brought you into hell?’ They shall say: ‘We were not of those who offered regular prayers!’ (Qur'ān, 74:42-43). Certainly, prayer drops out sins like the leaves of trees drop, removing them as ropes are removed from cattle's necks. The Messenger of Allāh ﷺ compared it to a flowing river at the gate-step of a person who takes a bath in it five times a day. Will then any dirt remain on him?

“Its obligation is recognized by those believers whom neither the adornment of property nor the coolness of the eyes produced by children can turn away. Allāh, the Glorified One, says the following: رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ .. *men whom neither merchandise nor any diversion distracts them from the remembrance of Allāh and constancy in prayer and paying the zakāt* (Qur'ān, 24:37).

“Even after receiving assūrance of Paradise, the Messenger of Allāh ﷺ used to exert himself for the prayers because of the command of Allāh, the Glorified One.... وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا *Enjoin prayer on your followers and adhere thereto steadfastly* (Qur'ān, 20:132).

“The Holy Prophet ﷺ used to enjoin his followers to pray and exert himself for its sake.”

Islamic *zakāt* tax

"Then Islamic tax has been laid down along with prayers as a sacrifice (to be offered) by the followers of Islam. Whoever pays it by way of purifying his spirit, it serves as a purifier for him, a protection and a shield against the fire (of Hell). No one, therefore, (who pays it) should feel attached to it afterwards, nor should he feel grieved. Whoever pays it without the intention of purifying his heart, expecting through it to gain more [material rewards], is certainly ignorant of the Sunnah; he is allowed no reward for it; his deed goes to waste, and his hope for repentance is excessive!"

Fulfillment of trust

"As regarding the fulfillment of trust, whoever does not pay attention to it will be disappointed. It was placed before the mighty skies, the vast earth and the high mountains, but none was found to be stronger, more vast, or higher than it. If anything could be unapproachable because of height, vastness, power or strength, it will have been unapproachable. But they felt afraid of the evil consequences (of failing in fulfilling a trust) and noticed what a weaker person did not realize it, and this was man. إِنَّهُ كَانَ ظَلُومًا جَهُولًا *Verily, he [man] was (proven) unjust, ignorant* (Qur'ān, 33:72).

"Surely, nothing is hidden from Allāh, the Glorified One, the Sublime, whatever people do in their nights or days. His knowledge encompasses all things. Your limbs are a witness [against you], the organs of your body constitute an army (against your own selves), your inner self serves Him as eyes (to watch over your sins) and your loneliness is open to Him."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام في معاوية

واللهِ ما مُعاوية بأدهى مِنّي ولكِنّهُ يغدِرُ ويفجُرُ ولوْ لا كراهِيةُ الغدْرِ لكُنْتُ مِنْ أدْهى النّاس ولكِنْ كُلُّ غُدرةٍ فُجرةٌ وكُلُّ فُجرةٍ كُفرةٌ ولِكُلِّ غادِرٍ لِواءٌ يُعرفُ بِهِ يوْم القِيامةِ واللهِ ما أستغفلُ بالمكِيدةِ ولا أستغمزُ بالشّدِيدةِ.

Sermon 198
Treason and treachery of Mu`āwiyah, traitors' fate

"By Allāh, Mu`āwiyah is not more shrewd than I am, but he deceives and commits evil deeds. Had I not hated deceitfulness, I would have been the most cunning of all men. But (the fact is that) deceit is a sin, and sin is disobedience (of Allāh). Every deceitful person will have a sign by which he will be recognized on the Day of Judgment. By Allāh, I cannot be made forgetful by strategy, nor can I be overpowered by hardships.

"People who are ignorant of religion and its ethics, free of the shackles of religious laws and are unaware of the concept of punishment and reward..., find abundance of excuses, methods and means for the achievement of their objectives. They can find ways to succeed at every stage. But when they find the dictates of humanity, or Islam, or the limitations imposed by ethics and religious laws as impeding their designs, their chances of devising and finding vile means become narrow. The possibility of their deed becomes limited. Mu`āwiyah's influence and control was the result of these devices and ways in which he knew neither impediment nor any obstacle of what is lawful or unlawful, nor did the fear of the Day of Judgment prevent him from acting defiantly."

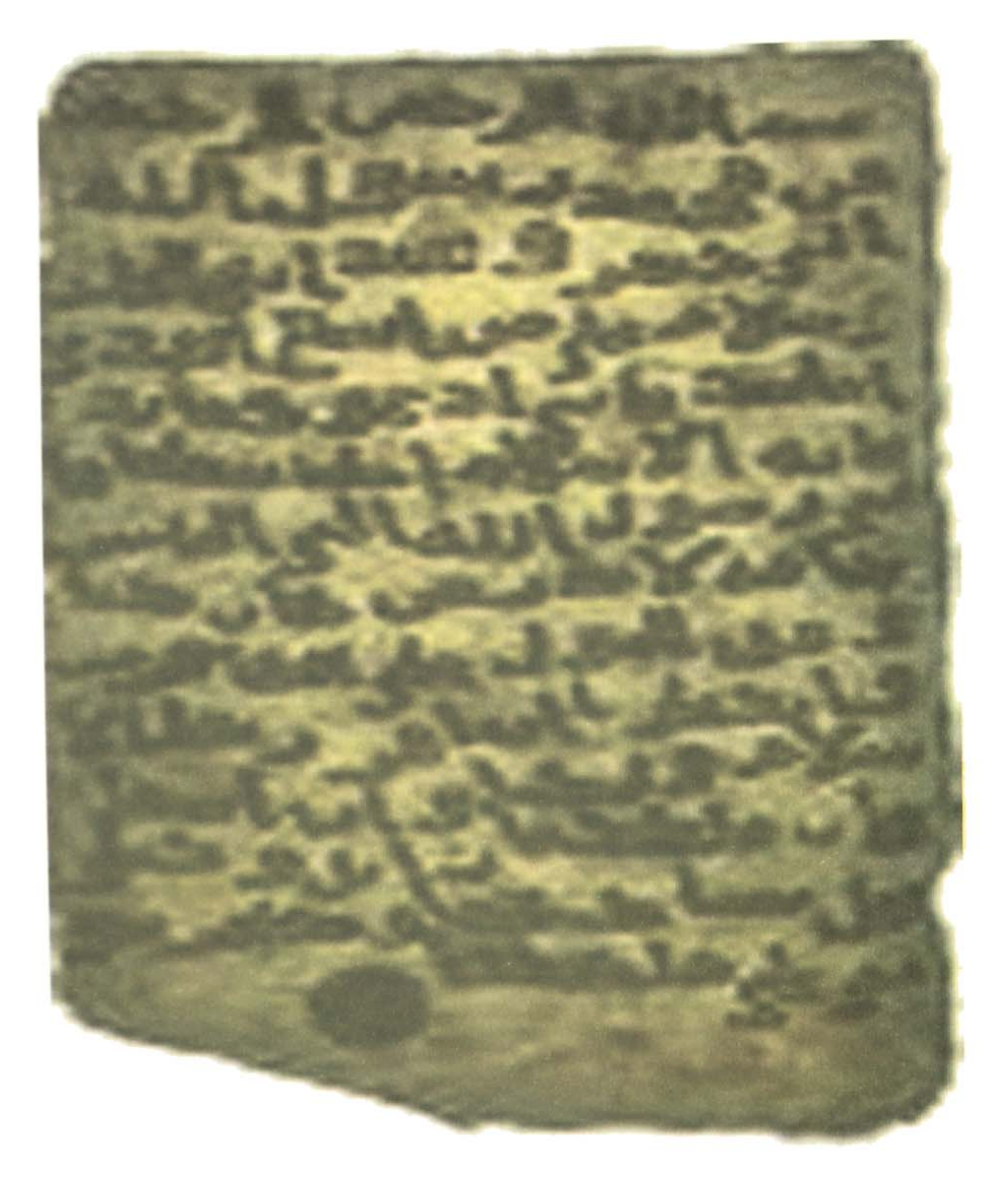
Describing the character of Mu`āwiyah, *`allāma* ar-Rāghib al-Isfahāni (284 – 356 A.H./897 – 967 A.D.) writes the following: "His aim was always to achieve his objective, be it lawful or unlawful. He did not care for religion, nor did he ever think of the Divine

chastisement. Thus, in order to maintain his power, he resorted to false statements and concoctions, practiced all sorts of deceit and contrivance. When he saw that success was not possible without entangling Imām Ali ibn Abū Tālib ﷺ in war, he instigated Talhah and az-Zubayr against him. When success could not be achieved by this means, he instigated the Syrians, bringing about the civil war of Siffīn. And when the status of his rebellion became exposed through the killing of `Ammār ibn Yāsir, he at once duped the people by saying that Ali was responsible for killing him since he had brought him into the battlefield. And on another occasion, he interpreted the words 'rebellious party' in the hadīth of the Prophet ﷺ to mean 'avenging party', trying desperately to prove that `Ammār would be killed by the group that would seek revenge of `Othmān's blood, although the next portion of this statement, that is, 'he will call them towards Paradise while they will call him to Hell', does not leave any room for interpretation. When there was no hope of victory even by these cunning means, he contrived to raise copies of the Holy Qur'ān on spears, although in his view neither the Holy Qur'ān nor its commandments carried any weight. If he had really aimed at deriving a decision from the Qur'ān, he should have put this demand before the commencement of the battle. When it became known to him that the decision had been secured by `Amr ibn al-`Ās by deceiving Abū Mūsa al-Ash`ari, and that it did not have even a remote connection with the Qur'ān, he should not have accepted it and should have punished `Amr ibn al-`Ās for this trick or at least warned and rebuked him. But on the contrary, the latter's performance was much appreciated and, in reward, he was made governor of Egypt.

In contrast to this outrage, Imām Ali ibn Abū Tālib's conduct was a high specimen of adherence to religious laws, morals and ethics. He kept in view the requirements of the truth and righteousness even in adverse circumstances. He did not allow his virtuous life to be tarnished by the views of deceit and contrivance. If he wished, he could face cunning by cunning and Mu`āwiyah's shameful activities could have been answered by similar measures. For example, when he posted guards on the Euphrates and prevented the men of Imām Ali ibn Abū Tālib ﷺ from having access to its water, then the

supply of water could have been cut off from them also on the grounds that since they had occupied the Euphrates, it was lawful for them to retaliate. In this way, they could be overpowered by weakening their fighting ability. But Imām Ali ibn Abū Tālib عليه السلام could never tarnish his image with such an inhumane measure, although common people regarded such acts against the enemy as being lawful, regarding this duplicity of conduct for the achievement of success as a normal policy and a sign of administrative ability. But Imām Ali ibn Abū Tālib عليه السلام could never think of strengthening his power by fraud or duplicity of behavior on any occasion. Thus, when people advised him to retain the officers who had been appointed by the government of `Othmān ibn `Affān and to befriend Talhah and az-Zubayr by appointing them as governors of Kūfa and Basra respectively and making use of Mu`āwiyah's ability in administration by appointing him as governor of Syria..., Imām Ali ibn Abū Tālib عليه السلام rejected this advice and preferred to adhere to the commandments of the religious law over worldly expediency. Thus, he openly declared about Mu`āwiyah the following: "If I allow Mu`āwiyah to retain what he already has, I will be one who takes those who lead (people) astray as helpers" (refer to Qur'ān, 18:51).

Those who look at apparent successes do not care about finding out by what means it is achieved. They support anyone whom they see as succeeding by means of cunning and deception, and they begin to regard him an an able administrator, a man of intelligence, a politician, an intellectually brilliant man..., and so on. But whoever does not deploy cunning and fraudulent methods, due to his adherence to Islamic commandments and Divine instructions, preferring failure over success secured through wrong methods…, is regarded as being ignorant of politics, weak of foresight. They do not feel it necessary to think what difficulties and impediments exist in the way of a person who adheres to principles and laws which prevent him from proceeding forward even after approaching near success.



One of the letters which Imam Ali عليه السلام wrote for Prophet Muhammed صلى الله عليه وآله

اللهم صل على محمد و آل محمد

من كلام له عليه السلام يعظ بسلوك الطريق الواضح

أيُّها النّاسُ لا تستوْحِشُوا فِي طريق الْهُدى لِقِلّةِ أهْلِهِ فإنّ النّاس قدِ اجْتمعُوا على مائِدةٍ شِبعُها قصِيرٌ وجُوعُها طوِيلٌ أيُّها النّاسُ إنّما يجْمعُ النّاس الرِّضا والسُّخْط وإنّما عقر ناقة ثمُود رجُلٌ واحِدٌ فعمّهُمُ اللهُ بالْعذابِ لمّا عمُّوهُ بالرِّضا فقال سُبْحانهُ فعقرُوها فأصْبحُوا نادِمِين فما كان إلّا أنْ خارتْ أرْضُهُمْ بالْخسْفةِ خُوار السِّكّةِ المُحْماةِ فِي الْأرْضِ الْخوّارةِ أيُّها النّاسُ منْ سلك الطّريق الْواضِح ورد الْماء ومنْ خالف وقع فِي التِّيهِ.

Sermon 199
Admonishing the treading of the clear path

"O people! Do not wonder at the small number of those who follow the right path because people throng only around the table (of this world) the edibles of which are few but the hunger of which is insatiable.

"O people! Certainly what gathers people together is (their) agreement (to what is good or bad) and (their) disagreement. Only one individual killed the camel of Thamūd[1], yet Allāh held *all* of

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[1]Thamūd, an ancient Arabian tribe or group of tribes, seems to have been prominent from about the 4th Century B.C. to the first half of the 7th Century A.D. Their homeland, the Valley of al-Qura [Wadi al-Qura, towns valley], was lying on the way between Hijāz and Syria. It bore this name because it consisted of a chain of several towns. Allāh deputed for their guidance and directions Prophet Sālih who preached to them as Allāh relates thus in his story:

﴿ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ۞ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۞ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ

مُؤْمِنُونَ ۞ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنتُمْ بِهِ كَافِرُونَ ۞ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الْمُرْسَلِينَ ۞ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ۞ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِن لَّا تُحِبُّونَ النَّاصِحِينَ ﴾

"And to (the people of) Thamūd (We did send) their brother Sālih. He said, 'O my people! Worship Allāh (alone); you have no god other than Him. Indeed there came to you a clear proof from your Master: this is the she-camel of Allāh (which) to you is a Sign; so, leave her to pasture in Allāh's earth and do not touch her with any harm or else you should be seized with a painful chastisement. And remember when He made you successors after the (people) of `Ād and settled you in the land. You build mansions on its plain and hew the mountains into dwellings. So, remember the bounties of Allāh and do not seek to do mischief on earth.' The chiefs of those who were puffed up with pride from among his people said (sarcastically) to those who were regarded as weak (and) who believed (in Sālih) from among them: 'Do you know that Sālih is sent by his Lord?!' They said: 'Verily, we believe in what he has been sent.' Those who were puffed up with pride said: 'Verily we, in that which you believe, are disbelievers.' They hamstrung the she-camel, rebelled against the command of their Lord and said: 'O Sālih! Bring us that with which you did threaten us, if you are [as you claim] one of the Messengers.' Then the earthquake seized them (while they were unaware), so they became in their dwellings motionless. Then he turned away from them and said: 'O my people! Indeed I did deliver to you the message of my Lord and did admonish you, but you do not love those who admonish you'" (Qur'ān, 7:73-79). (The people of) Thamūd belied the warners and said:

﴿ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۞ فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ؟! إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ۞ أَؤُلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا؟! بَلْ هُوَ كَذَّابٌ أَشِرٌ ۞ سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ۞ إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ۞ وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ ۞ فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ۞ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ؟ ۞ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴾

"What?! A single man from among us [thus dares to warn us]?! And we are (supposed) to follow him?! Verily, then, we shall be straying and in distress. Is it that reminding has been bestowed on him (alone) of all people from among us?! Nay! He is a great liar and an insolent one!' Soon they shall know on the morrow (as to) who the liar is, the insolent one. (O Our Messenger Sālih!) Verily We are going to send the she-camel as a trial

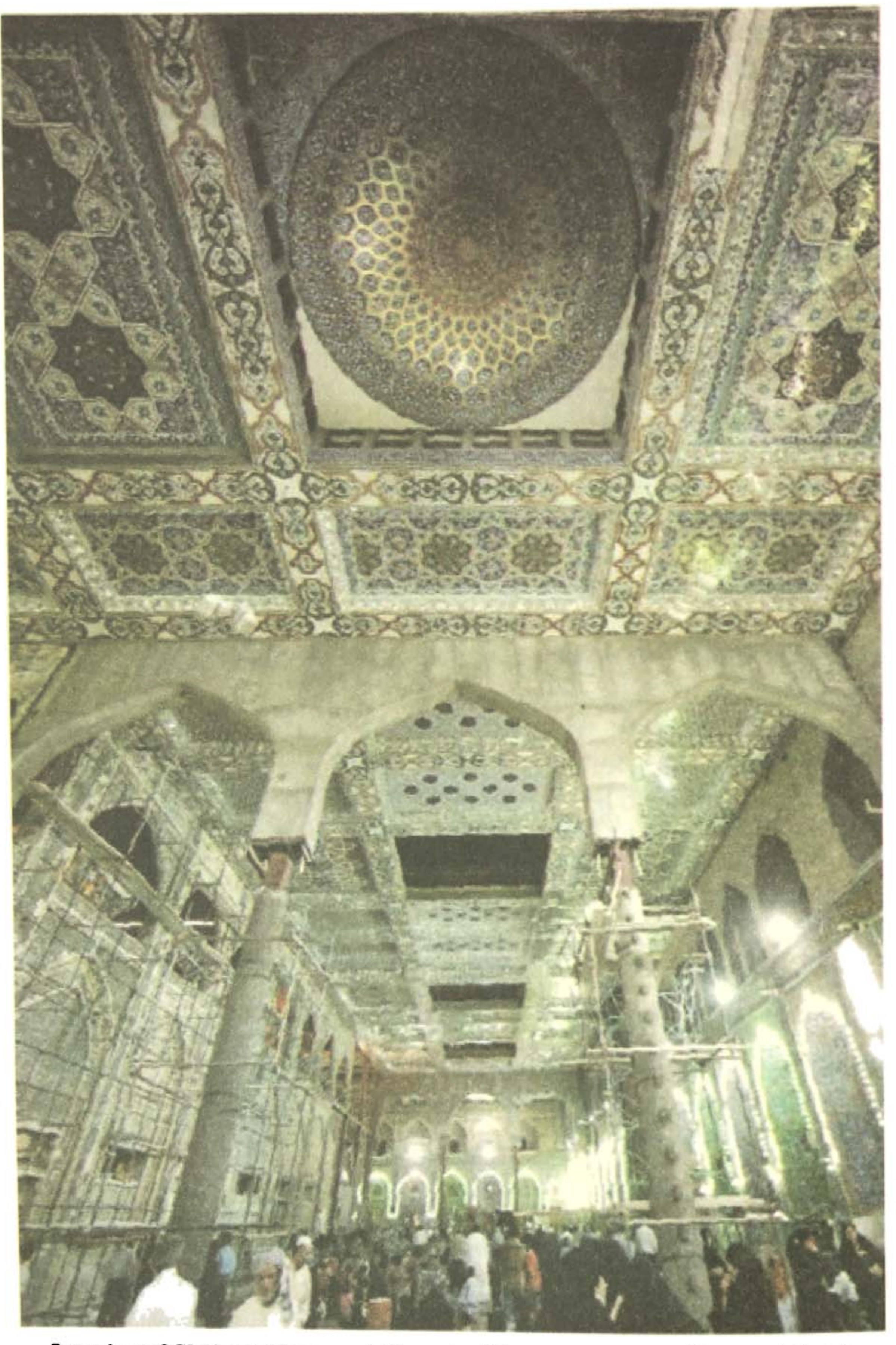
them liable for punishment because they all joined him with their applause. Thus, Allāh, the Glorified One, has said the following: "Then they hamstrung her and became regretful" (Qur'ān, 26:157).

Then their land declined by sinking (into earth) as the spike of a plough pierces unploughed weak land. O people! Whoever treads the clear path (of guidance) reaches the spring of water, and whoever abandons it strays into a barren desert.





to them; so, watch them and be patient. And (you, O Sālih, should) make them aware (beforehand) that the water is (to be) divided between them, and every drinking share shall be witnessed. But they called their companions, then they pursued and hamstrung her. How (great) was My chastisement and My warning? Verily We sent on them a single (violent) blast and they were (all) like dry stubble used by a fencer in a fence" (Qur'ān, 54:23-31).



Interior of Shrine of Imam al-Hussain عليه السلام, younger son of Imam Ali عليه السلام, Kerbala, Iraq

اللّهمّ صلّ على محمّد وآل محمّد

مِنْ كلامٍ لهُ عليه السلام
رُوِي عنْهُ أنّهُ قالهُ عِنْد دفنِ سيِّدةِ النِّساءِ فاطِمة عليها السلام كالمُناجِي بِهِ رسُول اللّهِ صلى الله عليه وآله عِنْد قبْرِهِ:

السّلامُ عليْك يا رسُول اللّهِ عنّي وعنِ ابْنتِك النّازِلةِ فِي جِوارِك والسّرِيعةِ اللّحاقِ بِك قلّ يا رسُول اللّهِ عنْ صفِيّتِك صبْرِي ورقّ عنْها تجلُّدِي إِلّا أنّ فِي التّأسِّي لِي بِعظِيمِ فُرْقتِك وفادِحِ مُصِيبتِك موْضِع تعزٍّ فلقدْ وسّدْتُك فِي ملْحُودةِ قبْرِك وفاضتْ بيْن نحْرِي وصدْرِي نفْسُك فـ إِنّا لِلّهِ وإِنّا إِليْهِ راجِعُون فلقدِ اسْتُرْجِعتِ الْودِيعةُ وأُخِذتِ الرّهِينةُ أمّا حُزْنِي فسرْمدٌ وأمّا ليْلِي فمُسهّدٌ إِلى أنْ يخْتار اللّهُ لِي دارك الّتِي أنْت بِها مُقِيمٌ وستُنبِّئُك ابْنتُك بِتضافُرِ أُمّتِك على هضْمِها فأحْفِها السُّؤال واسْتخْبِرْها الْحال هذا ولمْ يطُلِ الْعهْدُ ولمْ يخْلُ مِنْك الذِّكْرُ والسّلامُ عليْكُما سلام مُودِّعٍ لا قالٍ ولا سئِمٍ فإِنْ أنْصرِفْ فلا عنْ ملالةٍ وإِنْ أُقِمْ فلا عنْ سُوءِ ظنٍّ بِما وعد اللّهُ الصّابِرِين.

Sermon 200

What Imām Ali ibn Abū Tālib ﷷ said on the occasion of the burial of the Supreme Lady, Fātima ﷺ, while addressing the Holy Prophet ﷺ at his gravesite:

"O Prophet of Allāh ﷺ! Peace with you from me and from your daughter who has come to you and who has hastened to meet you. O Prophet of Allāh ﷺ, my patience about your chosen (daughter) has been exhausted, my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when you breathed your last (as your head was) between my neck and chest.

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾

Verily we belong to Allāh, and verily to Him shall we return
(Qur'ān, 2:156)

"Now, the trust has been returned, and what had been given has been taken back. As to my grief, it knows no bounds, and as to my nights,

they will remain sleepless till Allāh chooses for me the abode in which you now are residing.

"Certainly, your daughter will apprise you of the joining together of your[1] *umma* (nation) for the aim of oppressing her. Ask her for the details and get all the reports. This has happened only a short period of time had elapsed, yet your remembrance has already disappeared... My Salām to you both, the Salām of a grief-stricken one, neither a disgusted nor a hateful one. If I go away, it is not

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[1]The treatment meted out to the daughter of the Prophet ﷺ after his death was extremely painful and sad. Although Sayyidatul-Nisā' [head of all women of mankind], Fātima ؏ did not live in this world more than a few months after the death of her most revered father, the Prophet ﷺ, even this short period has a long tale of grief to tell and many woes. In this regard, the first scene that strikes the eyes is the fact that the arrangements for the funeral rites of the Prophet ﷺ had not yet been made when the contest for power and authority started at the *saqīfa* [shed] of Banū Sā`idah. Naturally, their leaving the body of the Prophet ﷺ without burial must have deeply injured the grief-stricken heart of Sayyidatul Nisā', Fātima ؏. She saw how those who had professed love and attachment to the Prophet ﷺ during his life-time became so engrossed in their machinations for pursuing power and authority, so much so that instead of consoling his only daughter, they did not even care to know when the Prophet ﷺ was to be given his funeral rites and when he was to be buried. And the way they "consoled" her was by crowding at her house after having brought firewood in order to set fire to her house and to burn everyone inside it... All of this they did in order to secure the oath of allegiance by such brute force from her husband, Imām Ali ؑ, and from Ahl al-Bayt ؑ. They justified all of this coercion, compulsion and violence to achieve their goal of usurping the power of the government for themselves. In fact, all these excesses were in order to obliterate the prestigious status of this house. They thus hoped it might not regain its lost prestige on any occasion in the future. With this aim in mind, and in order to crush her economic status and that of her family by confiscating her (estate of) Fadak through trickery and falsehood..., the ultimate effect was that Sayyidatul-Nisā' Fātima ؏ was killed with grief in her heart while still in the prime of her youth... Even then, none was there to witness her burial. Thus does the love for this world blind people.

because I am weary (of you), and if I stay, it is not due to lack of belief in what Allāh has promised those who endure."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام في التزهيد من الدنيا و الترغيب في الآخرة

أيُّها النّاسُ إنّما الدُّنْيا دارُ مجازٍ والآخِرةُ دارُ قرارٍ فخُذوا مِنْ ممرِّكُمْ لِمقرِّكُمْ ولا تهْتِكُوا أسْتارَكُمْ عِنْد منْ يعْلمُ أسْرارَكُمْ واخْرجُوا مِن الدُّنْيا قُلوبكُمْ مِنْ قبْلِ أنْ تخْرُج مِنْها أبْدانُكُمْ ففِيها اخْتُبِرْتُمْ ولِغيْرِها خُلِقْتُمْ إنّ المرْء إذا هلك قال النّاسُ ما ترك وقالتِ الملائِكةُ ما قدّم لِلّهِ آباؤُكُمْ فقدِّمُوا بعْضاً يكُنْ لكُمْ قرْضاً ولا تُخلِفُوا كُلًّا فيكُون فرْضاً عليْكُمْ.

Sermon 201
Encouraging renunciation of this world, enjoining making preparations for the life to come

"O people! Certainly this world is a passage, while the next is a place of permanent abode. So, take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before the One Who is aware of your secrets. Take your hearts away from this world before your bodies exit it. Herein, you have been put on trial, and you have been created for the other world. When a man dies, people ask what (property) he has left, while the angels ask what (good deeds) he has sent forward [to his Hereafter]. May Allāh bless you; send forward something; it will be a loan for you. Do not leave everything behind, for that will be a burden on you."[1]

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[1]When Hazrat Khadīja, first wife of the Prophet ﷺ, passed away, she left neither a gold dinar nor a silver dirham. Thus are we told by historians, and skeptics are encouraged to conduct researches of their own. We have completed our part, and they can complete theirs, too. Many are those who



اللّهمّ صلّ على محمّد و آل محمّد

من كلام له عليه السلام كان كثيرا ما ينادي به أصحابه

تجهّزُوا رحِمكُمُ اللهُ فقدْ نُودِيَ فِيكُمْ بالرّحِيلِ وأقِلّوا العُرْجةَ على الدُّنْيا وانْقلِبُوا بصالِحِ ما بحضْرتِكُمْ مِنَ الزّادِ فإنّ أمامكُمْ عقبةً كئُوداً ومنازِل مخُوفةً مهُولةً لا بُدّ مِنَ الوُرُودِ عليْها والوُقُوفِ عِنْدها. واعْلمُوا أنّ ملاحِظ المنِيّةِ نحْوكُمْ دانِيةٌ وكأنّكُمْ بمخالِبِها وقدْ نشِبتْ فِيكُمْ وقدْ دهمتْكُمْ فِيها مُفْظِعاتُ الْأمُورِ ومُعْضِلاتُ المحْذُورِ. فقطّعُوا علائِق الدُّنْيا واسْتظْهِرُوا بزادِ التّقْوى.

و قد مضى شيء من هذا الكلام فيما تقدم بخلاف هذه الرواية.

Sermon 202
General pieces of advice which Imām Ali ibn Abū Tālib (a) quite often provided to his companions:

"May Allāh have mercy on you! Prepare provisions for the [imminent] journey [to the life to come] because the call for departure has been announced. Regard your stay in this world as very short, and return (to Allāh) with the best provisions with you because surely, in front of you lies a valley difficult to climb and places of stay full of fears and dangers. You have to get there and to permanently stay. And be admonished that the eyes of death are approaching you, fixed on you. It is as though you are (already) in the talons of death, and it has struck you. Difficult affairs and distressing dangers have crushed you into it. You should, therefore, cut away all the attachments of this world and seek assistance with the provision of the fear of Allāh."

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are thus admonished, but how many of them who act according to this admonishment?!

Sayyid ar-Radi says the following: "Part of this statement has been quoted before through another narration."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام

كلم به طلحة و الزبير بعد بيعته بالخلافة، وقد عتبا عليه من ترك مشورتهما والاستعانة في الأمور بهما:

لقدْ نقمْتما يسيراً وأرْجأتما كثيراً أ لا تُخبراني أيُّ شيْءٍ كان لكُما فِيهِ حقٌّ دفعْتُكُما عنْهُ أمْ أيُّ قسْمٍ استأثرْتُ عليْكُما بهِ أمْ أيُّ حقٍّ رفعهُ إليَّ أحدٌ مِن المُسْلِمِين ضعُفْتُ عنْهُ أمْ جهِلْتُهُ أمْ أخْطأْتُ بابهُ. واللهِ ما كانتْ لِي فِي الخِلافةِ رغْبةٌ ولا فِي الولايةِ إرْبةٌ ولكِنّكُمْ دعوْتُمُونِي إليْها وحملْتُمُونِي عليْها فلمّا أفْضتْ إليَّ نظرْتُ إلى كِتابِ اللهِ وما وضع لنا وأمرنا بالْحُكْمِ بهِ فاتّبعْتُهُ وما اسْتنّ النّبيُّ (صلى الله عليه وآله) فاقْتديْتُهُ فلمْ أحْتجْ فِي ذلِك إلى رأيِكُما ولا رأيِ غيْرِكُما ولا وقع حُكْمٌ جهِلْتُهُ فأسْتشِيركُما وإخْوانِي مِن المُسْلِمِين ولوْ كان ذلِك لمْ أرْغبْ عنْكُما ولا عنْ غيْرِكُما. وأمّا ما ذكرْتُما مِنْ أمْرِ الأُسْوةِ فإنّ ذلِك أمْرٌ لمْ أحْكُمْ أنا فِيهِ برأيِي ولا ولِيتُهُ هوًى مِنِّي بلْ وجدْتُ أنا وأنْتُما ما جاء بهِ رسُولُ اللهِ (صلى الله عليه وآله) قدْ فُرِغ مِنْهُ فلمْ أحْتجْ إليْكُما فِيما قدْ فرغ اللهُ مِنْ قسْمِهِ وأمْضى فِيهِ حُكْمهُ فليْس لكُما واللهِ عِنْدِي ولا لِغيْرِكُما فِي هذا عُتْبى. أخذ اللهُ بقُلُوبِنا وقُلُوبِكُمْ إلى الْحقِّ وألْهمنا وإيّاكُمُ الصّبْر.

ثم قال (عليه السلام): رحِم اللهُ رجُلًا رأى حقاً فأعان عليْهِ أوْ رأى جوْراً فردّهُ وكان عوْناً بالْحقِّ على صاحِبِهِ.

Sermon 203

A statement of Imām Ali ibn Abū Tālib (عليه السلام) to both Talhah and az-Zubayr who complained to him, after the oath of allegiance had been swron to him, about not consulting them or seeking their "advice" in the affairs (of state):

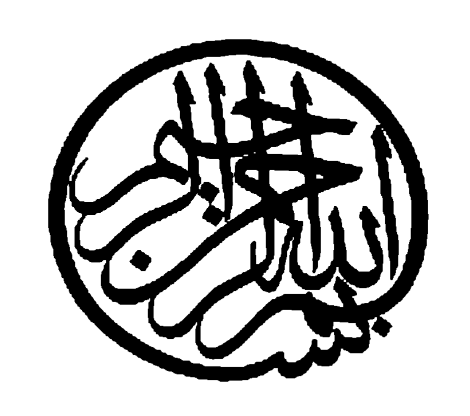
"You both frown over a small issue and leave aside many big ones. Can you tell me of anything wherein you have a right of which I

have deprived you, or a share which was due to you and which I have held away from you, or any Muslim who has laid any claim before me and I have been unable to decide it or have been ignorant of it, or committed a mistake about it?

"By Allāh, I had no liking for the caliphate, nor have I had any interest in the government, but you yourselves invited me to it and prepared me for it. When the caliphate came to me, I kept the Book of Allāh in my view and all that Allāh had put the rein for us, all of that according to what He has commanded us to decide. I followed it and also acted on whatever the Prophet ﷺ had laid down as his Sunnah. In this matter, I did not need your advice nor the advice of anyone else, nor has there been any order of which I was ignorant so that I ought to have consulted you or my Muslim brethren. If it were so, I would not have turned away from you or from others. As regarding your reference to the question of equality (in the distribution of shares from the Muslim public funds), this is a matter in which I have not taken a decision according to my own opinion, nor have I done it by my caprice. But I found, and you, too, (must have) found, that whatever the Prophet ﷺ brought had been finalized. Therefore, I felt no need to turn towards you about a share which had been determined by Allāh and in which His verdict is passed. By Allāh, in this matter, therefore, you two or anyone else can have no favor from me. May Allāh keep our hearts and yours in righteousness, and may He grant us and yourselves endurance."

Imām Ali ibn Abū Tālib عليه السلام added: "May Allāh have mercy on the person who, when he sees the truth, supports it, when he sees falsehood, he rejects it, and he supports the truth against anyone who is wrong."





اللهم صل على محمد وآل محمد

من كلام له عليه السلام وقد سمع قوما من أصحابه يسبون أهل الشام أيام حربهم بصفين

إنِّي أكْرهُ لكُمْ أنْ تكُونُوا سبّابين، ولكِنّكُمْ لوْ وصفْتُمْ أعْمالهُمْ وذكرْتُمْ حالهُمْ، كان أصْوب فِي الْقوْلِ وأبْلغ فِي الْعُذْرِ وقُلْتُمْ مكان سبِّكُمْ إيّاهُمْ اللّهُمّ احْقِنْ دِماءنا ودِماءهُمْ وأصْلِحْ ذات بيْنِنا وبيْنِهِمْ واهْدِهِمْ مِنْ ضلالتِهِمْ حتّى يعْرِف الْحقّ منْ جهِلهُ ويرْعوِي عن الْغيِّ والْعُدْوانِ منْ لهِج بِهِ.

Sermon 204

During the Battle of Siffīn, Imām Ali ibn Abū Tālib عليه السلام heard some of his men verbally abusing the Syrians, so he said the following:

"I hate for you to be taunting them, but if you describe their deeds and recount their conditions, it will be a better mode of speech and a more convincing argument. Instead of abusing them, you should say, 'O Allāh! Save our blood and theirs, produce reconciliation between ourselves and themselves, and lead them out of their misguidance so that whoever is ignorant of the truth may come to know it, and whoever inclines towards rebellion may turn away from it."




بسم الله الرحمن الرحيم
وهو على كل شيء قدير
بسم الله الرحمن الرحيم

اللهم صل على محمد و آل محمد

من كلام له عليه السلام
في بعض أيام صفين وقد رأى الحسن ابنه عليه السلام يتسرع إلى الحرب

امْلِكُوا عنّي هذا الغُلام لا يهُدّنِي، فإنّنِي أنفسُ بهذيْنِ - يعْنِي الحسن و الحُسيْن عليهما السلام - على الموْتِ لِئلّا ينْقطِع بهما نسْلُ رسُولِ اللّهِ (صلى الله عليه وآله).

قال السيد الشريف: قوله عليه السلام املكوا عني هذا الغلام من أعلى الكلام و أفصحه.

Sermon 205

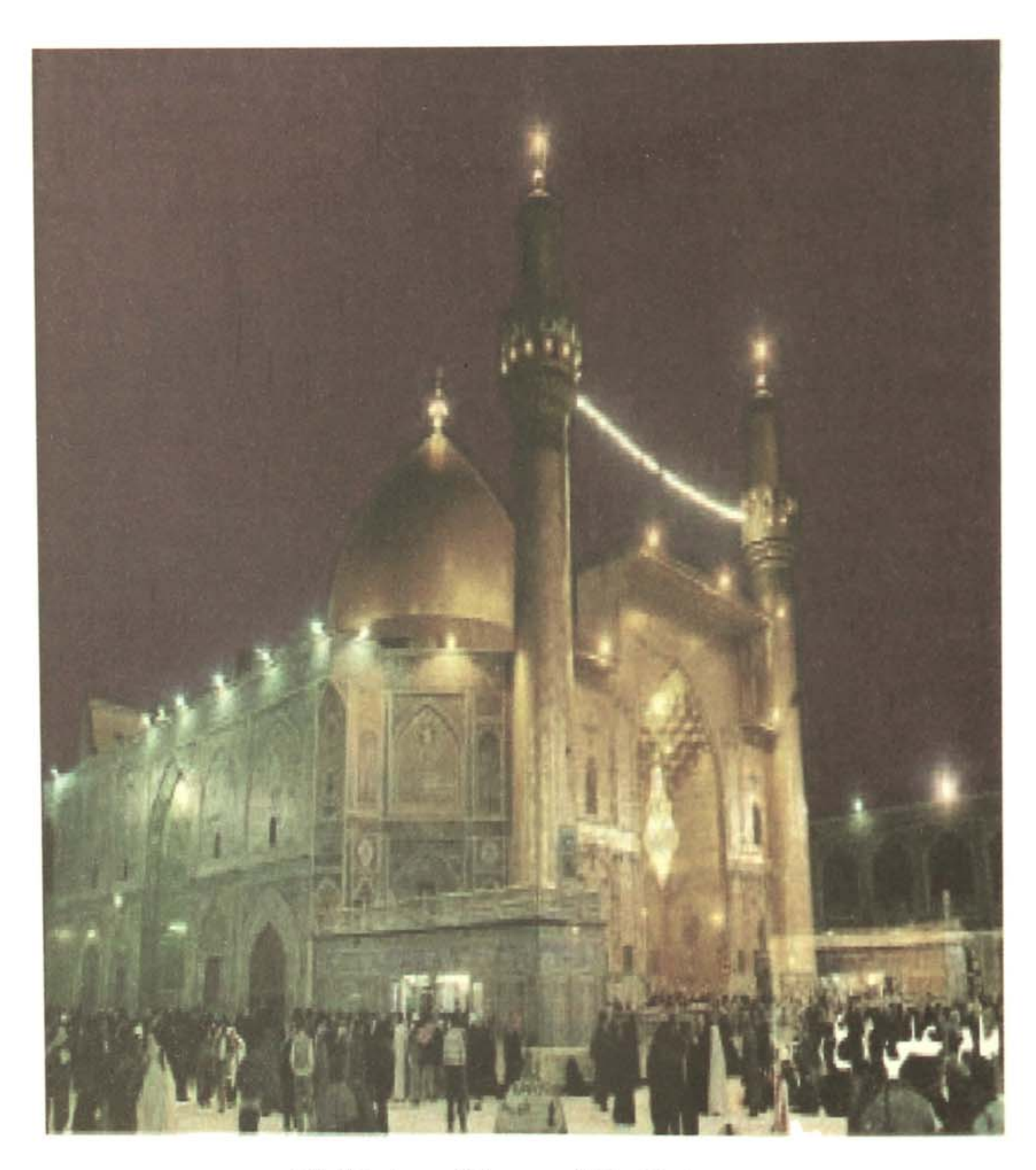
During the Battle of Siffīn, Imām Ali ibn Abū Tālib saw Imām al-Hassan proceeding rapidly to fight, so he said the following:

"Hold back this young man on my behalf lest he should cause my ruin because I loathe to send these two (youths, i.e. al-Hassan and al-Hussain) to death lest the descending line of the Prophet should be permanently cut off by their death."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib's words 'amiku anni hadha'l-ghulam' (i.e. Hold back this young man on my behalf) represents the highest and the most eloquent form of expression."



السلام عليك يا أمير المؤمنين و يا سيد الوصيين



Night view of Imam Ali's Shrine

اللهم صل على محمد وآل محمد

من كلام له عليه السلام قاله لما اضطرب عليه أصحابه في أمر الحكومة

أيُّها النّاسُ! إنّهُ لمْ يزلْ أمْري معكُمْ على ما أحِبُّ حتّى أنهكتْكُمُ الحرْبُ، وقدْ واللهِ أخذتْ منْكُمْ وتركتْ، وهِيَ لِعدُوِّكُمْ أنْهكُ. لقدْ كُنْتُ أمْس أميراً فأصْبحْتُ اليوْم مأمُوراً، وكُنْتُ أمْس ناهِياً فأصْبحْتُ اليوْم منْهِيّاً، وقدْ أحْببْتُمُ البقاء، وليْس لِي أنْ أحْمِلكُمْ على ما تكْرهُون.

Sermon 206

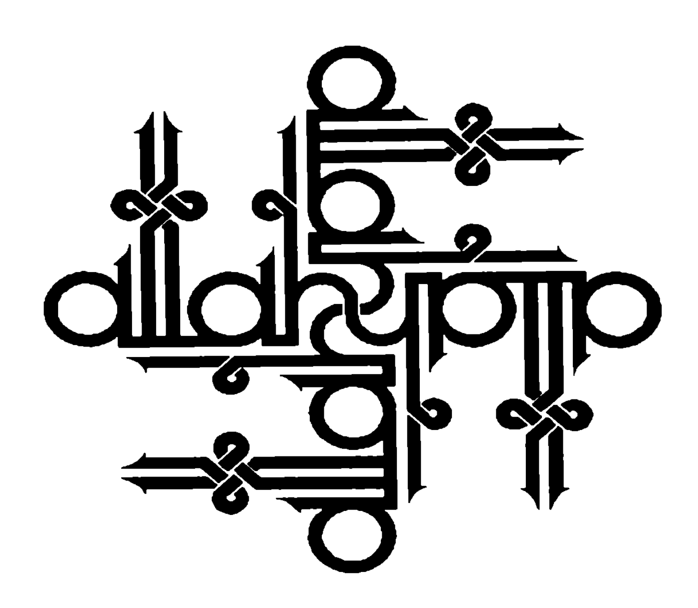
When the companions of Imām Ali ibn Abū Tālib ﷺ disputed with him about the issue of arbitration[1], he said the following:

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[1]When the surviving forces of the Syrians lost ground and were ready to run away from the battlefield, Mu`āwiyah changed the tables of the battle by using the Holy Qur'ān as his instrument of political strategy, succeeding in creating such a division among the Iraqis that, despite Imām Ali ibn Abū Tālib's efforts at counseling, they were not prepared to take any forward step. They insisted on stopping the war, whereupon Imām Ali ibn Abū Tālib ﷺ had to reluctantly agree to arbitration. Among these people there were some who had actually been duped, believing that they were being asked to abide by the Qur'ān, but there were others who had become weary of the prolonged war and had lost stomach for it, thus cowering. Then people got a good opportunity to stop the war; so, they cried hoarse for its postponement. Others had accompanied Imām Ali ibn Abū Tālib ﷺ because of his temporal authority but did not support him by heart, nor did they aim at achieving victory for him. There were some people who had expectations with Mu`āwiyah and had started resting hopes on him for worldly gains, while there were some who were, from the very beginning, [covertly] in league with him. In these circumstances, and with such an army, it was really due to Imām Ali ibn Abū Tālib's political ability and competence of military control and administration that he carried out the war up to this stage. Had Mu`āwiyah not adopted this trick, there could have been no doubt in Imām Ali ibn Abū Tālib's victory because the military power of the Syrian forces had been exhausted and defeat was hovering over their heads. In this regard, Ibn Abul-Hadīd writes the following: "Mālik al-Ashtar had reached Mu`āwiyah and [angrily] grabbed him by the neck. The entire might of the Syrians had been

"O people! Matters between me and you went on as I wished till war exhausted you. By Allāh, it has overtaken some of you while leaving others, completely weakening your enemy. Till yesterday, I was giving orders, but today I am being given orders! Till yesterday, I was dissuading people (from wrong deeds), but today I am being dissuaded! You have now shown a liking to live in this world, and it is not for me to bring you to what you dislike."





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smashed. Only so much movement was discernable among them as remains in the tail of a killed lizard, but the tail continues hopping right and left" (*Sharh Nahjul-Balāgha*, Vol. 11, pp. 30-31).

من كلام له عليه السلام بالبصرة، وقد دخل على العلاء بن زياد الحارثي، وهو من أصحابه، يعوده؛ فلما رأى سعة داره، قال:

ما كُنْت تصنْعُ بسِعةِ هذِهِ الدّار فِي الدُّنْيا وأنْت إليْها فِي الآخِرةِ كُنْت أحْوج؟! وبلى إنْ شِئْت بلغْت بِها الآخِرة تقْرِي فِيها الضّيْف وتصِلُ فِيها الرّحِم وتُطْلِعُ مِنْها الحُقُوق مطالِعها؛ فإذاً أنْت قدْ بلغْت بِها الآخِرة. فقال لهُ العلاءُ: يا أمِير المُؤْمِنِين، أشْكُو إليْك أخِي عاصِم بْن زِيادٍ. قال: وما لهُ؟ قال: لبس العباءة وتخلى عن الدُّنْيا. قال عليه السلام: عليّ بِهِ. فلمّا جاء، قال عليه السلام: يا عُديّ نفْسِهِ، لقدِ اسْتهام بك الخبِيثُ. أ ما رحِمْت أهْلك وولدك؟ أ ترى الله أحلّ لك الطّيِّباتِ وهُو يكْرهُ أنْ تأْخُذها؟ أنْت أهْونُ على اللهِ مِنْ ذلِك. قال: يا أمِير المُؤْمِنِين، هذا أنْت فِي خُشُونةِ ملبسِك وجُشُوبةِ مأكلِك. قال عليه السلام: ويْحك! إنِّي لسْتُ كأنْت؛ إنّ الله تعالى فرض على أئِمّةِ العدْلِ أنْ يُقدِّرُوا أنْفُسهُمْ بِضعفةِ النّاسِ كيْلا يتبيّغ بِالفقِيرِ فقْرُهُ.

Sermon 207

Imām Ali ibn Abū Tālib (A.S.) went to inquire about the health of his companion al-Alā' ibn Ziyād al-Hārithi. When he noticed the spaciousness of his mansion's estate, he said the following:

"What will you do with this spacious house in this world, although you need such a house more in the Hereafter? If you want to take it with you to the Hereafter, you can entertain in it guests, be mindful of kinship and carry out all (your) obligations as they should be. This way, you will be able to take it to the Hereafter."

Then al-`Alā' said to the Imām (A.S.): "O Imām Ali ibn Abū Tālib! I want to complain to you about my brother, `Āsim ibn Ziyād." Imām Ali ibn Abū Tālib (A.S.) inquired: "What is the matter with him?" Al-`Alā' said, "He has put on a woolen coat, severing his ties with the world." Imām Ali ibn Abū Tālib (A.S.) said, "Let me see him." When the man came, Imām Ali ibn Abū Tālib (A.S.) said to him, "O enemy of your own self! Certainly, the evil one (Satan) has misguided you. Do you feel no compassion for your wife and children? Do you believe that if you use those things which Allāh has made lawful for you, He will dislike you? You are too unimportant for Allāh to do

so." The man said, "O Imām Ali ibn Abū Tālib ﷺ! You yourself put on coarse outfits and eat rough food!"

The Imām replied thus: "Woe unto you! I am not like you. Certainly, Allāh, the Sublime, has made it obligatory on true leaders to keep themselves at the level (standard of living) of low people so that the poor may not cry over their poverty."

Since ancient times, asceticism and the abandonment of worldly attachments has been regarded as a means of purification of the spirit and of the importance of the soul. Consequently, those who wished to lead a life of abstention and meditation used to go out of cities and towns to stay in forests and caves in the mountains concentrating on Allāh, according to their own way of thinking. They would eat only if a casual traveler or the inhabitant of nearby dwellings gave them anything to eat; otherwise, they remained contented with the fruits of wild trees and stream water. Thus did they pass their lives away from the public. Actually, this way of "worship" commenced in a way that was forced by rulers' oppression and cruelty. Certain people left their houses and, in order to avoid the grip of such rulers, hid in some wilderness or a cave in a mountain, engaging themselves in worship of and devotion to Allāh. Later on, this forced asceticism acquired a voluntary form and people began to retire to caves and hollows of their own volition. Thus, it became an accepted way that whoever aimed at spiritual development would retire to some corner after severing himself from all worldly ties. This method remained in vogue for centuries. Even nowadays, some traces of this way of "worship" are found among Buddhists and Christians.

The moderate views of Islam do not, however, agree with the monastic life style. In order to attain spiritual development, one does not have to abandon lawful worldly enjoyments and pleasures, nor should a Muslim leave his house and fellow men in order to keep himself occupied in such sort of "worship." One must not thus hide in some corner. The concept of worship in Islam is not confined to a few particular rituals. Islam regards the earning of one's livelihood through lawful means, sympathy with and concern about others, good behavior, and cooperation with and assistance of others to be

absolutely important, so important that they are the stuff of true worship. If an individual ignores his responsibilities and does not fulfill his obligations towards his wife and children, nor does he occupy himself with earning a livelihood but instead spends all his time meditating, he ruins his life and does not fulfill the purpose of living in this world. If this were Allāh's aim behind creating His servants, what will have been the need for creating and populating the world especially when there was already a category of beings who all the time are engaged in worshipping and adoring the Lord of Lords, seeking forgiveness for His servants?

The Creator has made man stand at the crossroads of options where the midway represents the center of guidance. If he deviates from this point of moderation even a bit, tilting towards this way or that, there is nothing but sheer misguidance for him. That midway is that he should neither bend towards this world to such an extent that he ignores the next life, devoting himself entirely to this one, nor should he abstain from this world to the extent that he has no regard for nor interest in anything in it, confining himself to some corner, isolating himself from everyone. Since Allāh has created man and placed him in this world, man should follow the code of life for living in this world. He should partake of the comforts and pleasures bestowed on him by Allāh within moderate limits. Eating and enjoying things made lawful by Allāh does not go against worshipping Allāh. Rather, Allāh has created these things for the very purpose that they should be enjoyed, and so that He will be thanked for providing them for mankind. That is why those who were chosen and preferred by Allāh from among all His servants lived in this world with others eating, drinking, marrying and fathering children just like all others. They did not feel the need to turn their faces away from the people of this world and adopt a norm of life in the wilderness, in caves of mountains as their abodes, or in places distant from the public. On the other hand, they remembered Allāh, remained disentangled from worldly affairs and did not forget death despite the pleasures and comforts of this life.

Sometimes, the life of asceticism produces such evils that ruin the next life for the "ascetic" person as well as ruining this one. Such an individual proves to be the true portrait of one who loses this life as

well as the next. When natural urges are not satisfied in the lawful and legal way, the mind turns into a center of evil-insinuated ideas, becoming incapable of performing worship with peace and concentration. And sometimes passions overcome the ascetic to the extent that he will break all moral fetters, devoting himself completely to their satisfaction. Consequently, man falls into an abyss of ruin from which it is impossible to extract himself. That is why religious laws accord a greater status to the worship performed by a family man than that by a single man because the former, not the latter, can exercise mental peace and concentration in the worship and rituals.

Individuals who put on the cloak of Sufism and make a show of their spiritual greatness are cut off from the path of Islam and are ignorant of its broad teachings. They have been misled by Satan and, relying on their self-formed concepts, tread wrongful paths. Eventually, their misguidance becomes so serious that they begin to regard their leaders as having attained such a high level, so much so that their word is "similar" to the word of Allāh, and their deed is as though that of Allāh..., *Astaghfirullāh*. Sometimes, they regard themselves as being beyond all bounds and limitations of religious laws, considering every evil deed as lawful for them. This deviation from the faith and creed is labeled as Sufism. Its unlawful principles are called *tarīqa* (way of achieving communion with Allāh), and the followers of this cult are known as Sufis. First, Abū Hāshim al-Kūfi al-`Ashami adopted this title. He was of an Umayyad descent and a fatalist (believing that man is bound to act as pre-ordained by Allāh). The reason for giving him this name was that in order to make a show of his asceticism and fear of Allāh, he put on a woolen, *sufi* (made of *sūf*, wool) cloak. Later on, this title became common and various grounds were put forth as the bases of this name. For example, one ground is that a *sūfi* has three letters: the *sād*, *wāw* and *fā'*. *Sād* stands for *sabr*, endurance, *sidq*, truthfulness, and *safā'*, purity of heart. The *wāw*, according to them, stands for *wudd*, love or affection, *wird* (repetition of Allāh's Names) and *Wafā'*, faithfulness to Allāh. The *fā'* stands for *fard*, unity or oneness, *faqr*, poverty or destitution, and *fana'*, death or absorption in the Self of Allāh. The second view is that it has been derived from "as-Suffa", a platform near the Prophet's mosque which had a covering of leaves

of date-trees and which housed a number of poor and homeless companions of the Prophet ﷺ. Those who stayed there were called أصحاب الصفة *ashabūs-suffa* (fellows of the platform). The third view is that the name of the progenitor of an Arab tribe was Suffa and his tribe performed the duties of serving the pilgrims and the Ka`ba, and it is with reference to their regard that this tribe and those people were called Sufis. This group is divided among various sects but the basic sects are seven only as follows: [1]

1) *al-Wahdatiyyah* (unitarian): This sect believes in the oneness of all existence. Its belief is that everything in this world is Allāh, so much so that they assign to even polluted things the same divine status. They liken Allāh with the river and waves rising in it, arguing that the waves, which sometimes rise and sometimes fall, have no separate existence other than the river, but their existence is exactly the existence of the river. Therefore, nothing can be separated from its own existence.

2) *al-Ittihayyah* (the Unitists or Unitarians): They believe that they are united with Allāh and Allāh is united with them. They liken Allāh with fire and themselves with iron that lies in the fire from which it acquires its form and quality.

3) *al-Huluyyah* (the formists): Their belief is that Allāh takes the form of those who claim to know Him, that the perfect ones and their bodies are places of His stay. In this way, they are seemingly men but really Allāh.

4) *al-Wāsiliyyah* (the combiners): This sect considers itself to be combined with Allāh. Their belief is that the laws of the Sharī`a are means for the development of the human personality and character, that when the human self combines with Allāh, it no longer needs perfection or development. Consequently, for the Wasilis, worship and ritual become useless because they hold that when truth/reality is achieved, the Sharī`a becomes irrelevant. Therefore, they can do anything, and they cannot be questioned.

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[1]All these "sects" are now non-existent, *Alhamdu-Lillāh!* Numerous other sects, Shī`ite and Sunni, also appeared then went into oblivion.

5) *az-Zarrāqiyyah* (the revelers): This sect regards vocal and instrumental music as a form of worship; it earns the pleasures of this world through a show of asceticism, so they go begging door-to-door. They are ever engaged in relating concocted stories of miraculous performances of their leaders in order to impress the common people.

6) *al-Ushshaqiyyah* (the lovers): The theory of this sect is: Apparency is the means to reality, i.e. carnal love is the means to achieve the love of Allāh. That is, in order to reach the stage of Allāh's love, it is necessary to love human beauty. But the love which they regard as love for Allāh is just the product of mental disorder through which the lover inclines to one individual with all his attention. His final objective is to have access to the beloved one. This love can lead to the way of evil and vice, but it has no connection with the love of Allāh.

A Persian couplet says: "The truth of the fact is that carnal desire is like jinns, and a jinn cannot give you guidance."

7) *at-Talqīniyyah* (the encounterers): According to this "sect", the reading of religious sciences and books of scholarship is totally unlawful. Instead, the status that is achieved by an hour of Sufis' spiritual endeavor cannot be achieved even by seventy years of book reading.

According to Shī`a *`ulemā'* (scholars), all these sects are on the wrong path and out of the fold of Islam. In this regard, numerous sayings of the Imāms are quoted. In this sermon, Imām Ali ibn Abū Tālib عليه السلام regards the severance of Asim ibn Ziyād from this world as Satan's mischief. He strongly dissuaded him from adopting that course. For a further study, see pp. 132-417, Vol. 13 and pp. 2-22, Vol. 14 of *Minhāj al-Barā`ah fi Sharh Nahjul-Balāgha* of al-Hajj Mirza Habībullah al-Khoei.[1]

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[1]This Arabic book is published by the Wafā' Foundation of Beirut, Lebanon, and it seems to be quite controversial.



من كلام له عليه السلام
وقد سأله سائل عن أحاديث البدع وعما في أيدي الناس من اختلاف الخبر فقال عليه السلام

إنّ فِي أيْدِي النّاس حقّاً وباطِلًا وصِدْقاً وكذِباً وناسِخاً ومنْسُوخاً وعامّاً وخاصّاً ومُحْكماً ومُتشابِهاً وحِفْظاً ووهْماً ولقدْ كُذِب على رسُولِ اللّهِ صلى الله عليه وآله على عهْدِهِ حتّى قام خطِيباً فقال منْ كذب عليّ مُتعمِّداً فليتبوّأ مقْعدهُ مِن النّار وإنّما أتاك بالْحدِيثِ أرْبعةُ رجالٍ ليْس لهُمْ خامِسٌ.

المنافقون

رجُلٌ مُنافِقٌ مُظهِرٌ لِلْإِيمانِ مُتصنِّعٌ بالْإِسْلامِ لا يتأثّمُ ولا يتحرّجُ يكْذِبُ على رسُولِ اللّهِ (صلى الله عليه وآله) مُتعمِّداً فلوْ علِم النّاسُ أنّهُ مُنافِقٌ كاذِبٌ لمْ يقْبلُوا مِنْهُ ولمْ يُصدِّقُوا قوْلهُ ولكِنّهُمْ قالُوا صاحِبُ رسُولِ اللّهِ (صلى الله عليه وآله) رآهُ وسمِع مِنْهُ ولقِف عنْهُ فيأْخُذُون بقوْلِهِ وقدْ أخْبرك اللّهُ عنِ الْمُنافِقِين بما أخْبرك ووصفهُمْ بما وصفهُمْ بِهِ لك ثُمّ بقُوا بعْدهُ فتقرّبُوا إلى أئِمّةِ الضّلالةِ والدُّعاةِ إلى النّار بالزُّورِ والْبُهْتانِ فولّوْهُمُ الْأعْمال وجعلُوهُمْ حُكّاماً على رِقابِ النّاسِ فأكلُوا بِهِمُ الدُّنْيا وإنّما النّاسُ مع الْمُلُوكِ والدُّنْيا إلّا منْ عصم اللّهُ فهذا أحدُ الْأرْبعةِ.

الخاطئون

ورجُلٌ سمِع مِنْ رسُولِ اللّهِ شيْئاً لمْ يحْفظْهُ على وجْهِهِ فوهِم فِيهِ ولمْ يتعمّدْ كذِباً فهُو فِي يديْهِ ويرْوِيهِ ويعْملُ بِهِ ويقُولُ أنا سمِعْتُهُ مِنْ رسُولِ اللّهِ (صلى الله عليه وآله) فلوْ علِم الْمُسْلِمُون أنّهُ وهِم فِيهِ لمْ يقْبلُوهُ مِنْهُ ولوْ علِم هُو أنّهُ كذلِك لرفضهُ.

أهل الشبهة

ورجُلٌ ثالِثٌ سمِع مِنْ رسُولِ اللّهِ (صلى الله عليه وآله) شيْئاً يأْمُرُ بِهِ ثُمّ إنّهُ نهى عنْهُ وهُو لا يعْلمُ أوْ سمِعهُ ينْهى عنْ شيْءٍ ثُمّ أمر بِهِ وهُو لا يعْلمُ فحفِظ الْمنْسُوخ ولمْ يحْفظِ النّاسِخ فلوْ علِم أنّهُ منْسُوخٌ لرفضهُ ولوْ علِم الْمُسْلِمُون إذْ سمِعُوهُ مِنْهُ أنّهُ منْسُوخٌ لرفضُوهُ.

الصادقون الحافظون

وآخرُ رابِعٌ لمْ يكْذِبْ على اللّهِ ولا على رسُولِهِ مُبْغِضٌ لِلْكذِبِ خوْفاً مِن اللّهِ وتعْظِيماً لِرسُولِ اللّهِ (صلى الله عليه وآله) ولمْ يهِمْ بلْ حفِظ ما سمِع على وجْهِهِ فجاء بِهِ على ما

سمعهُ لمْ يزدْ فِيهِ ولمْ ينقصْ مِنْهُ فهُو حفظ النّاسخ فعمِل بهِ وحفظ المنْسُوخ فجنّب عنْهُ
وعرف الخاصّ والعامّ والمُحْكم والمُتشابه فوضع كُلّ شيْءٍ موْضِعهُ وقدْ كان يكُونُ مِنْ
رسُولِ اللّهِ (صلى الله عليه وآله) الكلامُ لهُ وجْهانِ فكلامٌ خاصٌّ وكلامٌ عامٌّ فيسْمعُهُ منْ لا
يعْرِفُ ما عنى اللّهُ سُبْحانهُ بهِ ولا ما عنى رسُولُ اللّهِ (صلى الله عليه وآله) فيحْمِلُهُ
السّامِعُ ويُوجِّهُهُ على غيْرِ معْرِفةٍ بمعْناهُ وما قُصِد بهِ وما خرج مِنْ أجْلِهِ وليْس كُلُّ
أصْحابِ رسُولِ اللّهِ (صلى الله عليه وآله) منْ كان يسْألُهُ ويسْتفْهِمُهُ حتّى إنْ كانُوا
ليُحِبُّون أنْ يجِيء الْأعْرابِيُّ والطّارِئُ فيسْألهُ (عليه السلام) حتّى يسْمعُوا وكان لا يمُرُّ بِي
مِنْ ذلِك شيْءٌ إلّا سألْتُهُ عنْهُ وحفِظْتُهُ فهذِهِ وُجُوهُ ما عليْهِ النّاسُ فِي اخْتِلافِهِمْ وعِلَلِهِمْ فِي
رواياتِهِمْ.

Sermon 208

Someone[1] Asked Imām Ali ibn Abū Tālib ﵇ about fabricated traditions and self-contradictory statements of the Prophet ﷺ which were then in circulation among the public. The Imām ﵇ said the following:

"Certainly, what is current among the people is both right and wrong, true and false, repealing and repealed, general and particular, definite and indefinite, exact and surmised. Even during the Prophet's days, false sayings had been attributed to him, so much so that he had to say during one of his sermons that 'Whoever attributes false statements to me makes his own abode in Hell.' Those who relate traditions fit in no more than four categories: "

1. Lying Hypocrites

"A hypocrite is a person who makes a show of faith and adopts the appearance of a pious Muslim. He does not hesitate to commit sins, nor does he keep aloof from vice. He willfully attributes false things to the Messenger of Allāh. If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not take what he says into consideration. Rather, they would say that he is a *sahābi*, companion of the Prophet ﷺ, who met him, heard (his statements) and acquired knowledge from him. They, therefore,

[1]This someone was Sulaym ibn Qays al-Hilāli, one of the narrators of traditions through Imām Ali ibn Abū Tālib ﵇.

accept whatever he says [without a question]. Allāh, too, had warned you against the hypocrites and described them fully to you. Their line continues after the Holy Prophet ﷺ. They gained status with the leaders of misguidance and callers towards Hell through falsehood and slandering. So, the latter raised them to a high status and placed them in charge over people, letting them amass wealth. People are always with the rulers and after this world except those whom Allāh protects. This is the first of the four categories."

2. Those who are mistaken

"Then there is an individual who heard (a saying) from the Holy Prophet ﷺ but did not memorize it as it was, but surmised its gist. He does not fully lie. Now, he carries the saying with him and relates it, depending on it and claiming that: "I heard it from the Messenger of Allāh." If the Muslims come to know that he has committed a mistake in its regard, they will not accept it from him, and if he himself knows that he is wrong, he will give it up."

3. Those who are ignorant

"A third person is one who heard the Prophet ﷺ ordering the faithful to do something, and later the Prophet ﷺ forbade people from doing it, but this man did not know about the latter case, or he may have heard the Prophet ﷺ forbidding people from doing something and later he allowed it, but this man did not know about it. In this case, he retained in his mind what had been repealed and did not retain the repealing tradition. If he had come to know that it had been repealed, he would have reject it. Or if the Muslims knew, when they heard it from him, that it had been repealed, they would reject it."

4. Those who accurately memorize

"Finally, namely the fourth category, covers one who does not speak a lie against Allāh or against His Prophet ﷺ. He hates falsehood out of fear of Allāh and respect for the Messenger of Allāh. He does not commit sins but retains (in his mind) exactly what he heard

(from the Prophet ﷺ). He relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted on it. He heard the repealed tradition and marked it as such. He also understands what is particular and what is general. He knows what is definite and what is indefinite, giving everything its due status.

"The sayings of the Prophet ﷺ used to be of two types: One was particular, exclusive, and the other was common, general, inclusive. Sometimes a man will hear him but he will not know what Allāh, the Glorified One, meant by it or what the Messenger of Allāh ﷺ meant by it. In this way, the listener carries it and memorizes it without knowing its meaning and real gist, or what the reason behind it was. Among the companions of the Messenger of Allāh, there were some who were not in the habit of putting forth questions to him and asking him for explanations. Indeed, they always wished that some Bedouin or stranger might come and ask him ﷺ so that they will also listen. Whenever any such thing came up, Imām Ali ibn Abū Tālib عليه السلام would ask him about its meaning, and he would memorize it. These are the reasons and grounds of differences among the people in their traditions."

In this sermon, Imām Ali ibn Abū Tālib عليه السلام has divided the traditionists into four categories:

The first category is that of a man who concocts a tradition then attributes it to the Prophet ﷺ. Traditions were in fact falsified and attributed to him even during his holy life-time. This process continued with the result that numerous fabricated traditions came into existence and became part of a distorted Sunnah. This is a fact which is not easy to swallow but cannot be denied, yet if anyone denies it, his premise will not be knowledge, sagacity by oratory, or argumentative necessity. Thus, once, "`alam al-huda" (the ensign of guidance), namely Sayyid Murtada al-`Askari, had a chance to meet some Sunni *ulemā'* (scholars) with whom he made a debate. During that incident, Sayyid Murtada proved by citing historical facts that the traditions related about the merits of the "great companions" (or the "righteous caliphs") were concocted and fabricated. On this, the

(Sunni) *ulemā'* argued that it was impossible that someone should dare to speak a lie against the Prophet ﷺ and make up a tradition by himself then attribute it to the Prophet ﷺ. Sayyid Murthada said that there was a tradition of the Prophet ﷺ that said the following:

"Many false things will be attributed to me after my death; whoever speaks a lie against me will be preparing his own abode in Hell" (al-Bukhāri, *Sahīh*, Vol. 1, p. 38; Vol. 2, p. 102; Vol. 4, p. 207; Vol. 8, p. 54; Muslim, *Sahīh*, Vol. 8, p. 229; Abū Dāwūd, *Sunan*, Vol. 3, pp. 319-320; al-Tirmidhi, *Sunan*, Vol. 4, p. 524; Vol. 5, pp. 35-36, 40, 199, 634; Ibn Mājah, *Sunan*, Vol. 1, pp. 1315).

If you regard this tradition as true, then you should agree that false things have, indeed, been attributed to the Prophet ﷺ. But if you regard it as false, this will still prove our point. However, these were people whose hearts were full of hypocrisy and who used to make up traditions of their own in order to create mischief and dispersion in religion and to misguide Muslims of weak convictions. Such fabricators kept thus fabricating "traditions" just as they used to do during the lifetime of the Prophet ﷺ as they remained busy in their activities of mischief and destruction in those days. They were not unmindful of altering the teachings of Islam and metamorphosing its saline features. Rather, in the days of the Prophet ﷺ, they were always afraid lest he should expose them and put them to shame. But after the demise of the Prophet ﷺ, their hypocritical activities intensified, and they attributed false things to the Prophet ﷺ without demur for their own personal ends. Those who heard them believed in them because of the fabricators' status as companions, *sahāba*, of the Prophet ﷺ, thinking that whatever they said was correct and whatever they gave out was true. Afterwards, the belief that all companions are correct put a lid on their tongues. As a result, they were taken to be above criticism, questioning, discussion and censure, rendering them "infallible". Besides, their conspicuous performance had made them prominent in the eyes of the government. Also because of this, the government lacked the courage to speak against them. This is proven by Imām Ali ibn Abū Tālib's words: "These people gained status with the leaders of misguidance and callers towards Hell through falsehood and

slandering. So, they put them in high status and placed them in charge of the people."

Along with such a serious damage to Islam, the hypocrites also aimed at amassing wealth. They were doing so while claiming to be Muslims because of which they did not want to remove the veil of Islam (from their faces) and to come out openly. They wanted to continue their Satanic activities under the garb of Islam, engaging themselves in its basic destruction, spreading division and dissension by concocting false "traditions". In this regard, Ibn Abul-Hadīd has written the following: "When they were left free, they, too, left many things. When people remained silent about them, they also remained silent about Islam. But they continued their underground activities such as the fabrication of falsehood to which Imām Ali ibn Abū Tālib عليه السلام has alluded. Many untrue matters had been mixed with traditions by the same group of people of wrong beliefs who aimed at misguidance and the distortion of views and beliefs, while some of them also aimed at extolling a particular group of people with which they had other worldly aims."

On the expiration of this period, when Mu`āwiyah took over the leadership of the religion by occupying the throne of temporal authority, he opened an official department for the fabrication of "traditions", ordering his officers to fabricate and disseminate traditions in disparagement of Ahl al-Bayt عليه السلام (the Household of the Holy Prophet ﷺ), to extol `Othmān and the Umayyads, and to announce generous rewards and land grants for the accomplishment of this mission. Consequently, a lot of traditions about self-made distinctions found their places in the books of traditions. Thus, Abul-Hassan al-Madā'ini has written in his book *Kitāb al-Ahādīth* which Ibn Abul-Hadīd quotes as follows: "Mu`āwiyah wrote to his officers that they should take special care of those who were followers of `Othmān, his well-wishers and lovers, and to award high status, distinction and honor anyone who relates traditions about `Othmān's merits and distinctions, and to notify him of this relater: his name, the name of his father and of that of his tribe. They did accordingly and piled up traditions about the merits and distinctions of `Othmān because Mu`āwiyah used to award them rewards, clothes, grants and

plots of land."

When the fabricated traditions about the merits of `Othmān had been disseminated throughout the Islamic world, with the idea that the status of the earlier caliphs should not remain low, Mu`āwiyah wrote the following to his officers: 'As soon as you receive this order of mine, you should call on the people to make up traditions about the distinctions of the companions and other caliphs, too. Make sure that if any Muslim relates any tradition in praise of Ali ibn Abū Tālib, you should make up a similar tradition about the companions to contradict it because this gives me great pleasure and cools my eyes and it weakens the status of Ali ibn Abū Tālib and his party, and it is more severe to them than highlighting the merits and distinctions of `Othmān.' When his letters were read to the public, a large number of such traditions were related extolling the companions that are all fabricated with no truth at all", as we read on pp. 43 – 47, Vol. 11 of *Sharh Nahjul-Balāgha*.

In this regard, "Abū Abdullāh", namely Ibrāhīm ibn Muhammed ibn `Arafah, famous as Niftawayh (244 – 323 A.H./858 – 935 A.D.), one of the prominent scholars and traditionists, has written about this subject. Ibn Abul-Hadīd has quoted him as saying, "Most false traditions about the merits of the companions were fabricated during the days of Mu`āwiyah in order to gain status in his audience because his view was that in this way, he could disgrace Banū Hāshim and lower their status" (*Ibid.*).

After that, fabrication of traditions became a good paying job for many. The seekers of this world made it a means of securing status with their contemporary kings and nobles and to amass wealth. For example, Ghiyāth ibn Ibrāhīm an-Nakh`i (2nd century A.H./8th century A.D.) fabricated a tradition about the flight of pigeons in order to please al-Mahdi ibn al-Mansūr (the Abbāsid caliph) and to secure a status with him, as we read in these references: *Tārīkh Baghdad*, Vol. 12, pp. 323 - 327; *Mīzān al-I`tidāl*, Vol. 3, pp. 337 - 338; *Lisān al-Mīzān*, Vol. 4, p. 422. Abū Sa`īd al-Madā'ini and others made it a means of livelihood. The maximum limit was reached when al-Karramiyya and some of the al-Mutasawifah (quasi-Sufis) issued the ruling that the fabrication of traditions for

the prevention of sin or for persuasion towards obedience was lawful. Consequently, with regard to "persuading" and "dissuading", traditions were fabricated quite freely, and this was not regarded as being against the religious law or in contradiction with ethics and morality. Rather, this work was generally done by those who bore the appearance of asceticism or fear of Allāh and who spent their nights praying and days filling their books with false traditions... An idea about the number of these fabricated traditions can be formulated from the fact that out of six hundred thousand traditions, al-Bukhāri selected only **two thousand, seven hundred and sixty-one** (2,761) traditions, according to *Tārīkh Baghdad*, Vol. 2, p.8; *Al-Irshād as-Sāri*, Vol. 1, p.28; *Sifatul-Safwah*, Vol. 4, p. 143. Muslim, another major compiler of ahādīth, selected for inclusion in his *Sahīh* book only four thousand out of three hundred thousand traditions, according to *Tārīkh Baghdad*, Vol. 13, p. 101; *Al-Muntazam*, Vol. 5, p.32; *Tabaqāt al-Huffāz*, Vol. 2, pp. 151, 157 and *Wafiyyāt al-A`yān*, Vol. 5, p. 194. Abū Dāwūd took in his *Sunan* four thousand and eight hundred out of a total of five hundred thousand "traditions", as we are told by *Tārīkh Baghdad*, Vol. 9, p. 57; *Tabaqāt al-Huffāz*, Vol. 2, p. 154; *Al-Muntazam*, Vol. 5, p. 97; *Wafiyyāt al-A`yān*, Vol. 2, p. 404. Ahmed ibn Hanbal took for inclusion in his *Musnad* thirty thousand out of nearly one million traditions...! This is recorded in *Tārīkh Baghdad*, Vol. 4, p. 419-420; *Tabaqāt al-Huffāz*, Vol. 2, p. 17; *Wafiyyāt al-A`yān*, Vol. 1, p. 64; *Tahdhīb al-Tahdhīb*, Vol. 1, p. 74, where "million" is stated as "a thousand thousands." But even when this "selection" is studied, some traditions which we come across can, in no circumstance, be attributed to the Prophet ﷺ because they make little or no sense at all. The result is that a group of a considerable number has cropped up among Muslims who, in view of these so-called authoritative collections and authentic traditions, completely reject the evidentiary value of the traditions. For more information and lists of reliable Sunni references, refer to pp. 208 – 378, Vol. 5, of *Al-Ghadīr* encyclopedia by *`allāma* Hassan al-Amīn al-`Āmili.

The second category of narrators of traditions includes those who, without appreciating the occasion or context, related whatever they could recollect from memory, be it right or wrong, whether it made sense or not. Thus, in al-Bukhāri's Vol. 2, pp. 100-102 and Vol. 5, p.

98 of his *Sahīh*; Muslim's Vol. 3, pp. 41-45 of his *Sahīh*; al-Tirmidhi's Vol. 3, pp. 327-329 of his *Sunan*; in Vol. 4, p. 18 of the *Sunan* book by al-Nisā'i; Ibn Mājah, Vol. 1, pp. 508 - 509 of his *Sunan*; Mālik ibn Anas, *Al-Muwatta'*, Vol. 1, p. 234; in *Ikhtilāful-Hadīth* by Muhammed ibn Idris "Abū Abdullāh" ash-Shāfi`i, on the sidelines of *Al-Umm*, Vol. 7, p. 266; Abū Dāwūd's *Sunan*, Vol. 3, p. 194; Ahmed ibn Hanbal's *Musnad*, Vol. 1, pp. 41-42 and al-Bayhaqi's work *Al-Sunan Al-Kubra*, Vol. 4, pp. 72 - 74 in a chapter entitled 'weeping over the dead'... and in others, it is stated that when `Omar was wounded, Suhayb[1] went to him weeping. `Omar said the following: "O Suhayb! If you weep and mourn me, the Prophet ﷺ had said that the dead person is punished if his people mourn him."

After `Omar's death, this dialogue was mentioned to `Ā'isha. She said the following: "May Allāh have mercy on `Omar! The Messenger of Allāh did not say that mourning relatives brings about a punishment on the deceased person, but he said that the punishment of an unbeliever increases if people mourn him." After this, `Ā'isha said that according to the Qur'ān, nobody had to bear the burden of another; so, how could the burden of those who weep be placed on the dead? After this, the following verse was quoted by `Ā'isha: وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ "No bearer of a burden shall bear the burden of another" (Qur'ān, 6:164; 17:15; 35:18; 39:7; 53:38).

`Ā'isha, wife of the Holy Prophet ﷺ, relates that once the Prophet ﷺ passed by a Jewish woman on account of whose death her people were weeping. The Prophet ﷺ remarked, "Her people are weeping over her, but she is undergoing punishment in the grave."

The third category of the narrators of traditions includes those who heard some repealed traditions from the Prophet ﷺ but could not get any chance to hear the repealing traditions which they could relate to others. An example of a repealing tradition is the statement of the Prophet ﷺ which also contains a reference to the repealed

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[1]A detailed footnote about this Suhayb is included above to which the reader may refer.

tradition, namely: "I had prohibited you from visiting graves, but now you can visit them" (Muslim, Vol. 3, p. 65; al-Tirmidhi, Vol. 3, p. 370; Abū Dāwūd, Vol. 3, pp. 218, 332; al-Nisā'i, Vol. 4, p. 89; Ibn Mājah, Vol. 1, pp. 500-501; Mālik ibn Anas, Vol. 2, p. 485; Ahmed ibn Hanbal, Vol. 1, pp. 145,452; Vol. 3, pp. 38, 63, 66, 237, 350; Vol. 5, pp. 350, 355, 356, 357, 359, 361; al-Hākim, *Al-Mustadrak*, Vol. 1, pp. 374-376, and al-Bayhaqi, Vol. 4, pp. 76-77). Herein, the permission to visit graves has repealed the previous restriction. Now, those who heard only the repealed tradition continued acting according to it.

The fourth category of narrators of traditions includes those who were fully aware of the principles of justice, who possessed intelligence and sagacity, knew the occasion when a tradition was first uttered (by the Prophet ﷺ) and were also acquainted with the repealing and the repealed traditions, the particular and the general, the temporary and the permanent. They avoided falsehood and fabrication. Whatever they heard remained preserved in their memory, and they conveyed it with exactness to others. It is they whose traditions are the precious wealth of Islam, free of fraud and counterfeit, worthy of being trusted and acted on. That collection of traditions has been conveyed through trustworthy bosoms like that of Imām Ali ibn Abū Tālib عليه السلام and has remained free of cutting, curtailing, alteration, and it presents Islam in its true form. The status of Imām Ali ibn Abū Tālib عليه السلام in Islamic knowledge has been most certainly proved through traditions narrated from the Holy Prophet ﷺ such as:

Imām Ali ibn Abū Tālib عليه السلام, Jābir ibn Abdullāh al-Ansāri, Ibn `Abbās and Abdullāh ibn `Omar have narrated from the Holy Prophet ﷺ that he said the following: "I am the city of knowledge and Ali is its gate. Whoever wants to acquire (my) knowledge should come through its gate (*Al-Mustadrak*, Vol. 3, pp. 126-127; *Al-Istī`āb*, Vol. 3, p. 1102; *Usd al-Ghāba*, Vol. 4, p. 22; *Tārīkh Baghdad*, Vol. 2, p. 377; Vol. 4, p. 348; Vol. 7, p. 172; Vol. 11, pp. 48-50; *Tadhkirah al-Huffāz*, Vol. 4, p. 28; *Majma` al-Zawā'id*, Vol. 9, p. 114; *Tahdhīb al-Tahdhīb*, Vol. 6, p. 320; Vol. 7, p. 337; *Lisān al-Mīzān*, Vol. 2, pp. 122 - 123; *Tārīkh al-Khulafā'*, p. 170; *Kanz al-*

`Ummāl*, Vol. 6, pp. 152, 156, 401; *`Umdat al-Qāri, Vol. 7, p. 631; *Sharh al-Mawāhib al-Laduniyya*, Vol. 3, p. 143).

Imām Ali ibn Abū Tālib ﷺ and Ibn Abbās have also cited the Holy Prophet ﷺ saying, "I am the store-house of wisdom and Ali is its gate. Whoever wants to acquire wisdom should come through its gate" (*Hilyat al-Awliyā'*, Vol. 1, p. 64; *Masabih as-Sunna*, Vol. 2, p. 275; *Tārīkh Baghdad*, Vol. 11, p. 204; *Kanz al-`Ummāl*, Vol. 6, p. 401; *Al-Riyād al-Nadara*, Vol. 12, p. 193).

If only people could take the Prophet's blessings through these sources of knowledge! But it is a tragic chapter of history that although traditions are accepted through the Khārijites and enemies of the Prophet's family, whenever the series of relaters includes the name of any individual from among the Prophet's family, there is hesitation in accepting that tradition...!



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام في عجيب صنعة الكون

وكان مِن اقتِدار جبرُوتِهِ وبديِعِ لطائِفِ صنْعتِهِ أنْ جعل مِنْ ماءِ الْبحْرِ الزّاخِرِ الْمُتراكِمِ الْمُتقاصِفِ يبساً جامِداً ثُمّ فطر مِنْهُ أطباقاً ففتقها سبْع سماواتٍ بعْد ارْتِتاقِها فاستمْسكتْ بأمْرِهِ وقامتْ على حدِّهِ وأرْسى أرْضاً يحْمِلها الْأخْضرُ الْمُثْعنْجِرُ والْقمْقامُ الْمُسخّرُ قدْ ذلّ لِأمْرِهِ وأذْعن لِهيْبتِهِ ووقف الْجارِي مِنْهُ لِخشْيتِهِ وجبل جلامِيدها ونُشُوز مُتُونِها وأطوادِها فأرْساها فِي مراسِيها وألْزمها قراراتِها فمضتْ رُءُوسُها فِي الْهواءِ ورستْ أصُولُها فِي الْماءِ فأنْهد جِبالها عنْ سُهُولِها وأساخ قواعِدها فِي مُتُونِ أقْطارِها ومواضِعِ أنْصابِها فأشْهق قِلالها وأطال أنْشازها وجعلها لِلْأرْضِ عِماداً وأرزّها فِيها أوْتاداً فسكنتْ على حركتِها مِنْ أنْ تمِيد بأهْلِها أوْ تسِيخ بحِمْلِها أوْ تزُول عنْ مواضِعِها فسُبْحان منْ أمْسكها بعْد موجانِ مِياهِها وأجْمدها بعْد رُطُوبةِ أكْنافِها فجعلها لِخلْقِهِ مِهاداً وبسطها لهُمْ

فِراشاً فوْق بحْرٍ لُجّيٍّ راكِدٍ لا يجْري وقائِمٍ لا يسْري تُكرْكِرُهُ الرِّياحُ الْعواصِفُ وتمْخُضُهُ الْغمامُ الذّوارِفُ إنّ فِي ذلِك لعِبْرةً لِمنْ يخْشى.

Sermon 209
An excerpt from one of his sermons about the amazing creation of the cosmos

"It is through the strength of Allāh's Greatness and Subtle Power of innovation that He made a solid dry earth out of the water of the fathomless, compact and dashing ocean. Then He made from it layers and separated them into seven skies which had been joined together. So, they became stationary at His command, stopping at the limit fixed by Him. He made the earth that is born deep blue, surrounded with water which is obedient to His command and to His awe while its flow has stopped due to fear of Him.

"He also created high hills, rocks and lofty mountains. He put them in their positions and made them stationary. Their peaks stretched into the air while their roots remained in the water. In this way, He erected the mountains above the plains and fixed their foundations in the vast expanse wherever they stood. He made their peaks high and their mass lofty. He made them like pillars for the earth in which He fixed them like pegs. Consequently, the earth became stationary lest it should bend with its inhabitants, or sink inwards with its burden, or shift from its position.

Therefore, Glorified is the One Who stopped it after the flowing of its waters and solidified it after the watery state of its sides. In this way, He made it a cradle for His creatures. He spread it for them in the form of a floor over the deep ocean which is stationary and does not move; it is fixed and does not flow. Severe winds move it here and there and clouds draw up water from it.

﴿ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴾

Verily in this there is a lesson to him who fears (Allāh)
(Qur'ān, 79:26)."



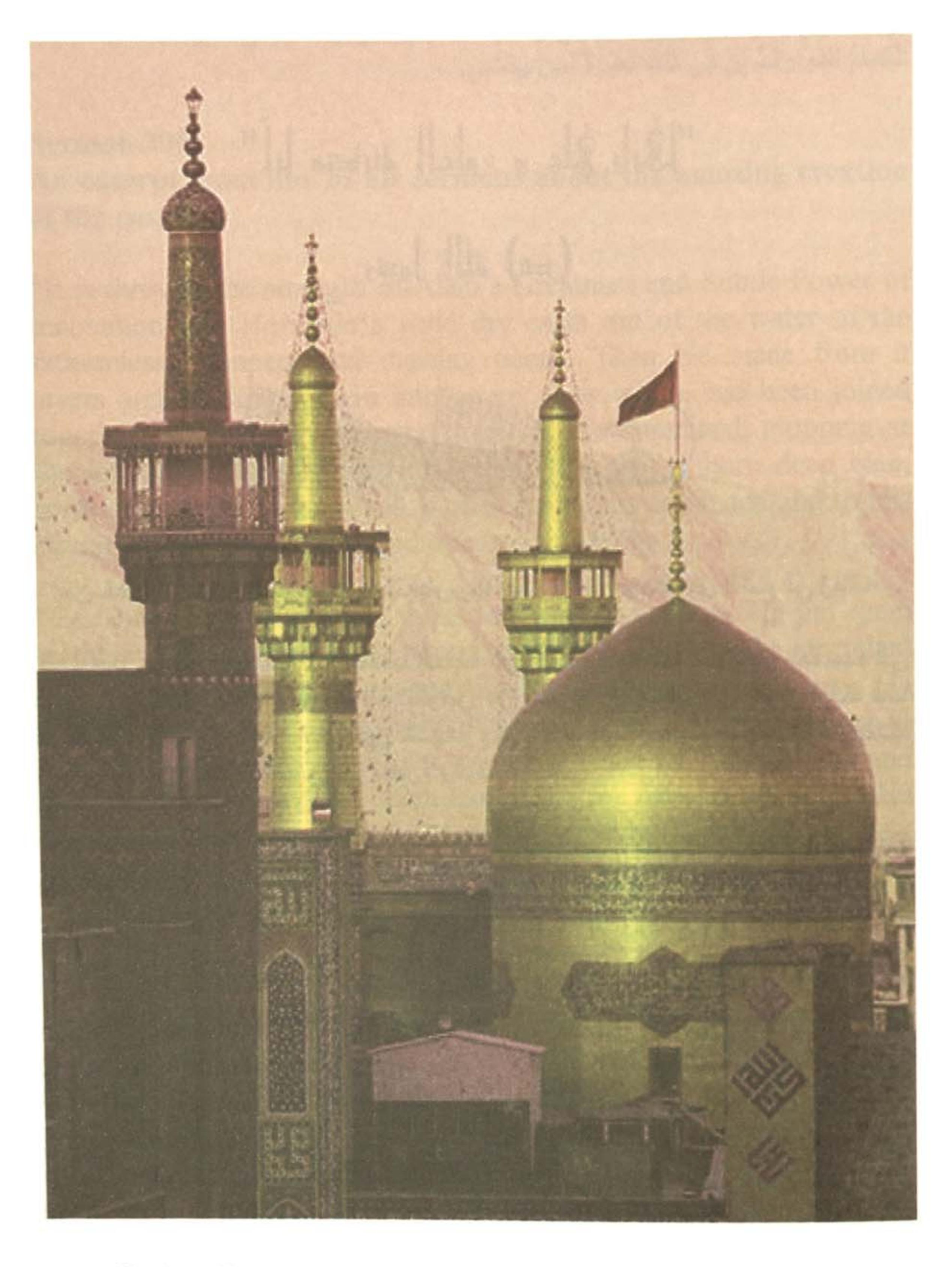
من خطبة له عليه السلام كان يستنهض بها أصحابه إلى جهاد أهل الشام في زمانه

اللّهُمَّ أيُّما عبدٍ مِنْ عِبادِك سمع مقالتنا العادِلة غيْر الجائِرةِ والمُصْلِحة غيْر المُفْسِدةِ فِي الدِّينِ والدُّنْيا فأبى بعْد سمْعِهِ لها إلّا النُّكُوص عنْ نُصْرتِك والإِبْطاء عنْ إعْزازِ دِينِك فإنّا نسْتشْهِدُك عليْهِ يا أكْبر الشّاهِدِين شهادةً ونسْتشْهِدُ عليْهِ جمِيع ما أسْكنْتهُ أرْضك وسماواتِك ثُمّ أنْت بعْدُ المُغْنِي عنْ نصْرِهِ والآخِذُ لهُ بِذنْبِهِ.

Sermon 210

From one of his sermons with which he ﷺ used to urge his companions to carry out a struggle against his contemporary people of Sham

"O Allāh! Whoever listens to our just and fair statement, which reforms the creed as well as life in this world, one who does not seek mischief but rejects it after listening (to admonishment)..., certainly never turns away from supporting You or desists from strengthening Your religion. We implore You to be the witness over him, and You are the greatest of all witnesses. We seek the testimony of all those who inhabit Your earth and skies over him. Thereafter, You alone can make us needless of his support or of questioning him regarding his sin."



Shrine of Imam Ali al-Rida عليه السلام, great grandson of Imam Ali عليه السلام, Mashhad, Iran

اللّهمّ صلّ على محمّد و آل محمّد

من خطبة له عليه السلام في تمجيد الله و تعظيمه

الحمْدُ لِلّهِ العلِيِّ عنْ شبهِ المخْلوقِينَ الغالِبِ لِمقالِ الواصِفِينَ الظّاهِرِ بعجائِبِ تدْبيرِهِ لِلنّاظِرِينَ والباطِنِ بجلالِ عِزّتِهِ عنْ فِكْرِ المُتوهِّمِينَ العالِمِ بلا اكْتِسابٍ ولا ازْدِيادٍ ولا عِلْمٍ مُسْتفادٍ المُقدِّرِ لِجمِيعِ الْأُمُورِ بِلا روِيّةٍ ولا ضمِيرٍ الّذِي لا تغْشاهُ الظُّلمُ ولا يسْتضِيءُ بِالْأنْوارِ ولا يرْهقُهُ ليْلٌ ولا يجْرِي عليْهِ نهارٌ ليْس إِدْراكُهُ بِالْإِبْصارِ ولا عِلْمُهُ بِالْإِخْبارِ.

و منها في ذكر النبي صلى الله عليه وآله

أرْسلهُ بِالضِّياءِ وقدّمهُ فِي الِاصْطِفاءِ فرتق بِهِ المفاتِق وساور بِهِ المُغالِب وذلّل بِهِ الصُّعُوبة وسهّل بِهِ الْحُزُونة حتّى سرّح الضّلال عنْ يمِينٍ وشِمالٍ.

Sermon 211
From a sermon glorifying and magnifying Allāh

"Praise is all due to Allāh Who is above all similarity to the creatures, is above the words of those who attempt to describe Him. He displays the wonders of His management for the onlookers, is hidden from the imagination of thinkers by virtue of the greatness of His glory, has knowledge without acquiring it, adding to it or drawing it and Who is the One Who ordains all matters without reflecting or thinking. He is such that gloom does not concern Him, nor does He seek light from brightness. Night does not overtake Him, nor does the day pass over Him (so as to affect Him in any manner). His comprehension (of things) is not through vision, and His knowledge is not dependent on Him being informed."

Part of the same sermon about the Prophet ﷺ

"Allāh deputed the Prophet ﷺ with light and accorded him the highest precedence of selection. Through him, Allāh united those who were divided, overpowered the powerful, overcame difficulties

and leveled rugged grounds, thus removing misguidance right and left."



اللهم صل على محمد وآل محمد

من خطبة له عليه السلام يصف جوهر الرسول ويصف العلماء ويعظ بالتقوى

وأشْهدُ أنّهُ عدْلٌ عدل وحكمٌ فصل وأشْهدُ أنّ مُحمّداً عبْدُهُ ورسُولهُ وسيِّدُ عِبادِهِ كُلما نسخ اللهُ الخلق فِرْقتيْنِ جعلهُ فِي خيْرِهِما لمْ يُسْهمْ فِيهِ عاهِرٌ ولا ضرب فِيهِ فاجِرٌ ألا وإنّ الله سُبْحانهُ قدْ جعل لِلخيْر أهْلًا ولِلحقِّ دعائِم ولِلطّاعةِ عِصماً وإنّ لكُمْ عِنْد كُلِّ طاعةٍ عوْناً مِن اللهِ سُبْحانهُ يقُولُ على الألسِنةِ ويُثبِّتُ الأفئِدة فِيهِ كِفاءٌ لِمُكْتفٍ وشِفاءٌ لِمُشْتفٍ.

صفة العلماء

واعْلمُوا أنّ عِباد اللهِ المُسْتحْفظِين عِلمهُ يصُونُون مصُونهُ ويُفجِّرُون عُيُونهُ يتواصلُون بالوِلايةِ ويتلاقوْن بالمحبّةِ ويتساقوْن بكأسٍ رويّةٍ ويصْدُرُون بريّةٍ لا تشُوبُهُمُ الرِّيبةُ ولا تُسْرعُ فِيهِمُ الغِيبةُ على ذلِك عقد خلقهُمْ وأخْلاقهُمْ فعليْهِ يتحابُّون وبِهِ يتواصلُون فكانُوا كتفاضُلِ البذْرِ يُنْتقى فيُؤْخذُ مِنْهُ ويُلْقى قدْ ميّزهُ التّخْلِيصُ وهذّبهُ التّمْحِيصُ.

العظة بالتقوى

فليقْبلِ امْرُؤٌ كرامةً بقبُولِها وليحْذرْ قارعةً قبْل حُلولِها ولينْظر امْرُؤٌ فِي قصِيرِ أيّامِهِ وقلِيلِ مُقامِهِ فِي منْزِلٍ حتّى يسْتبْدِل بِهِ منْزلًا فليصْنعْ لِمُتحوّلِهِ ومعارِفِ مُنْتقلِهِ فطُوبى لِذِي قلْبٍ سلِيمٍ أطاع منْ يهْدِيهِ وتجنّب منْ يُرْدِيهِ وأصاب سبيل السّلامةِ ببصرِ منْ بصّرهُ وطاعةِ هادٍ أمرهُ وبادر الهُدى قبْل أنْ تُغْلق أبْوابُهُ وتُقْطع أسْبابُهُ واسْتفْتح التّوْبة وأماط الحوْبة فقدْ أُقِيم على الطّرِيق وهُدِي نهْج السّبِيل.

Sermon 212
Describing the essence of the Prophet and men of knowledge, enjoining piety

"I testify that He is just and implements justice. He is the arbiter Who decides (right and wrong). I also testify that Muhammed ﷺ is

His servant, Messenger and the master of His creatures. When Allāh divided the line of descent, He placed his in the very best place.

"Therefore, no evil-doer ever shared with him, nor was any vicious person his partner.

"Beware! Surely Allāh, the Glorified One, has provided for virtue those who are suited for it, for truth pillars (that support it), and for obedience protection (against deviation). In every matter of obedience, you will find Allāh, the Glorified One, succor that will speak through tongues and accords firmness to the hearts. It has sufficiency for those who seek sufficiency, a cure for those who seek a cure."

Characteristics of the virtuous whose guidance must be emulated

"Be informed that, certainly, those servants of Allāh Who preserve His knowledge offer protection to those things which He desires to be protected and make His springs flow (for the benefit of others). They contact each other with friendliness and meet each other with affection. They drink water from cups that quench the thirst and return from the watering places fully satiated. Misgiving does not affect them; backbiting does not gain ground with them. In this way, Allāh has tied their nature to good manners. Because of this, they love and meet each other. They have become superior like seeds which are selected by taking some and throwing away others. This selection has distinguished them, and .the process of choosing has purified them.

"Therefore, man should secure honor by adopting these qualities. He should fear the day of Doom before it arrives; he should appreciate the shortness of his life and the shortness of his sojourn in the place of stay which has only to last for his journey to the next abode. He should, therefore, do something for his change over and for the known stages of his departure. Blessed be whoever possesses a virtuous heart, who obeys one who guides him, desisting from whoever takes to ruin, catching the path of safety with the help of him who provides light (of guidance), obeying the leader who

commands him, hastening towards guidance before its gates are closed, opening the gate of repentance and removing the (stain of) sins. He has certainly been put on the right path and guided towards the straight way."



من دعاء له عليه السلام كان يدعو به كثيرا

الْحمْدُ لِلّهِ الّذِي لمْ يُصْبحْ بي ميِّتاً ولا سقِيماً ولا مضْرُوباً على عُرُوقِي بسُوءٍ ولا مـاخُوذاً بأسْوإِ عملِي ولا مقْطوعاً دابرِي ولا مُرْتدّاً عنْ دِينِـي ولا مُنْكِراً لِربِّـي ولا مُسْتوْحِشاً مِنْ إِيمـانِي ولا مُلْتبساً عقْلِي ولا مُعذّباً بعذابِ الْـأممِ مِنْ قبْلِـي أصْبحْتُ عبْداً مملُوكاً ظالِمـاً لِنفْسِي لك الْحُجّةُ عليّ ولا حُجّة لِي ولا أسْتطِيعُ أنْ آخُذ إِلـا مـا أعْطيْتنِـي ولا أتّقِي إِلـا مـا وقيْتنِي اللّهُمّ إِنِّي أعُوذُ بك أنْ أفْتقِر فِي غِناك أوْ أضِلّ فِي هُداك أوْ أُضام فِي سُلْطانِك أوْ أُضْطهد والْـأمْرُ لـك اللّهُـمّ اجْعلْ نفْسِي أوّل كرِيمـةٍ تنْتزِعُهـا مِـنْ كرائِمِـي وأوّل ودِيعـةٍ ترْتجِعُها مِنْ ودائِعِ نِعمِك عِنْدِي اللّهُمّ إِنّا نعُوذُ بك أنْ نـذْهب عنْ قوْلِك أوْ أنْ نُفْتتن عنْ دِينِك أوْ تتابع بنـا أهْواؤُنـا دُون الْهُدى الّذِي جاء مِنْ عِنْدِك.

Sermon 213
A supplication which Imām Ali ibn Abū Tālib عليه السلام used to often recite

"Praise is all due to Allāh Who made me such that I have not died nor am I sick, nor have my veins been infected with disease, nor have I been hauled up for my evil deeds, nor am I without progeny, nor have I forsaken my religion, nor do I disbelieve in my Lord, nor do I feel estranged with my faith, nor is my intelligence affected, nor have I been punished with the punishment of peoples before me. I am a servant in Your possession, Lord, yet I have been guilty of excesses regarding my own soul. You have exhausted Your pleas in my regard and I have no plea (before You). I have no power to take except what You give me, and I cannot evade except what You save me from.

"O Lord! I seek Your protection from becoming destitute despite

Your riches, from being misguided despite Your guidance, from being assaulted in Your realm and from being humiliated while authority rests with You.

"O Lord! Let my soul be the first of the good things that You take away from me and the first trust out of Your favors held in trust with me.

"O Lord! We seek Your protection against turning away from Your command or rebelling against Your religion, or being led away by our desires instead of by guidance that comes from You."



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام خطبها بصفين

أمّا بعْدُ فقدْ جعل اللّهُ سُبْحانهُ لِي عليْكُمْ حقاً بولايةِ أمْركُمْ ولكُمْ عليّ مِن الْحقّ مِثْلُ الّذِي لِي عليْكُمْ فالْحقُّ أوْسعُ الْأشْياءِ فِي التّواصُفِ وأضْيقُها فِي التّناصُفِ لا يجْرِي لِأحدٍ إلّا جرى عليْهِ ولا يجْرِي عليْهِ إلّا جرى لهُ ولوْ كان لِأحدٍ أنْ يجْرِي لهُ ولا يجْرِي عليْهِ لكان ذلِك خالِصاً لِلّهِ سُبْحانهُ دُون خلْقِهِ لِقُدْرتِهِ على عِبادِهِ ولِعدْلِهِ فِي كُلِّ ما جرتْ عليْهِ صُرُوفُ قضائِهِ ولكِنّهُ سُبْحانهُ جعل حقّهُ على الْعِبادِ أنْ يُطِيعُوهُ وجعل جزاءهُمْ عليْهِ مُضاعفة الثّوابِ تفضُّلًا مِنْهُ وتوسُّعاً بِما هُو مِن الْمزِيدِ أهْلُهُ.

حق الوالي وحق الرعية

ثُمّ جعل سُبْحانهُ مِنْ حُقُوقِهِ حُقُوقاً افْترضها لِبعْضِ النّاسِ على بعْضٍ فجعلها تتكافأُ فِي وُجُوهِها ويُوجِبُ بعْضُها بعْضاً ولا يُسْتوْجبُ بعْضُها إلّا بِبعْضٍ. وأعْظمُ ما افْترض سُبْحانهُ مِنْ تِلْك الْحُقُوقِ حقُّ الْوالِي على الرّعِيّةِ وحقُّ الرّعِيّةِ على الْوالِي فرِيضةٌ فرضها اللّهُ سُبْحانهُ لِكُلٍّ على كُلٍّ فجعلها نِظاماً لِأُلْفتِهِمْ وعِزّاً لِدِينِهِمْ فليْستْ تصْلُحُ الرّعِيّةُ إلّا بِصلاحِ الْوُلاةِ ولا تصْلُحُ الْوُلاةُ إلّا بِاسْتِقامةِ الرّعِيّةِ فإِذا أدّتْ الرّعِيّةُ إلى الْوالِي حقّهُ وأدّى الْوالِي إليْها حقّها عزّ الْحقُّ بيْنهُمْ وقامتْ مناهِجُ الدِّينِ واعْتدلتْ معالِمُ الْعدْلِ وجرتْ

على أذلالِها السُّنَنُ فصلح بذلِك الزَّمانُ وطمِع فِي بقاءِ الدَّوْلةِ ويئِستْ مطامِعُ الأعداءِ. وإذا غلبتِ الرَّعِيّةُ والِيها أوْ أجْحف الوالِي بِرعِيّتِهِ اخْتلفتْ هُنالِك الكلِمةُ وظهرتْ معالِمُ الجوْرِ وكثُر الإدْغالُ فِي الدِّينِ وتُرِكتْ محاجُّ السُّننِ فعُمِل بِالهوى وعُطِّلتِ الأحْكامُ وكثُرتْ عِللُ النُّفُوسِ فلا يُسْتوْحشُ لِعظِيمِ حقٍّ عُطِّل ولا لِعظِيمِ باطِلٍ فُعِل فهُنالِك تذِلُّ الأبْرارُ وتعِزُّ الأشْرارُ وتعْظُمُ تبِعاتُ اللهِ سُبْحانهُ عِنْد العِبادِ. فعليْكُمْ بِالتّناصُحِ فِي ذلِك وحُسْنِ التّعاوُنِ عليْهِ فليْس أحدٌ وإنِ اشْتدّ على رِضا اللهِ حِرْصُهُ وطال فِي العملِ اجْتِهادُهُ بِبالِغٍ حقِيقة ما اللهُ سُبْحانهُ أهْلُهُ مِن الطّاعةِ لهُ ولكِنْ مِنْ واجِبِ حُقُوقِ اللهِ على عِبادِهِ النّصِيحةُ بِمبْلغِ جُهْدِهِمْ والتّعاوُنُ على إقامةِ الحقِّ بيْنهُمْ وليْس امْرُؤٌ وإنْ عظُمتْ فِي الحقِّ منْزِلتُهُ وتقدّمتْ فِي الدِّينِ فضِيلتُهُ بِفوْقِ أنْ يُعان على ما حمّلهُ اللهُ مِنْ حقِّهِ ولا امْرُؤٌ وإنْ صغّرتْهُ النُّفُوسُ واقْتحمتْهُ العُيُونُ بِدُونِ أنْ يُعِين على ذلِك أوْ يُعان عليْهِ.

فأجابهُ عليه السلام رجُلٌ مِنْ أصْحابِهِ بِكلامٍ طوِيلٍ يُكْثِرُ فِيهِ الثّناء عليْهِ ويذْكُرُ سمْعهُ وطاعتهُ لهُ، فقال عليه السلام:

إنّ مِنْ حقِّ منْ عظُم جلالُ اللهِ سُبْحانهُ فِي نفْسِهِ وجلّ موْضِعُهُ مِنْ قلْبِهِ أنْ يصْغُر عِنْدهُ لِعِظمِ ذلِك كُلُّ ما سِواهُ وإنّ أحقّ منْ كان كذلِك لمنْ عظُمتْ نِعْمةُ اللهِ عليْهِ ولطُف إحْسانُهُ إليْهِ فإنّهُ لمْ تعْظُمْ نِعْمةُ اللهِ على أحدٍ إلّا ازْداد حقُّ اللهِ عليْهِ عِظماً وإنّ مِنْ أسْخفِ حالاتِ الوُلاةِ عِنْد صالِحِ النّاسِ أنْ يُظنّ بِهِمْ حُبُّ الفخْرِ ويُوضع أمْرُهُمْ على الكِبْرِ وقدْ كرِهْتُ أنْ يكُون جال فِي ظنِّكُمْ أنِّي أُحِبُّ الإطْراء واسْتِماع الثّناءِ ولسْتُ بِحمْدِ اللهِ كذلِك ولوْ كُنْتُ أُحِبُّ أنْ يُقال ذلِك لتركْتُهُ انْحِطاطاً لِلهِ سُبْحانهُ عنْ تناوُلِ ما هُو أحقُّ بِهِ مِن العظمةِ والكِبْرِياءِ وربُّما اسْتحْلى النّاسُ الثّناء بعْد البلاءِ فلا تُثْنُوا عليّ بِجمِيلِ ثناءٍ لِإخْراجِي نفْسِي إلى اللهِ سُبْحانهُ وإليْكُمْ مِن التّقِيّةِ فِي حُقُوقٍ لمْ أفْرُغْ مِنْ أدائِها وفرائِض لا بُدّ مِنْ إمْضائِها فلا تُكلِّمُونِي بِما تُكلّمُ بِهِ الجبابِرةُ ولا تتحفّظُوا مِنِّي بِما يُتحفّظُ بِهِ عِنْد أهْلِ البادِرةِ ولا تُخالِطُونِي بِالمُصانعةِ ولا تظُنُّوا بِي اسْتِثْقالاً فِي حقٍّ قِيل لِي ولا الْتِماس إعْظامٍ لِنفْسِي فإنّهُ منِ اسْتثْقل الحقّ أنْ يُقال لهُ أوِ العدْل أنْ يُعْرض عليْهِ كان العملُ بِهِما أثْقل عليْهِ فلا تكُفُّوا عنْ مقالةٍ بِحقٍّ أوْ مشُورةٍ بِعدْلٍ فإنِّي لسْتُ فِي نفْسِي بِفوْقِ أنْ أُخْطِئ ولا آمنُ ذلِك مِنْ فِعْلِي إلّا أنْ يكْفِي اللهُ مِنْ نفْسِي ما هُو أمْلكُ بِهِ مِنِّي فإنّما أنا وأنْتُمْ عبِيدٌ ممْلُوكُون لِربٍّ لا ربّ غيْرُهُ يمْلِكُ مِنّا ما لا نمْلِكُ مِنْ أنْفُسِنا وأخْرجنا مِمّا كُنّا فِيهِ إلى ما صلحْنا عليْهِ فأبْدلنا بعْد الضّلالةِ بِالهُدى وأعْطانا البصِيرة بعْد العمى.

Sermon 214
Delivered during the Battle of Siffīn about the mutual rights of rulers and subjects

"By placing me over your affairs, O Allāh, O Glorified One, has created my claim over You while You, too, have a claim against me similar to mine against You, a claim that is very vast in description but very narrow in equity. It does not accrue to any person unless it accrues against him also, and right does not accrue against a person

unless it also accrues in his favor. If there is any right, which is only in favor of a person with no (corresponding) right accruing against him, it is solely for Allāh, the Glorified One, not for His creatures by virtue of His might over His creatures, and by virtue of the justice permeating all His decrees. Of course, He, the Glorified One, has created His right over creatures to worship Him and has laid on Himself (the obligation of) their reward which is equal to several times the recompense as a mark of His bounty and the generosity that He is capable of.

"Then, from His rights, He, the Glorified One, created certain rights for certain people against others. He made them so in order to equate one with another. Some of these rights produce other rights. Some rights are such that they do not accrue except with others. The greatest of these rights is that Allāh, the Glorified One, has made obligatory the right of the ruler over the ruled, and the right of the ruled over the ruler. This is an obligation which Allāh, the Glorified One, has placed on each other. He has made it the basis of their (mutual) affection and an honor for their religion. Consequently, the ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast.

"If the ruled fulfill the rights of the ruler and the ruler fulfills their rights, then right attains the status of honor among them, the ways of religion become established, the signs of justice become fixed and the Sunnah gains currency.

"In this way, time will improve, the continuance of government will be expected and the aims of the enemies will be frustrated. But if the ruled gain sway over the ruler, or if the ruler oppresses the ruled, then differences crop up in every word, signs of oppression appear, mischief creeps into the creed and the ways of the Sunnah are forsaken. Then desires are acted on, the commands (of religion) are discarded, diseases of the spirit become numerous and there is no hesitation in disregarding even great rights, nor in committing serious wrongdoings. In such circumstances, the virtuous are humiliated while the vicious are honored, and in this there are serious chastisements from Allāh, the Glorified One, on the people.

"You should, therefore, counsel each other (for the fulfillment of your obligations) and cooperate with each other. However extremely eager a person may be to secure the pleasure of Allāh, and however fully he strives for it, he cannot totally discharge (his obligation for) obedience to Allāh, the Glorified One, as is really due to Him. It is an obligatory right of Allāh over the people that they should advise each other to the best of their ability and cooperate with each other for the establishment of the truth among them. Nobody, however great his status in the matter of the truth may be, and however advanced his distinction in religion, is above cooperation with regard to the obligations placed on him by Allāh. Again, no man, however small he may be regarded by others and however humble he may appear before their eyes, is too low to cooperate or to be afforded cooperation in this matter."

One of Imām Ali ibn Abū Tālib's companions replied to him with a long speech of his own wherein he praised him much and referred to his listening to him and obeying him, whereas Imām Ali ibn Abū Tālib عليه السلام said the following:

"If a man in his mind regards Allāh's glory as being high and believes in his heart that Allāh's status is sublime, then it is his right that on account of the greatness of these things, he should regard all other things as minor. Among such persons he on whom Allāh's bounty is great and Allāh's favors are kind has a greater obligation because Allāh's bounty over any person does not increase without a corresponding increase in Allāh's right over him.

"In the view of virtuous people, the worst status of rulers is that it may be thought about them that they love glory and their affairs may be taken to be based on pride. I will really hate that it may cross your minds that I love high praises or hear compliments. By the grace of Allāh, I am not like this. Even if I had loved to be mentioned like this, I will have given it up in submissiveness before Allāh, the Glorified One, rather than accept greatness and sublimity to which He is more entitled. Generally, people feel pleased with being praised after they have performed very well. But do not mention to me any handsome praise for the obligations which I have discharged towards Allāh and towards you because of (my) fear about those

obligations which I have not discharged and for issuing injunctions which could not be avoided. Do not address me in the manner in which despots are addressed.

"Do not shun me as the people of passion are (to be) shunned. Do not meet me with flattery, and do not think that I shall take it ill if a true thing is said to me because the person who feels disgusted when he hears the truth, or a just matter is placed before him, will find it more difficult to act on. Therefore, do not abstain from saying the truth or pointing out a matter of justice because I do not regard myself to be above erring. I do not escape erring in my deeds except that Allāh helps me (in avoiding errors) in matters in which He is more powerful than I. Certainly, I and you are servants owned by Allāh, besides Whom there is no other Lord. He owns our souls which we do not own. He took us from where we were towards the means of our prosperity. He turned our straying into guidance and gave us intelligence after (mental) blindness.

"Angels' innocence being different from that of man needs no detailed explanation. The innocence of angels means that they do not possess the motive to sin, but the innocence of man means that, although he has human frailties and passions, he possesses the power to resist them and is not over-powered by them so as to commit sins. This very ability is called innocence and it prevents the rising up of personal passions and impulses."

Imām Ali ibn Abū Tālib's saying that he does not regard himself as being above erring refers to human dictates and passions. His saying that Allāh helps him in avoiding errors refers to his being free of them. The same tone is found in the Holy Qur'ān in the Sūra about Prophet Yousuf thus: وَمَا أبَرِّئُ نَفْسِي، إنَّ النَّفْسَ لأمَّارَةٌ بِالسُّوءِ إلاَّ مَا رَحِمَ رَبِّيَ، إنَّ رَبِّي غَفُورٌ رَّحِيمٌ "I do not excuse myself; verily (one's) self [*nafs*] is bent on bidding (him/her to commit) evil, except such as my Lord has had mercy on; verily my Lord is oft-Forgiving, all-Merciful" (Holy Qur'ān 12:53).

Just as in this verse, due to the existence of exceptions, the first part of the Imām's statement cannot be used to argue against his being free of having committed a sin. Similarly, due to the existence of the

exception that Allāh helps him avoid errors, the first part of the statement by Imām Ali ibn Abū Tālib cannot be used to argue against his being free of committing sin; otherwise, the notion of the Prophet's infallibility, too, will have to be rejected. In the same way, the last sentence of this sermon should not be taken to mean that before the proclamation of Prophethood, he had been under the influence of pre-Islamic beliefs, and that just as others had been unbelievers, he, too, might have been in darkness and misguidance. This is so because since his birth, Imām Ali ibn Abū Tālib ﷺ was brought up by the Prophet ﷺ because of what the effect of such upbringing had permeated him. It cannot, therefore, be conceived that whoever had since infancy trodden in the footprints of the Prophet ﷺ will deviate from the path of guidance even for one moment. Thus, al-Mas`ūdi has written the following: "Imām Ali ibn Abū Tālib ﷺ never believed in any god than Allāh so that there could be a question about his acceptance of Islam [i.e. he was always Muslim]. He rather followed the Prophet ﷺ in all his deeds and (virtually) imitated him. In this very status (of immaculation), he attained the most" (*Murūj al-Dhahab*, Vol. 2, p. 3).

Here, reference to those whom Allāh led from darkness into guidance implies individuals whom Imām Ali ibn Abū Tālib ﷺ was addressing. Ibn Abul-Hadīd writes the following in this regard: "The reference here is not to his own self because he had never been an unbeliever so as to have accepted Islam after that. But with these words, he is referring to those people whom he was addressing" (*Sharh Nahjul-Balāgha*, Vol. 11, p. 108).



من كلام له عليه السلام في التظلم و التشكي من قريش

اللّهُمّ إنّي أستعْدِيك على قُريْش ومنْ أعانهُمْ فإنّهُمْ قدْ قطعُوا رحِمِي وأكْفئُوا إنائِي وأجْمعُوا على مُنازعتِي حقّاً كُنْتُ أوْلى بِهِ مِنْ غيْرِي وقالُوا ألا إنّ فِي الْحقّ أنْ تأْخُذهُ وفِي الْحقّ أنْ تُمْنعهُ فاصْبِرْ مغْمُوماً أوْ مُتْ مُتأسّفاً فنظرْتُ فإذا ليْس لِي رافِدٌ ولا ذابٌّ ولا مُساعِدٌ إلّا أهْل بيْتِي فضننْتُ بِهِمْ عنِ الْمنِيّةِ فأغْضيْتُ على الْقذى وجرِعْتُ رِيقِي على الشّجا وصبرْتُ مِنْ كظْمِ الْغيْظِ على أمرّ مِن الْعلْقمِ وآلم لِلْقلْبِ مِنْ وخْزِ الشِّفار.

قال الشريف رضي الله عنه: وقد مضى هذا الكلام في أثناء خطبة متقدمة إلا أني ذكرته هاهنا لاختلاف الروايتين.

Sermon 215
Expressing his sense of being wronged by, thus complaining about Quraish

"O Lord! I beseech You to take revenge on the tribesmen of Quraish and on those who are assisting them, for they have cut asunder my kinship and over-turned my cup. They have joined together to contest a right to which I was entitled more than anyone else. They said to me: 'If you get your right, that will be just, but if you are denied the right, that, too, will be just. Endure it with sadness or kill yourself in grief.' I looked around but found no one to shield me, protect me or help me except the members of my family. I refrained from flinging them into death and, therefore, closed my eyes despite the dust, kept swallowing saliva despite (the suffocation of) grief and endured the pangs of anger although they were more bitter than colocynth and more grievous than the stabs of knives."

Sayyid ar-Radi says the following: "This utterance of Imām Ali ibn Abū Tālib عليه السلام has already appeared in an earlier Sermon (No. 171 included in Volume One of this three-volume set), but I have repeated it here because of the difference of versions."

Part of the same sermon about those who went to Basra to fight Imām Ali ibn Abū Tālib ﷺ

"They marched on my officers and the custodians of the public treasury, which is still under my control, and on the people of a metropolis all of whom were obedient to me and were allied to me. They created division among them, instigated their party against me and attacked my followers. They killed a group of them by treachery, while another group took up swords against them and fought with the swords till they met Allāh as adherents to the truth."



اللهم صلِّ على محمد وآل محمد

من كلام له عليه السلام في ذكر السائرين إلى البصرة لحربه عليه السلام

فقدِمُوا على عُمّالي وخُزّان بيْتِ المُسْلِمِين الذِي فِي يديّ وعلى أهْلِ مِصْرٍ كُلُّهُمْ فِي طاعتِي وعلى بيْعتِي فشتّتُوا كلِمتهُمْ وأفسدُوا عليّ جماعتهُمْ ووثبُوا على شِيعتِي فقتلُوا طائِفةً منْهُمْ غدْراً وطائِفةٌ عضُّوا على أسْيافِهِمْ فضاربُوا بها حتّى لقُوا اللّه صادِقِين.

Sermon 216

When Imām Ali ibn Abū Tālib ﷺ said the following about those who went to Basra to fight him ﷺ:

"They marched on my officers and the custodians of the public treasury, which is (luckily) still under my control, and on the people of a metropolis all of whom were obedient to me and were allied to me.

"They created division among them, instigating their party against

me and attacking my followers. They killed a group of them by treachery, while another group took up swords against them and fought till they met Allah as adherents to the truth."



اللهم صلِّ على محمد وآل محمد

من كلام له عليه السلام
لما مر بطلحة بن عبد الله وعبد الرحمن بن عتاب بن أسيد وهما قتيلان يوم الجمل

لقدْ أصبَح أبُو مُحمّدٍ بهذا المكانِ غريباً أما واللهِ لقدْ كُنْتُ أكْرهُ أنْ تكُون قُريْشٌ قتْلى تحْت بُطونِ الكواكِبِ أدْركْتُ وتْري مِنْ بنِي عبْدِ منافٍ وأفْلتتْنِي أعْيانُ بنِي جُمحٍ لقدْ أتْلعُوا أعْناقهُمْ إلى أمْرٍ لمْ يكُونُوا أهْلهُ فوُقِصُوا دُونهُ.

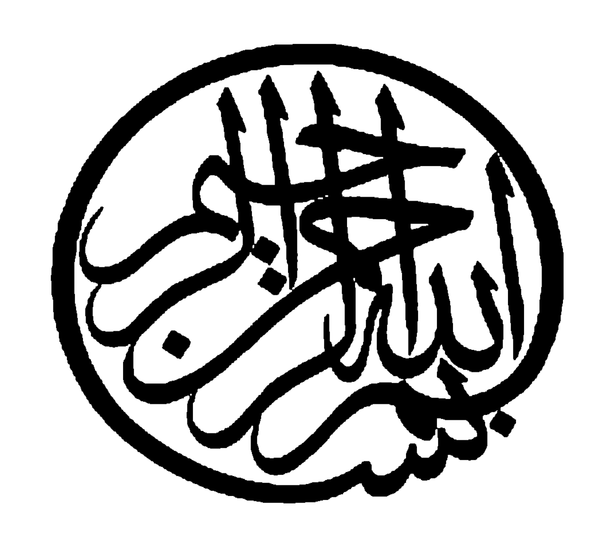
Sermon 217

From a statement which he ﷺ made when he passed by Talhah ibn Abdullah and Abdul-Rahman ibn Attab ibn Aseed who were killed during the Battle of the Camel:

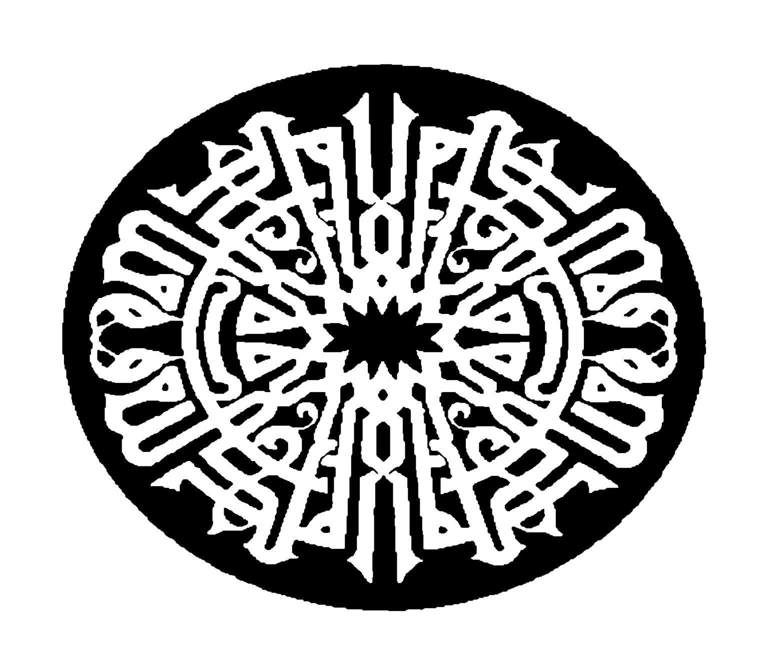
"The father of Muhammed is now a stranger in this place. By Allah! I have hated to see men of Quraish slain under the stars. I have avenged myself, together with the descendants of `Abd Manāf, but the chiefs of Banū Jumah[1] have slipped away from my grip. They had stretched their necks towards a matter for which they were not suited; therefore, their necks were broken before reaching their goal."

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[1]During the Battle of Jamal, a group of Banū Jumah was on the side of `Ā'isha, yet the chief men of this group fled away from the battlefield. Some of them were: Abdullāh at-Tawil ibn Safwān, Yahya ibn Hākim, Amīr ibn Mas`ūd and Ayyūb ibn Habīb. From this group (Banū Jumah), only two men were killed.


بسم الله الرحمن الرحيم





من كلام له عليه السلام
قاله بعد تلاوته أَلْهاكُمُ التَّكاثُرُ حَتَّى زُرْتُمُ المَقابرَ

يَا لَهُ مَرَاماً مَا أَبْعَدَهُ وَزَوْراً مَا أَغْفَلَهُ وَخَطَراً مَا أَفْظَعَهُ لَقَدِ اسْتَخْلَوْا مِنْهُمْ أَيَّ مُدَّكَرٍ وَتَنَاوَشُوهُمْ مِنْ مَكَانٍ بَعِيدٍ أَ فَبِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ أَمْ بِعَدِيدِ الْهَلْكَى يَتَكَاثَرُونَ يَرْتَجِعُونَ مِنْهُمْ أَجْسَاداً خَوَتْ وَحَرَكَاتٍ سَكَنَتْ وَلَأَنْ يَكُونُوا عِبَراً أَحَقُّ مِنْ أَنْ يَكُونُوا مُفْتَخَراً وَلَأَنْ يَهْبِطُوا بِهِمْ جَنَابَ ذِلَّةٍ أَحْجَى مِنْ أَنْ يَقُومُوا بِهِمْ مَقَامَ عِزَّةٍ لَقَدْ نَظَرُوا إِلَيْهِمْ بِأَبْصَارِ الْعَشْوَةِ وَضَرَبُوا مِنْهُمْ فِي غَمْرَةِ جَهَالَةٍ وَلَوِ اسْتَنْطَقُوا عَنْهُمْ عَرَصَاتِ تِلْكَ الدِّيَارِ الْخَاوِيَةِ وَالرُّبُوعِ الْخَالِيَةِ لَقَالَتْ ذَهَبُوا فِي الْأَرْضِ ضُلَّالًا وَذَهَبْتُمْ فِي أَعْقَابِهِمْ جُهَّالًا تَطَئُونَ فِي هَامِهِمْ وَتَسْتَثْبِتُونَ فِي أَجْسَادِهِمْ وَتَرْتَعُونَ فِيمَا لَفَظُوا وَتَسْكُنُونَ فِيمَا خَرَّبُوا وَإِنَّمَا الْأَيَّامُ بَيْنَكُمْ وَبَيْنَهُمْ بَوَاكٍ وَنَوَائِحُ عَلَيْكُمْ أُولَئِكُمْ سَلَفُ غَايَتِكُمْ وَفُرَّاطُ مَنَاهِلِكُمُ الَّذِينَ كَانَتْ لَهُمْ مَقَاوِمُ الْعِزِّ وَحَلَبَاتُ الْفَخْرِ مُلُوكاً وَسُوَقاً سَلَكُوا فِي بُطُونِ الْبَرْزَخِ سَبِيلًا سُلِّطَتِ الْأَرْضُ عَلَيْهِمْ فِيهِ فَأَكَلَتْ مِنْ لُحُومِهِمْ وَشَرِبَتْ مِنْ دِمَائِهِمْ فَأَصْبَحُوا فِي فَجَوَاتِ قُبُورِهِمْ جَمَاداً لَا يَنْمُونَ وَضِمَاراً لَا يُوجَدُونَ لَا يُفْزِعُهُمْ وُرُودُ الْأَهْوَالِ وَلَا يَحْزُنُهُمْ تَنَكُّرُ الْأَحْوَالِ وَلَا يَحْفِلُونَ بِالرَّوَاجِفِ وَلَا يَأْذَنُونَ لِلْقَوَاصِفِ غُيَّباً لَا يُنْتَظَرُونَ وَشُهُوداً لَا يَحْضُرُونَ وَإِنَّمَا كَانُوا جَمِيعاً فَتَشَتَّتُوا وَآلَافاً فَافْتَرَقُوا وَمَا عَنْ طُولِ عَهْدِهِمْ وَلَا بُعْدِ مَحَلِّهِمْ عَمِيَتْ أَخْبَارُهُمْ وَصَمَّتْ دِيَارُهُمْ وَلَكِنَّهُمْ سُقُوا كَأْساً بَدَّلَتْهُمْ بِالنُّطْقِ خَرَساً وَبِالسَّمْعِ صَمَماً وَبِالْحَرَكَاتِ سُكُوناً فَكَأَنَّهُمْ فِي ارْتِجَالِ الصِّفَةِ صَرْعَى سُبَاتٍ جِيرَانٌ لَا يَتَأَنَّسُونَ وَأَحِبَّاءُ لَا يَتَزَاوَرُونَ بَلِيَتْ بَيْنَهُمْ عُرَا التَّعَارُفِ وَانْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِخَاءِ فَكُلُّهُمْ وَحِيدٌ وَهُمْ جَمِيعٌ وَبِجَانِبِ الْهَجْرِ وَهُمْ أَخِلَّاءُ لَا يَتَعَارَفُونَ لِلَيْلٍ صَبَاحاً وَلَا لِنَهَارٍ مَسَاءً أَيُّ الْجَدِيدَيْنِ ظَعَنُوا فِيهِ كَانَ عَلَيْهِمْ سَرْمَداً شَاهَدُوا مِنْ أَخْطَارِ دَارِهِمْ أَفْظَعَ مِمَّا خَافُوا وَرَأَوْا مِنْ آيَاتِهَا أَعْظَمَ مِمَّا قَدَّرُوا فَكِلْتَا الْغَايَتَيْنِ مُدَّتْ لَهُمْ إِلَى مَبَاءَةٍ فَاتَتْ مَبَالِغَ الْخَوْفِ وَالرَّجَاءِ فَلَوْ كَانُوا يَنْطِقُونَ بِهَا لَعَيُّوا بِصِفَةِ مَا شَاهَدُوا وَمَا عَايَنُوا وَلَئِنْ عَمِيَتْ آثَارُهُمْ وَانْقَطَعَتْ أَخْبَارُهُمْ لَقَدْ رَجَعَتْ فِيهِمْ أَبْصَارُ الْعِبَرِ وَسَمِعَتْ عَنْهُمْ آذَانُ الْعُقُولِ وَتَكَلَّمُوا مِنْ غَيْرِ جِهَاتِ النُّطْقِ فَقَالُوا كَلَحَتِ الْوُجُوهُ النَّوَاضِرُ وَخَوَتِ الْأَجْسَامُ النَّوَاعِمُ وَلَبِسْنَا أَهْدَامَ الْبِلَى وَتَكَاءَدَنَا ضِيقُ الْمَضْجَعِ وَتَوَارَثْنَا الْوَحْشَةَ وَتَهَكَّمَتْ عَلَيْنَا الرُّبُوعُ الصُّمُوتُ فَانْمَحَتْ مَحَاسِنُ أَجْسَادِنَا وَتَنَكَّرَتْ مَعَارِفُ صُوَرِنَا وَطَالَتْ فِي مَسَاكِنِ الْوَحْشَةِ إِقَامَتُنَا وَلَمْ نَجِدْ مِنْ كَرْبٍ فَرَجاً وَلَا مِنْ ضِيقٍ مُتَّسَعاً فَلَوْ مَثَّلْتَهُمْ بِعَقْلِكَ أَوْ كُشِفَ عَنْهُمْ مَحْجُوبُ الْغِطَاءِ لَكَ وَقَدِ ارْتَسَخَتْ أَسْمَاعُهُمْ بِالْهَوَامِّ فَاسْتَكَّتْ وَاكْتَحَلَتْ أَبْصَارُهُمْ بِالتُّرَابِ فَخَسَفَتْ وَتَقَطَّعَتِ الْأَلْسِنَةُ فِي أَفْوَاهِهِمْ بَعْدَ ذَلَاقَتِهَا وَهَمَدَتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ يَقَظَتِهَا وَعَاثَ فِي كُلِّ جَارِحَةٍ مِنْهُمْ جَدِيدُ بِلًى سَمَّجَهَا وَسَهَّلَ طُرُقَ الْآفَةِ إِلَيْهَا مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ وَلَا قُلُوبٌ تَجْزَعُ لَرَأَيْتَ أَشْجَانَ قُلُوبٍ وَأَقْذَاءَ عُيُونٍ لَهُمْ فِي كُلِّ فَظَاعَةٍ صِفَةُ حَالٍ لَا تَنْتَقِلُ وَغَمْرَةٌ لَا تَنْجَلِي فَكَمْ أَكَلَتِ الْأَرْضُ مِنْ عَزِيزِ جَسَدٍ وَأَنِيقِ لَوْنٍ كَانَ فِي الدُّنْيَا غَذِيَّ تَرَفٍ وَرَبِيبَ شَرَفٍ يَتَعَلَّلُ بِالسُّرُورِ فِي سَاعَةِ حُزْنِهِ وَيَفْزَعُ إِلَى السَّلْوَةِ إِنْ مُصِيبَةٌ نَزَلَتْ بِهِ ضَنّاً بِغَضَارَةِ عَيْشِهِ وَشَحَاحَةً

بلَهْوِهِ وَلَعِبِهِ فَبَيْنَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَتَضْحَكُ إِلَيْهِ فِي ظِلِّ عَيْشٍ غَفُولٍ إِذْ وَطِئَ الدَّهْرُ بِهِ حَسَكَهُ وَنَقَضَتِ الْأَيَّامُ قُوَاهُ وَنَظَرَتْ إِلَيْهِ الْحُتُوفُ مِنْ كَثَبٍ فَخَالَطَهُ بَثٌّ لَا يَعْرِفُهُ وَنَجِيُّ هَمٍّ مَا كَانَ يَجِدُهُ وَتَوَلَّدَتْ فِيهِ فَتَرَاتُ عِلَلٍ آنَسَ مَا كَانَ بِصِحَّتِهِ فَفَزِعَ إِلَى مَا كَانَ عَوَّدَهُ الْأَطِبَّاءُ مِنْ تَسْكِينِ الْحَارِّ بِالْقَارِّ وَتَحْرِيكِ الْبَارِدِ بِالْحَارِّ فَلَمْ يُطْفِئْ بِبَارِدٍ إِلَّا ثَوَّرَ حَرَارَةً وَلَا حَرَّكَ بِحَارٍّ إِلَّا هَيَّجَ بُرُودَةً وَلَا اعْتَدَلَ بِمُمَازِجٍ لِتِلْكَ الطَّبَائِعِ إِلَّا أَمَدَّ مِنْهَا كُلَّ ذَاتِ دَاءٍ حَتَّى فَتَرَ مُعَلِّلُهُ وَذَهَلَ مُمَرِّضُهُ وَتَعَايَا أَهْلُهُ بِصِفَةِ دَائِهِ وَخَرِسُوا عَنْ جَوَابِ السَّائِلِينَ عَنْهُ وَتَنَازَعُوا دُونَهُ شَجِيَّ خَبَرٍ يَكْتُمُونَهُ فَقَائِلٌ يَقُولُ هُوَ لِمَا بِهِ وَمُمَنٍّ لَهُمْ إِيَابَ عَافِيَتِهِ وَمُصَبِّرٌ لَهُمْ عَلَى فَقْدِهِ يُذَكِّرُهُمْ أُسَى الْمَاضِينَ مِنْ قَبْلِهِ فَبَيْنَا هُوَ كَذَلِكَ عَلَى جَنَاحٍ مِنْ فِرَاقِ الدُّنْيَا وَتَرْكِ الْأَحِبَّةِ إِذْ عَرَضَ لَهُ عَارِضٌ مِنْ غُصَصِهِ فَتَحَيَّرَتْ نَوَافِذُ فِطْنَتِهِ وَيَبِسَتْ رُطُوبَةُ لِسَانِهِ فَكَمْ مِنْ مُهِمٍّ مِنْ جَوَابِهِ عَرَفَهُ فَعَيَّ عَنْ رَدِّهِ وَدُعَاءٍ مُؤْلِمٍ بِقَلْبِهِ سَمِعَهُ فَتَصَامَّ عَنْهُ مِنْ كَبِيرٍ كَانَ يُعَظِّمُهُ أَوْ صَغِيرٍ كَانَ يَرْحَمُهُ وَإِنَّ لِلْمَوْتِ لَغَمَرَاتٍ هِيَ أَفْظَعُ مِنْ أَنْ تُسْتَغْرَقَ بِصِفَةٍ أَوْ تَعْتَدِلَ عَلَى عُقُولِ أَهْلِ الدُّنْيَا .

Sermon 218

Imām Ali ibn Abū Tālib عليه السلام recited the verse saying, "Engage (your) vying in exuberance until you come to the graves" (Qur'ān, 102:1-2)[1]. Then he said the following:

"How distant (from achievement) their aim is, how neglectful these visitors are and how difficult the affair is! They have not learned lessons from things which are full of morals, but they took them from far off places. Do they boast on the dead bodies of their forefathers, or do they regard the number of dead persons as a ground for boasting about their number?! They want to revive the bodies that have become lifeless and the movements that have ceased. They are more entitled to be a source of admonishment than a source of pride and boasting. They are more suitable for being a source of humility than of honor.

[1]The genesis of the revelation of this verse is that the tribes of Banū Abd Manāf and Banū Sahm began to boast to each other about the abundance of their wealth and the number of their tribesmen. In order to prove that they had a greater number, each began to include their dead [in the tally] as well, whereupon this verse was revealed to the effect that abundance of riches and a majority in numbers has made some people forgetful, so much so that they count the dead also with the living. This verse is also taken to mean that abundance of riches and progeny has made some people oblivious [of their religious obligations] till they reached their graves. But the utterance of Imām Ali ibn Abū Tālib عليه السلام supports the first meaning.

"They looked at them with weak-sighted eyes, descending into the hollow of ignorance. If they had asked about them from the dilapidated houses and empty courtyards, they would have said that they went into the state of misguidance, and you, too, are heading ignorantly towards them. You trample their skulls, raise constructions on their corpses, graze what they have left and live in houses which they have vacated. The days (that lie) between them and you are also bemoaning you, reciting compliments over you.

"They are your fore-runners in reaching the goal. They have arrived at the watering places before you. They had status of honor and plenty of pride. They were rulers and holders of status. Now they have gone into the interstice where earth covers them from above, is eating their flesh and drinking their blood. They lie in the hollows of their graves lifeless, growing no more, hidden, not to be found. The approach of dangers does not frighten them; the adversity of circumstances does not grieve them. They do not mind earthquakes, nor do they heed thunder. They are gone and not expected back. They are existent but are unseen. They were united but are now dispersed. They were together and are now separated.

"Their records are unknown and houses are silent, not because of length of time or distance of place, but because they have been made to drink the cup (of death) which has changed their speech into dumbness, their hearing into deafness and their movements into stillness. It seems as if they are fallen in slumber. They are neighbors not feeling affection for each other, friends who do not meet each other. The bonds of their knowing each other have been worn out; the regards of their friendship have been cut asunder. Every one of them is, therefore, alone although they are together; they are strangers though friends. They are unaware of morning after a night and of evening after daytime. The night or the day, when they departed, has become ever existent for them,[1] or a night that will

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[1]This means that for whoever dies in the day, it is always day for him, whereas for whoever dies in the night, the darkness of night never dispels from him. This is so because they are at a place where there is no turning of the moon and the sun, no rotation of the nights and the day.

come without a day. They found the dangers of their place of stay more serious than they had feared. They witnessed that its signs were greater than they had surmised. The two objectives (namely Paradise and Hell) have been stretched for them up to a point beyond the reach of either fear or hope. Had they been able to speak, they would have become too dumb to describe what they witnessed or saw.

"Even though their traces have been wiped out and their news has stopped, eyes are capable of drawing a lesson, as they look at them, intelligent ears hear them, and they speak without uttering words. So, they said that handsome faces have been destroyed and delicate bodies have been smeared by the earth. We have put on a worn-out shroud. The narrowness of the grave has over-whelmed us and strangeness has spread among us. Our silent abodes have been ruined. The beauty of our bodies has disappeared. Our known features have become hateful. Our stay in the places of strangeness has become long. We do not get relief from pain or widening from narrowness.

"Now, if you portray them in your mind, or if the curtains concealing them are removed for you, in such a state, when their ears have lost their power, turning deaf, their eyes have been filled with dust, sinking down, their tongues which were very active have been cut into pieces, their hearts which were ever wakeful have become motionless in their chests, in every limb of theirs a peculiar decay has taken place which has deformed it and paved the way for calamity towards it..., all these lie powerless, with no hand to help them, no heart to grieve over them, it is then that you will certainly realize the grief of their hearts and the dirt of their eyes.

"Every trouble of theirs is such that its condition does not change and distress does not clear away. How many a prestigious body and amazing beauty has the earth swallowed, although when in the world one enjoyed abundant pleasures and was nurtured in honor? He clung to enjoyments (even) in the hour of grief. If distress befell him, he would seek refuge in consolation through the pleasures of life, playing and indulging in games. He was laughing at the world while the world was laughing at him because of a life full of

forgetfulness. Then time trampled him like thorns, the days weakened his energy, and death began to look at him from near. Then he was overtaken by grief which he had never felt; ailments appeared in place of the health which he previously used to enjoy.

"He then turned to that with which the physician had made him familiar, namely suppressing the hot (diseases) with cold (medicines) and curing the cold with hot doses. But the cold things did nothing save aggravate the hot ailments, while the hot ones did nothing except to increase coldness. Nor did he acquire temperateness in his composition. Rather, every ailment of his increased till his physicians became helpless, his attendants grew loathsome and his own people felt disgusted from describing his disease, avoided answering those who inquired about him and quarreled in front of him about the serious news which they were concealing from him. Thus, someone will say that his condition is what it is and will console them with hopes of his recovery, while another will advocate patience on missing him, recalling to them the calamities that had befallen earlier generations.

"In this state, when he was getting ready to depart from the world and leave his beloved ones, such a serious choking overtook him that his senses became bewildered and the dampness of his tongue dried up. Now, there was many an important question the replies for which he knew but could not utter. There were many voices which he heard that were painful to his heart, but he remained (unmoved), as though he was deaf to the voice of either, an elder whom he used to respect, or a youth whom he used to caress. The pangs of death are too hideous to be covered by description or be relished by hearts of people in this world."



اللهم صل على محمد وآل محمد

من كلام له عليه السلام
قاله عند تلاوته ﴿ يُسبِّحُ لهُ فِيها بالْغُدُوِّ والْآصالِ رجالٌ لا تُلْهِيهِمْ تِجارةٌ ولا بيْعٌ عنْ ذِكْرِ اللّه ﴾

إنّ اللّه سُبْحانهُ وتعالى جعل الذِّكْر جِلاءً لِلْقُلُوبِ تسْمعُ بِهِ بعْد الْوقْرةِ وتُبْصِرُ بِهِ بعْد الْعشْوةِ وتنْقادُ بِهِ بعْد الْمُعاندةِ وما برِح لِلّهِ عزّتْ آلاؤُهُ فِي الْبُرْهةِ بعْد الْبُرْهةِ وفِي أزْمانِ الْفتراتِ عِبادٌ ناجاهُمْ فِي فِكْرِهِمْ وكلّمهُمْ فِي ذاتِ عُقُولِهِمْ فاسْتصْبحُوا بِنُورِ يقْظةٍ فِي الْأبْصارِ والْأسْماعِ والْأفْئِدةِ يُذكِّرُون بِأيّامِ اللّهِ ويُخوِّفُون مقامهُ بِمنْزِلةِ الْأدِلّةِ فِي الْفلواتِ منْ أخذ الْقصْد حمِدُوا إِليْهِ طرِيقهُ وبشّرُوهُ بِالنّجاةِ ومنْ أخذ يمِيناً وشِمالًا ذمُّوا إِليْهِ الطّرِيق وحذّرُوهُ مِن الْهلكةِ وكانُوا كذلِك مصابِيح تِلْك الظُّلُماتِ وأدِلّة تِلْك الشُّبُهاتِ وإِنّ لِلذِّكْرِ لأهْلًا أخذُوهُ مِن الدُّنْيا بدلًا فلمْ تشْغلْهُمْ تِجارةٌ ولا بيْعٌ عنْهُ يقْطعُون بِهِ أيّام الْحياةِ ويهْتِفُون بِالزّواجِرِ عنْ محارِمِ اللّهِ فِي أسْماعِ الْغافِلِين ويأْمُرُون بِالْقِسْطِ ويأْتمِرُون بِهِ وينْهوْن عنِ الْمُنْكرِ ويتناهوْن عنْهُ فكأنّما قطعُوا الدُّنْيا إِلى الْآخِرةِ وهُمْ فِيها فشاهدُوا ما وراء ذلِك فكأنّما اطّلعُوا غُيُوب أهْلِ الْبرْزخِ فِي طُولِ الْإِقامةِ فِيهِ وحقّقتِ الْقِيامةُ عليْهِمْ عِداتِها فكشفُوا غِطاء ذلِك لِأهْلِ الدُّنْيا حتّى كأنّهُمْ يروْن ما لا يرى النّاسُ ويسْمعُون ما لا يسْمعُون فلوْ مثّلْتهُمْ لِعقْلِك فِي مقاوِمِهِمُ الْمحْمُودةِ ومجالِسِهِمُ الْمشْهُودةِ وقدْ نشرُوا دواوِين أعْمالِهِمْ وفرغُوا لِمُحاسبةِ أنْفُسِهِمْ على كُلِّ صغِيرةٍ وكبِيرةٍ أُمِرُوا بِها فقصّرُوا عنْها أوْ نُهُوا عنْها ففرّطُوا فِيها وحمّلُوا ثِقل أوْزارِهِمْ ظُهُورهُمْ فضعُفُوا عنِ الِاسْتِقْلالِ بِها فنشجُوا نشِيجاً وتجاوبُوا نحِيباً يعِجُّون إِلى ربِّهِمْ مِنْ مقامِ ندمٍ واعْتِرافٍ لرأيْت أعْلام هُدًى ومصابِيح دُجًى قدْ حفّتْ بِهِمُ الْملائِكةُ وتنزّلتْ عليْهِمُ السّكِينةُ وفُتِحتْ لهُمْ أبْوابُ السّماءِ وأُعِدّتْ لهُمْ مقاعِدُ الْكراماتِ فِي مقْعدٍ اطّلع اللّهُ عليْهِمْ فِيهِ فرضِي سعْيهُمْ وحمِد مقامهُمْ يتنسّمُون بِدُعائِهِ روْح التّجاوُزِ رهائِنُ فاقةٍ إِلى فضْلِهِ وأُسارى ذِلّةٍ لِعظمتِهِ جرح طُولُ الْأسى قُلُوبهُمْ وطُولُ الْبُكاءِ عُيُونهُمْ لِكُلِّ بابِ رغْبةٍ إِلى اللّهِ مِنْهُمْ يدٌ قارِعةٌ يسْألُون منْ لا تضِيقُ لديْهِ الْمنادِحُ ولا يخِيبُ عليْهِ الرّاغِبُون فحاسِبْ نفْسك لِنفْسِك فإِنّ غيْرها مِن الْأنْفُسِ لها حسِيبٌ غيْرُك.

Sermon 219
Delivered after reciting this verse: "... therein are men whom neither merchandise nor any sale diverts from the remembrance of Allāh..." (Qur'ān, 24:36-37)"

"Certainly Allāh, the Glorified One, the Sublime, has made His remembrance the light for the hearts which hear, with its help, despite deafness, see with its help despite blindness and become submissive with its help despite unruliness.

"In all time periods when there were no prophets, there have been persons with whom Allāh, precious are His bounties, whispered through their wits and spoke through their minds. With the help of the bright awakening of their ears, eyes and hearts did they keep reminding others of the remembrance of the Days of Allāh, making others fear Him with piety. They were like guide posts in the wildernesses. Whoever adopts the middle way, they praise his ways and give him the tidings of deliverance. But whoever goes right and left, they vilify his ways and frighten him with ruin. In this way, they served as lamps in the darkness and guides through these doubts.

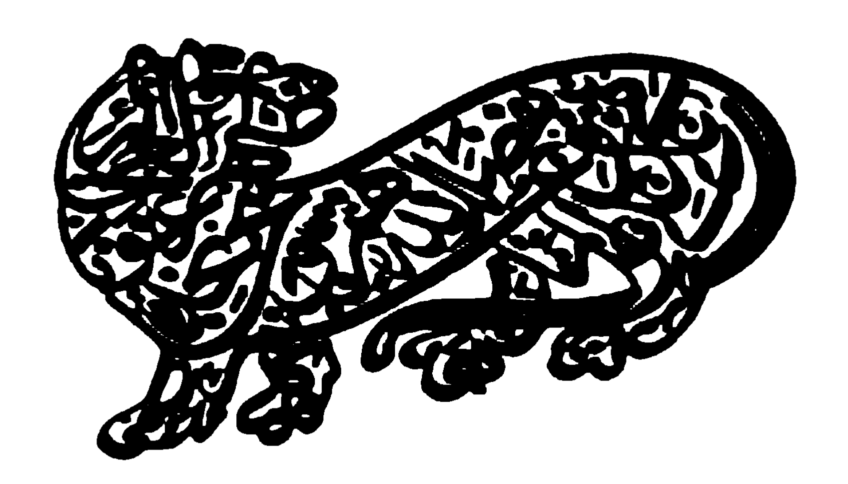
"There are people who are devoted to the remembrance (of Allāh). They have adopted it in place of worldly matters so that commerce or trade does not turn them away from it. They pass their life in it. They speak into the ears of neglectful persons, warning them against matters that are regarded by Allāh as being unlawful, commending them to practice justice while they themselves keep practicing it. They keep one away from what is unlawful while they themselves refrain from it. It is as though they have finished the journey of this world towards the next and have beheld what lies beyond it. Consequently, they have become acquainted with all that befell them in the interstice during their long stay, the rein and the Day of Judgment fulfills the promises for them. Therefore, they removed the curtain from these things for the people of the world, till it was as though they were seeing what people did not see and hearing what people did not hear.

"If you portray them in your mind in their admirable status and well-known meeting places, when they have opened the records of their deeds and are prepared to render an account of themselves with regard to the small as well as the big things which they were ordered to do but failed to do, or were ordered to refrain from but they indulged therein, so they realized the weight of their burden (of bad deeds) on their backs and felt too weak to bear it. Then they wept bitterly and spoke to each other while still crying and beseeching Allāh in repentance and acknowledgment (of their shortcomings)..., you will find them to be symbols of guidance and lamps in the darkness. Angels will be surrounding them, peace will be

descending on them, the gates of heaven will be opened for them, and a status of honor will be assigned to them in the place of which Allāh had informed them. Therefore, He has appreciated their deeds and praised their status. They call Him and breathe in the air of forgiveness. They are ever needy of His bounty. They remain humble before His Greatness, the length of their grief has pained their hearts, prolonging their grief. They knock at every gate of inclination towards Allāh. They ask the One Whom generosity does not impoverish and Who does not disappoint those who approach Him plead toing.

"Therefore, take account of yourselves for your own sake because the account of others will be taken by One other than you."





اللهم صل على محمد و آل محمد

من كلام له عليه السلام
قاله عند تلاوته ﴿يا أيُّهَا الإنْسانُ ما غرَّكَ بربِّكَ الكَريم﴾

أَدْحَضُ مَسْئُولٍ حُجَّةً وَأَقْطَعُ مُغْتَرٍّ مَعْذِرَةً لَقَدْ أَبْرَحَ جَهَالَةً بِنَفْسِهِ يَا أَيُّهَا الْإِنْسَانُ مَا جَرَّأَكَ عَلَى ذَنْبِكَ وَمَا غَرَّكَ بِرَبِّكَ وَمَا آنَسَكَ بِهَلَكَةِ نَفْسِكَ أَ مَا مِنْ دَائِكَ بُلُولٌ أَمْ لَيْسَ مِنْ نَوْمَتِكَ يَقَظَةٌ أَ مَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِكَ فَلَرُبَّمَا تَرَى الضَّاحِيَ مِنْ حَرِّ الشَّمْسِ فَتُظِلُّهُ أَوْ تَرَى الْمُبْتَلَى بِأَلَمٍ يُمِضُّ جَسَدَهُ فَتَبْكِي رَحْمَةً لَهُ فَمَا صَبَّرَكَ عَلَى دَائِكَ وَجَلَّدَكَ عَلَى مُصَابِكَ وَعَزَّاكَ عَنِ الْبُكَاءِ عَلَى نَفْسِكَ وَهِيَ أَعَزُّ الْأَنْفُسِ عَلَيْكَ وَكَيْفَ لَا يُوقِظُكَ خَوْفُ بَيَاتِ نِقْمَةٍ وَقَدْ تَوَرَّطْتَ بِمَعَاصِيهِ مَدَارِجَ سَطَوَاتِهِ فَتَدَاوَ مِنْ دَاءِ الْفَتْرَةِ فِي قَلْبِكَ بِعَزِيمَةٍ وَمِنْ كَرَى الْغَفْلَةِ فِي نَاظِرِكَ بِيَقَظَةٍ وَكُنْ لِلَّهِ مُطِيعاً وَبِذِكْرِهِ آنِساً وَتَمَثَّلْ فِي حَالِ تَوَلِّيكَ عَنْهُ إِقْبَالَهُ عَلَيْكَ يَدْعُوكَ إِلَى عَفْوِهِ وَيَتَغَمَّدُكَ بِفَضْلِهِ وَأَنْتَ مُتَوَلٍّ عَنْهُ إِلَى غَيْرِهِ فَتَعَالَى مِنْ قَوِيٍّ مَا أَكْرَمَهُ وَتَوَاضَعْتَ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَى مَعْصِيَتِهِ وَأَنْتَ فِي كَنَفِ سِتْرِهِ مُقِيمٌ وَفِي سَعَةِ فَضْلِهِ مُتَقَلِّبٌ فَلَمْ يَمْنَعْكَ فَضْلَهُ وَلَمْ يَهْتِكْ عَنْكَ سِتْرَهُ بَلْ لَمْ تَخْلُ مِنْ لُطْفِهِ مَطْرِفَ عَيْنٍ فِي نِعْمَةٍ يُحْدِثُهَا لَكَ أَوْ سَيِّئَةٍ يَسْتُرُهَا عَلَيْكَ أَوْ بَلِيَّةٍ يَصْرِفُهَا عَنْكَ فَمَا ظَنُّكَ بِهِ لَوْ أَطَعْتَهُ وَايْمُ اللَّهِ لَوْ أَنَّ هَذِهِ الصِّفَةَ كَانَتْ فِي مُتَّفِقَيْنِ فِي الْقُوَّةِ مُتَوَازِيَيْنِ فِي الْقُدْرَةِ لَكُنْتَ أَوَّلَ حَاكِمٍ عَلَى نَفْسِكَ بِذَمِيمِ الْأَخْلَاقِ وَمَسَاوِئِ الْأَعْمَالِ وَحَقّاً أَقُولُ مَا الدُّنْيَا غَرَّتْكَ وَلَكِنْ بِهَا اغْتَرَرْتَ وَلَقَدْ كَاشَفَتْكَ الْعِظَاتِ وَآذَنَتْكَ عَلَى سَوَاءٍ وَلَهِيَ بِمَا تَعِدُكَ مِنْ نُزُولِ الْبَلَاءِ بِجِسْمِكَ وَالنَّقْصِ فِي قُوَّتِكَ أَصْدَقُ وَأَوْفَى مِنْ أَنْ تَكْذِبَكَ أَوْ تَغُرَّكَ وَلَرُبَّ نَاصِحٍ لَهَا عِنْدَكَ مُتَّهَمٌ وَصَادِقٍ مِنْ خَبَرِهَا مُكَذَّبٌ وَلَئِنْ تَعَرَّفْتَهَا فِي الدِّيَارِ الْخَاوِيَةِ وَالرُّبُوعِ الْخَالِيَةِ لَتَجِدَنَّهَا مِنْ حُسْنِ تَذْكِيرِكَ وَبَلَاغِ مَوْعِظَتِكَ بِمَحَلَّةِ الشَّفِيقِ عَلَيْكَ وَالشَّحِيحِ بِكَ وَلَنِعْمَ دَارُ مَنْ لَمْ يَرْضَ بِهَا دَاراً وَمَحَلُّ مَنْ لَمْ يُوَطِّنْهَا مَحَلّاً وَإِنَّ السُّعَدَاءَ بِالدُّنْيَا غَداً هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ إِذَا رَجَفَتِ الرَّاجِفَةُ وَحَقَّتْ بِجَلَائِلِهَا الْقِيَامَةُ وَلَحِقَ بِكُلِّ مَنْسَكٍ أَهْلُهُ وَبِكُلِّ مَعْبُودٍ عَبَدَتُهُ وَبِكُلِّ مُطَاعٍ أَهْلُ طَاعَتِهِ فَلَمْ يُجْزَ فِي عَدْلِهِ وَقِسْطِهِ يَوْمَئِذٍ خَرْقُ بَصَرٍ فِي الْهَوَاءِ وَلَا هَمْسُ قَدَمٍ فِي الْأَرْضِ إِلَّا بِحَقِّهِ فَكَمْ حُجَّةٍ يَوْمَ ذَاكَ دَاحِضَةٌ وَعَلَائِقِ عُذْرٍ مُنْقَطِعَةٌ فَتَحَرَّ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ وَتَثْبُتُ بِهِ حُجَّتُكَ وَخُذْ مَا يَبْقَى لَكَ مِمَّا لَا تَبْقَى لَهُ وَتَيَسَّرْ لِسَفَرِكَ وَشِمْ بَرْقَ النَّجَاةِ وَارْحَلْ مَطَايَا التَّشْمِيرِ .

Sermon 220

Imām Ali ibn Abū Tālib ﷺ recited this verse: "O man! What has beguiled you from your Lord, the most Gracious One?" (Qur'ān, 82:6). Then he said the following:

"The addressee (in this verse) has no argument; his excuse is most deceptive. He is resigning himself to ignorance.

"O man! What has emboldened you to (commit) sins? What had deceived you about your Lord, and what has made you satisfied with the destruction of your own soul? Is there no cure for your ailment or no awakening from your sleep? Do you not have pity on yourself as you have on others? Generally, when you see anyone exposed to the heat of the sun, you cover him with shade. Or if you see anyone afflicted with grief that pains his body, you weep out of pity for him. What has then made you patient over your own ailment? What has made you insistent on your own afflictions, and what has consoled you from weeping over yourself although your life is the most precious of all to you? Why does not the fear of an ailment that may befall you in the night keep you awake although you lie on the way to Allāh's wrath due to your sins?

"You should cure the disease of languor in your heart with determination and the sleep of neglectfulness in your eyes with wakefulness. Be obedient to Allāh and love His remembrance. Picture yourself running away while He is approaching you. He is calling you to His forgiveness and concealing your faults with His kindness, while you are fleeing away from Him, seeking others. Certainly, Great is Allāh, the powerful One Who is so generous, and how humble and weak you are, yet still so bold as to commit disobedience to Him although you live in His protection and undergo changes of life in the expanse of His kindness. He does not exclude you from His kindness and does not remove you from His protection. In fact, you have not been without His kindness even for one single moment, whether it is a favor that He conferred on you, or a sin of yours that He concealed, or a calamity that He warded off from you. What is your idea about Him if you had obeyed Him? By Allāh, if this had been the case with two persons equal in power and matching in might (one being inattentive and the other showering favors on you), you will then have been the first to indict yourselves of behaving badly and committing evil deeds.

"I truthfully say that the world has not deceived you but you have been deceived by it. The world opened to you the curtains and divulged to you (everything) equally. And in all that, it forewarned you of troubles befalling your bodies and feebleness in your strength. It has been too true and faithful in promise and did not

speak a lie to you or deceive you. There are many who advise you about it but they are to blame. They speak the truth about it but they are opposed. If you understand the world by means of dilapidated and far-reaching power of drawing lessons, you will find it like one who is kind to you and cautious about you. It is a good abode for whoever does not like it as an abode, a good place of stay for whoever does not regard it a permanent home.

"Only those who run away from this world today will tomorrow be virtuous. When an earthquake takes place, the Day of Resurrection approaches with all its severity, people of every worshiping place cling to it, while all the devotees cling to the object of their devotion as all followers cling to their leaders. On that Day, even the act of one looking at the sky [wondering about what it contains and about the One Who created everything] or that of the sound of a footstep on the ground [of one who goes to perform a good deed] will be fully rewarded through His Justice and Equity. On that Day, many an argument will prove void and a contention for excuses will stand rejected.

"You, therefore, should now adopt for yourselves the course with which your excuse may be sound and plea may be heard. Take from the transient things of this world that which will stay for you (in the Hereafter). Provide for your journey. Keep your gaze on the brightness of deliverance, and prepare the saddles (for setting off)."



اللهمَّ صلِّ على محمدٍ وآلِ محمدٍ

من كلام له عليه السلام يتبرأ من الظلم

واللهِ لأنْ أبيت على حسكِ السّعْدانِ مُسهّداً أوْ أجرّ فِي الـأغلالِ مُصفداً أحبُّ إليّ مِنْ أنْ ألقى الله ورسُولهُ يوْم القِيامةِ ظالِماً لِبعْضِ العِبادِ وغاصِباً لِشيْءٍ مِن الحُطامِ وكيْف أظلِمُ أحداً لِنفْسٍ يُسْرِعُ إلى البلى قفُولها ويطولُ فِي الثرى حُلولها واللهِ لقدْ رأيْتُ عقِيلا وقدْ أمْلق حتّى اسْتماحنِي مِنْ بُرِّكُمْ صاعاً ورأيْتُ صِبْيانهُ شُعْث الشُّعُور غُبْر الـألوانِ مِنْ فقْرِهِمْ كأنّما سُوِّدتْ وُجُوهُهُمْ بالعِظْلِمِ وعاودنِي مُؤكِّداً وكرّر عليّ القوْل مُردِّداً فأصْغيْتُ إليْهِ سمْعِي فظنّ أنّي أبيعُهُ دِينِي وأتّبِعُ قِيادهُ مُفارِقاً طريقتِي فأحْميْتُ لهُ حدِيدةً ثُمّ أدْنيْتُها مِنْ جِسْمِهِ لِيعْتبِر بها فضجّ ضجِيج ذِي دنفٍ مِنْ ألمِها وكاد أنْ يحْترِق مِنْ مِيسمِها فقُلْتُ لهُ: ثكِلتْك الثّواكِلُ يا عقِيلُ! أ تئِنُّ مِنْ حدِيدةٍ أحْماها إنْسانُها لِلعِبِهِ وتجُرُّنِي إلى نارٍ سجرها جبّارُها لِغضبِهِ؟! أ تئِنُّ مِن الـأذى ولا أئِنُّ مِنْ لظى؟! وأعْجبُ مِنْ ذلِك طارِقٌ طرقنا بِملْفُوفةٍ فِي وِعائِها ومعْجُونةٍ شنِئْتُها كأنّما عُجِنتْ بِرِيقِ حيّةٍ أوْ قيْئِها. فقُلْتُ أ صِلةٌ أمْ زكاةٌ أمْ صدقةٌ؟ فذلِك مُحرّمٌ عليْنا أهْل البيْتِ. فقال: لا ذا ولا ذاك، ولكِنّها هدِيّةٌ. فقُلْتُ: هبِلتْك الهبُولُ! أ عنْ دِينِ اللهِ أتيْتنِي لِتخْدعنِي؟! أ مُخْتبِطٌ أنْت أمْ ذُو جِنّةٍ أمْ تهْجُرُ؟! واللهِ لوْ أُعْطِيتُ الـأقالِيم السّبْعة بِما تحْت أفْلاكِها على أنْ أعْصِي الله فِي نمْلةٍ أسْلُبُها جُلْب شعِيرةٍ ما فعلْتُهُ، وإنّ دُنْياكُمْ عِنْدِي لأهْونُ مِنْ ورقةٍ فِي فمِ جرادةٍ تقْضمُها. ما لِعلِيٍّ ولِنعِيمٍ يفْنى ولذّةٍ لا تبْقى؟ نعُوذُ بِاللهِ مِنْ سُباتِ العقْلِ وقُبْحِ الزّللِ وبِهِ نسْتعِينُ.

Sermon 221
About dissociating himself from oppression and misappropriation

"By Allāh, I would rather remain all night long awake on as-sa`dan thorns (a plant having sharp prickles), or be driven in chains as a prisoner, than having to meet Allāh and His Messenger on the Day of Judgment after having oppressed anyone or usurped anything of the world's wealth. How can I oppress anyone for a world that is fast moving towards destruction, then I shall remain in the earth for a long time?

"By Allāh, I certainly saw (my brother) Aqīl fallen a prey to destitution. He asked me for one *saa`* (about three kilograms' weight) of wheat, and I also saw his children with dishevelled hair and a dusty countenance due to starvation, as though their faces had

been blackened by indigo. He came to me several times and repeated his request to me again and again. I heard him and he thought I would sell my faith to him and follow his path, leaving my own. Then I heated a piece of iron and took it near his body so that he might learn a lesson from it. He cried as a person in protracted illness cries of pain, and he was about to get burnt by its branding. Then I said to him, 'May mourning women mourn you, O Aqīl! Do you cry on account of this (heated) iron which has been made by a man for sport, while you are driving me towards the Fire which Allāh, the Powerful, has prepared as a sign of His wrath? Should you cry of pain, but I should not cry of its flame?!'

"A more strange incident than this is that of a man[1] who came to us in the night with a closed flask full of honey paste, but I disliked it as though it was the saliva or vomit of a serpent. I asked him whether it was a reward, or *zakāt*, or charity, for we, members of the Prophet's family ﷺ, are forbidden from receiving them. 'Childless women may mourn you! Have you come to cause me to deviate from the religion of Allāh, or are you mad, or have you been overpowered by some jinn, or are you speaking senselessly?!'

"By Allāh, even if I were to be given all the domains of the seven heavens with all that exists under the skies in order to disobey Allāh to the extent of snatching one grain of barley from an ant, I will never do it. For me, your world is lighter than the leaf in the mouth of a locust that is chewing it. What has Ali to do with bounties that will pass away and pleasures that will not last? We seek the protection of Allāh against the slip of wisdom, against the evils of falling into error, and from Him do we seek succor."



[1]This is a reference to al-Ash`ath ibn Qays.

من دعاء له عليه السلام يلتجئ إلى الله أن يغنيه

اللّهُمّ صُنْ وجْهي بالْيسار ولا تبْذُلْ جاهي بالْإقتار فأسْترْزق طالِبي رزْقِك وأسْتعْطِف شِرار خلْقِك وأبْتلى بحمْدِ منْ أعْطاني وأفْتتن بذمٍّ منْ منعني وأنْت مِنْ وراءِ ذلِك كُلّهِ ولِيُّ الإعْطاءِ والمنْع إنّك على كُلِّ شيْءٍ قدِيرٌ.

Sermon 222
From his supplication in which he ﷺ resorts to Allah so He may make him independent of others

“O Lord! Preserve (the grace of) my face with easiness of life and do not disgrace my countenance with destitution lest I should have to beg a livelihood from those who beg from You, try to seek the favor of Your evil creatures, engage myself in praising those who give me and be tempted to abūse those who do not give me, although behind all these You are the Master of giving and denying.

﴿ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا؛ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

Lord! Perfect our light for us, and grant us forgiveness, for You have power over all things (Qur’ān, 66:8).



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام في التنفير من الدنيا

دارٌ بالْبلاءِ محْفُوفةٌ وبالْغدْرِ معْرُوفةٌ لا تدُومُ أحْوالُها ولا يسْلمُ نُزّالُها أحْوالٌ مُخْتلِفةٌ وتاراتٌ مُتصرِّفةٌ الْعيْشُ فِيها مذْمُومٌ والْأمانُ مِنْها معْدُومٌ وإِنّما أهْلُها فِيها أغْراضٌ مُسْتهْدفةٌ ترْمِيهِمْ بِسِهامِها وتُفْنِيهِمْ بِحِمامِها واعْلمُوا عِباد اللّهِ أنّكُمْ وما أنْتُمْ فِيهِ مِنْ هذِهِ الدُّنْيا على سبِيلِ منْ قدْ مضى قبْلكُمْ مِمّنْ كان أطول مِنْكُمْ أعْماراً وأعْمر دِياراً وأبْعد آثاراً أصْبحتْ أصْواتُهُمْ هامِدةً ورِياحُهُمْ راكِدةً وأجْسادُهُمْ بالِيةً ودِيارُهُمْ خالِيةً وآثارُهُمْ عافِيةً فاسْتبْدلُوا بِالْقُصُورِ الْمشيّدةِ والنّمارِقِ الْمُمهّدةِ الصُّخُور والْأحْجار الْمُسنّدة والْقُبُور اللّاطِئة الْمُلْحدة الّتِي قدْ بُنِي على الْخرابِ فِناؤُها وشُيِّد بِالتُّرابِ بِناؤُها فمحلُّها مُقْتربٌ وساكِنُها مُغْتربٌ بيْن أهْلِ محلّةٍ مُوحِشِين وأهْلِ فراغٍ مُتشاغِلِين لا يسْتأْنِسُون بِالْأوْطانِ ولا يتواصلُون تواصُل الْجِيرانِ على ما بيْنهُمْ مِنْ قُرْبِ الْجِوارِ ودُنُوِّ الدّارِ وكيْف يكُونُ بيْنهُمْ تزاوُرٌ وقدْ طحنهُمْ بِكلْكلِهِ الْبِلى وأكلتْهُمُ الْجنادِلُ والثّرى وكأنْ قدْ صِرْتُمْ إِلى ما صارُوا إِليْهِ وارْتهنكُمْ ذلِك الْمضْجعُ وضمّكُمْ ذلِك الْمُسْتوْدعُ فكيْف بِكُمْ لوْ تناهتْ بِكُمُ الْأُمُورُ وبُعْثِرتِ الْقُبُورُ هُنالِك تبْلُوا كُلُّ نفْسٍ ما أسْلفتْ ورُدُّوا إِلى اللّهِ موْلاهُمُ الْحقِّ وضلّ عنْهُمْ ما كانُوا يفْترُون.

Sermon 223

Excerpted from a sermon by the Commander of the Faithful عليه السلام admonishing renunciation of the attractions of life in this world

"This [world] is a house surrounded by calamities and is well-known for deceitfulness. Its conditions do not last and those who inhabit it do not remain safe. Its conditions change and its ways alternate. Life in it is blameworthy and safety in it is non-existent. Yet its people are targets; it strikes them with its arrows and destroys them with death.

"Be informed, O servants of Allāh, that certainly you and all the things in this world in your possession are treading on the paths of those (who were) before you. They lived longer life-spans, had more populated houses and left behind more lasting tracks. Their voices have become silent, their movements have become stationary, their

bodies have become rotten, their houses have become empty and their traces have become obliterated. Their magnificent places and spread-out carpets were turned into stones, laid-in-blocks and cave-like dug-out graves the very foundation of which is based on ruins and the construction of which has been made of soil. Their status is contiguous, but those settled in them are like far-flung strangers. They are among the people of their area but feel lonely; they are free of having to work but are still engaged (in activity). They feel no attachment to homelands, nor do they keep contact with each other, as neighbors do, despite nearness of neighborhood. And how can they meet each other when decay has ground them with its chest, stones and earth have eaten them up?

"It is as though you, too, have gone where they have gone, the same sleeping place has caught you, the same place has detained you. What will then be your status when your affairs reach their end and graves are turned upside down?

﴿ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ، وَرُدُّوا إِلَى اللَّهِ مَوْلاهُمُ الْحَقِّ، وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴾

Every soul shall realize what it has sent before, and they shall be brought back to Allāh, their true Lord, and what they did fabricate (of false deities) will vanish from them (Qur'ān, 10:30)."



من دعاء له عليه السلام يلجأ فيه إلى الله ليهديه إلى الرشاد

اللَهُمَ إنّك آنسُ الآنِسِين لِأوْلِيائِك وأحْضرُهُمْ بالكِفايةِ لِلمُتوكّلِين عليْك تُشاهِدُهُمْ فِي سرائِرِهِمْ وتطّلِعُ عليْهِمْ فِي ضمائِرِهِمْ وتعْلمُ مبْلغ بصائِرِهِمْ فأسْرارُهُمْ لك مكْشُوفةٌ وقُلوبُهُمْ إليْك ملْهُوفةٌ إنْ أوْحشتْهُمُ الغُرْبةُ آنسهُمْ ذِكْرُك وإنْ صُبّتْ عليْهِمُ المصائِبُ لجئُوا إلى الِاسْتِجارةِ بك عِلماً بأنّ أزِمّةَ الأُمُور بيدِك ومصادِرها عنْ قضائِك اللّهُمّ إنْ فهِهْتُ عنْ مسْألتِي أوْ عمِيتُ عنْ طِلبتِي فدُلنِي على مصالِحِي وخُذْ بقلبِي إلى مراشِدِي فليْس ذلِك بنُكْرٍ مِنْ هِداياتِك ولا ببِدْعٍ مِنْ كِفاياتِك اللّهُمّ احْمِلنِي على عفْوك ولا تحْمِلنِي على عدْلِك.

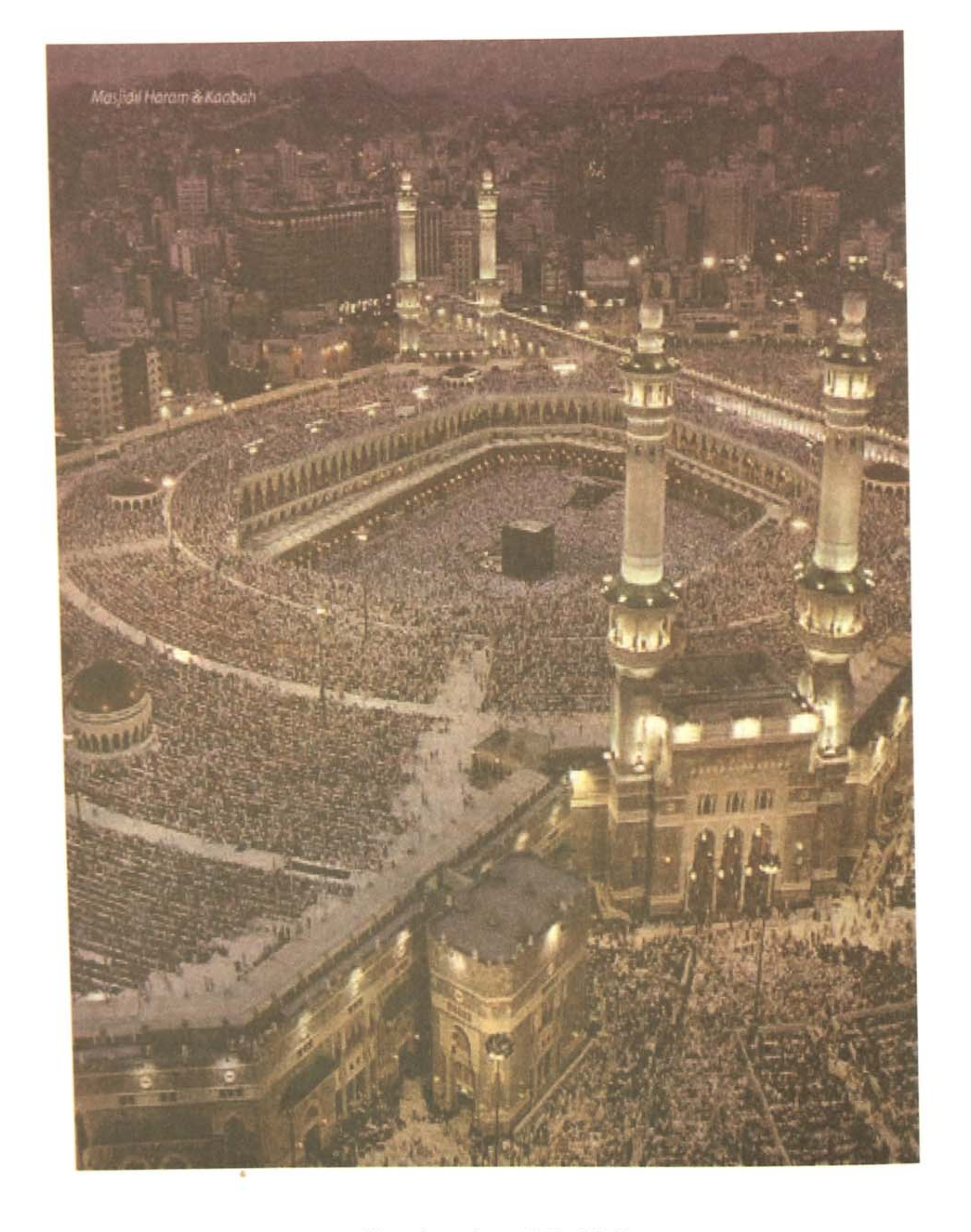
Sermon 224
Supplicating to Allah, resorting to Him so He may guide him

"O Lord! You are the most attached to Your lovers and the most ready to assist those who trust in You. You see them in their concealment, know whatever is in their conscience and are aware of the extent of their intelligence. Consequently, their secrets are open to You and their hearts are eager from You. If loneliness bores them, Your remembrance gives them solace. If distresses befall them, they solicit Your protection because they know that the reins of affairs are in Your hands and that their movements depend on Your commands.

"O Lord! If I am unable to express my request or cannot see my needs, then guide me towards my betterment. Take my betterment and my heart towards the sound goal. This is not against (the mode of) Your guidance nor anything new against Your ways of support.

"O Lord! Deal with me according to Your forgiveness and do not deal with me according to Your justice."





Evening view of the Ka`ba

اللهم صل على محمد وآل محمد

من كلام له عليه السلام يريد به بعض أصحابه

لِلهِ بلاءُ فُلانٍ، فلقدْ قوّم الأود وداوى العمد وأقام السُّنّة وخلف الفِتْنة ذهب نقِيّ الثّوْبِ قلِيل العيْبِ أصاب خيْرها وسبق شرّها أدّى إِلى اللهِ طاعتهُ واتّقاهُ بحقِّهِ رحل وتركهُمْ فِي طُرُق مُتشعِّبةٍ لا يهْتدِي بها الضّالُّ ولا يسْتيْقِنُ المُهْتدِي.

Sermon 225

A statement which he ﷺ made **bout one of his companions**

"May Allāh reward such-and-such man who straightened the curve, cured the disease, abandoned mischief and established the Sunnah. He departed (from this world) with untarnished clothes and few shortcomings. He achieved the goodness (of this world) and remained safe from its evils. He adhered to Allāh's obedience and feared Him as He deserves to be feared. He went away leaving people in dividing ways wherein the misled cannot obtain guidance and the guided cannot attain certainty."

Who is this man to whom the Imām ﷺ is referring? Ibn Abul-Hadīd has written (in *Sharh Nahjul-Balāgha*, Vol. 14, pp. 3 - 4) that reference here is to another `Omar [not to caliph `Omar] and that these sentences have been uttered in his praise as indicated by the word `Omar' written under the phrase 'such-and-such' in Sayyid ar-Radi's own handwriting in the manuscript of Nahjul-Balāgha which he wrote. This man is identified in Abul-Hadīd's statement, but it is to be seen that if Sayyid ar-Radi had written the word `Omar' by way of explanation, it should have existed, as other explanations by him have so remained, in those versions which have been copied from his manuscript. Even now, there exists in Mosul University, Iraq, the oldest manuscript of Nahjul-Balāgha written by the famous calligraphist Yāqūt al-Musta`simi. But nobody has afforded any clue to this explanation of Sayyid ar-Radi! Even if the view of Ibn Abul-Hadīd is accepted, it will be viewed as being representative of the personal opinion of Sayyid ar-Radi which may serve as a supplementary argument in support of an original argument. But this personal view cannot be accorded any significance.

It is strange how two and a half centuries after the demise of Sayyid ar-Radi, that is, in the seventh century A.H./13th century A.D., Ibn Abūl Hadīd should make the statement that the reference here is to one `Omar, and that Sayyid ar-Radi himself had so indicated. The result: Some other annotaters also followed the same line. But the contemporaries of Sayyid ar-Radi, who also wrote about Nahjul-Balāgha, have given no such indication in their writings although, as contemporaries, they should have had better information about Sayyid ar-Radi's writing. Thus, *`allāma* Ali ibn Nāsir, who was a contemporary of Sayyid ar-Radi and who wrote an annotation of Nahjul-Balāgha under the title *A`lām Nahjul-Balāgha*, writes the following with regard to this sermon: "Imām Ali ibn Abū Tālib عليه السلام has praised one of his own companions for his good conduct. The man had died before the troubles that arose following the death of the Prophet of Allāh صلى الله عليه وآله."

This is supported by the annotations of Nahjul-Balāgha written by `allāma Qutbu'd-Dīn ar-Rawandi (d. 573 A.H./1177 A.D.). Ibn Abul-Hadīd (Vol. 14, p. 4) and Ibn Maytham al-Bahrāni (in Sharh Nahjul-Balāgha, Vol. 4, p. 97) have quoted his following view: "By this man, Imām Ali ibn Abū Tālib عليه السلام refers to one of his own companions who died before the mischief and disruption that take placered following the death of the Prophet of Allāh صلى الله عليه وآله."

`Allāma al-Hājj al-Mirza Habībullah al-Khoei is of the opinion that the person under discussion is Mālik ibn al-Hārith al-Ashtar. He bases his view on the ground that after the assassination of Mālik, the situation of the Muslim community was such as Imām Ali ibn Abū Tālib عليه السلام explains in this sermon.

Al-Khoei adds saying, "Imām Ali ibn Abū Tālib عليه السلام has praised Mālik repeatedly such as in his letter to the people of Egypt sent through Mālik when he [Mālik] was appointed [by Commander of the Faithful Ali عليه السلام] as the provincial governor of Egypt. It is similar to his utterances when the news of Mālik's assassination reached him. He then said the following: 'Mālik?! Who is Mālik? If Mālik was a stone, he was hard and solid; if he was a rock, he was a great rock which had no parallel. Women have become barren to

give birth to such as Mālik.' Imām Ali ibn Abū Tālib عليه السلام had even expressed in some of his utterances that 'Mālik was to me as I was to the Holy Prophet ﷺ.' Therefore, one who possesses such a status certainly deserves such attributes and even beyond that" (*Sharh Nahjul-Balāgha*, Vol. 14, pp. 374 - 375).

If these words had been about one individual named `Omar, and if there was some trustworthiness about it, Ibn Abul-Hadīd would have recorded the authority or tradition, and it would have existed in history and been known among the people. But here nothing is found to prove the statement except a few self-concocted events. Thus, about the pronouns in the words "khayraha and sharraha", he takes them to refer to the caliphate and writes that these words can apply only to one who enjoys power and authority because without authority it is impossible to establish the Sunnah or prevent the innovation. This is the gist of the argument which he has advanced on this occasion, although there is no proof to establish that the antecedent of this pronoun is the caliphate. It can rather refer to the world (when Imām Ali ibn Abū Tālib عليه السلام says:) "He achieved the goodness [of this world] and remained safe from its evils," and this will be in accord with the context. Again, to regard authority as a condition for the safeguarding of people's interest and the propagation of the Sunnah means to close the gate to prompting others to do what is good and dissuading them from evildoing, although Allāh has assigned this duty to a group of people without the condition of authority: وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ "There should be among you a group [*umma*] who calls people to virtue and enjoin what is good and forbid what is wrong, and these shall be the successful ones" (Qur'ān, 3:104).

Similarly, it is transmitted that the Prophet ﷺ said, "So long as people go on promoting righteousness and dissuading evil and assisting each other in virtue and piety, they will remain in righteousness."

Again, Imām Ali ibn Abū Tālib عليه السلام, in the course of a will, says the following in general terms: "Establish the pillars of the Unity of

Allāh and the Sunnah, and keep both these lamps [of guidance] aflame."

In these sayings, there is no hint that this obligation cannot be discharged without authority. Facts also tell us that (despite army, force, power and authority) the rulers could not prevent evil, nor could they propagate virtue to the extent to which some unknown godly persons were able to inculcate moral values by imprinting their morality on hearts and minds, although they were not backed by any army or force, and they did not have any tools of power save their way of living in destitution. Undoubtedly, authority and control can bend heads down before it, but it is not necessary that it should also pave the way for virtue in hearts. History demonstrates that most rulers destroyed the features of Islam. Islam's existence and progress have been possible, thanks to the efforts of those helpless persons who possessed nothing save poverty and destitution.

If it is emphasized that the reference here should only be to a ruler, why should it not be taken to refer to a companion of Imām Ali ibn Abū Tālib عليه السلام who had been a provincial governor, such as Salman al-Farsi for whose burial Imām Ali ibn Abū Tālib عليه السلام made the trip all the way to al-Madā'in? Why is it not possible that Imām Ali ibn Abū Tālib عليه السلام might have uttered these words after the burial as a comment on his life and way of governing Madā'in? However, to believe that they are about `Omar is without any proof whatsoever. In the end, Ibn Abul-Hadīd quotes the following statements of (historian) al-Tabari to back his hypothesis: "It is related from al-Mughīrah ibn Shu`bah that when `Omar died, Ibn Abū Khath`amah said crying, 'O `Omar! You were the man who straightened the curve, removed the ills, destroyed mischief, revived the Sunnah, remained chaste and departed without entangling [yourself] in evils'." According to al-Tabari, al-Mughīrah related saying, "When `Omar was buried, I came to Ali and wanted to hear something from him about `Omar. So, on my arrival, Imām Ali ibn Abū Tālib عليه السلام came out in this state: He was wrapped in one cloth after having taken a bath and was jerking the hair of his head and beard. He had no doubt that the caliphate would come to him. On this occasion, he said, 'May Allāh have mercy on `Omar ibn Abū Khath`amah. He

has correctly said that he enjoyed the good things of the caliphate and remained safe from its evils. By Allāh! He did not say it himself but was made to say it" (al-Tabari, *Tārīkh*, Vol. 1, p. 2763; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 12, p. 5; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 140).

The relater of this event is al-Mughīrah ibn Shu`bah who was saved from the penalty of having committed adultery with Umm Jamil by `Omar [ibn al-Khattāb] despite the testimony against him. His openly abusing Imām Ali ibn Abū Tālib عليه السلام in Kūfa under Mu`āwiyah's behest is another admitted fact of history. On this ground, what weight his statements can carry is quite clear. From the factual point of view also, this story cannot be accepted. Al-Mughīrah's statement that Imām Ali ibn Abū Tālib عليه السلام had no doubt about his caliphate runs contrary to the facts. What were the factors from which he made this assumption when the actual facts were to the contrary? If the caliphate was certain for anyone at the time, `Othmān was then the caliph. Thus, at the Consultative Committee, Abd ar-Rahmān ibn `Awf said to Imām Ali ibn Abū Tālib عليه السلام, "O Ali! Do not create a situation against yourself, for I have observed and consulted the people, and they all want `Othmān" (al-Tabari, *Tārīkh*, Vol. 1, p. 2786; Ibn al-Athīr, *Tārīkh*, Vol. 3, p. 71; Abul-Fidā', *Tārīkh*, Vol. 1, p. 166).

Consequently, Imām Ali ibn Abū Tālib عليه السلام was sure not to be made the caliph as has already been stated on the authority of al-Tabari's *Tārīkh*, according to the sermon of the Camel's Foam (ash-Shaqshaqiyya). In other words, on seeing the names of the members of the Consultative Committee, Imām Ali ibn Abū Tālib عليه السلام told al-Abbās ibn `Abdul-Muttalib that the caliphate could not be given to anyone except to `Othmān since all the powers had been given to Abd ar-Rahmān ibn `Awf who was `Othmān's brother-in-law (sister's husband) and Sa`d ibn Abū Waqqās was a relative and tribesman of `Abd ar-Rahmān. These two would collaborate to give the caliphate to him. They did.

At this stage, the question arises as to why al-Mughīrah urged Imām Ali ibn Abū Tālib عليه السلام to say something about `Omar. If he knew

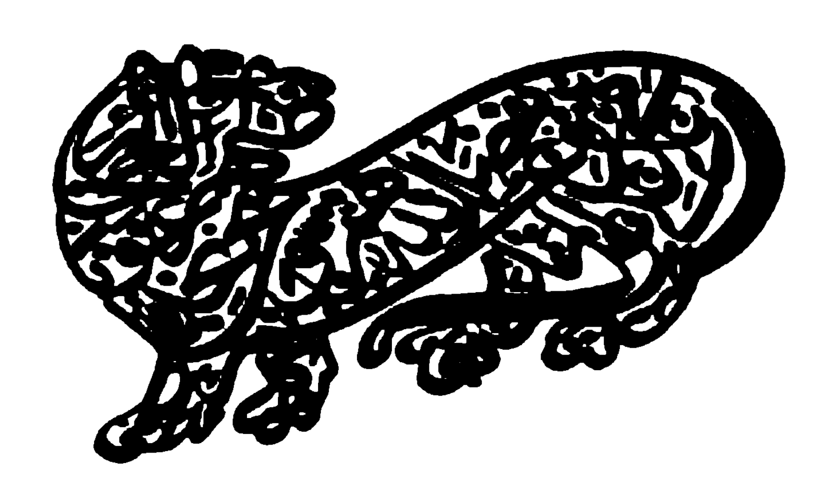
that Imām Ali ibn Abū Tālib ﷺ had good impressions about `Omar, he should have also known his own. But if he thought that Imām Ali ibn Abū Tālib ﷺ did not entertain good impressions about him, then the purpose of his asking Imām Ali ibn Abū Tālib ﷺ to do so would be none other than that whatever he might say would be used against him. By speaking his mind, an atmosphere against him would be created, and he would make the members of the Consultative Committee suspicious of him. The views of the members of the Consultative Committee were well understood from the very fact that by putting the condition of following the conduct of the first two caliphs for choosing the next caliph, they thus demonstrated their adherence to and preference of both men. In these circumstances, when al-Mughīrah tried to play this trick, Imām Ali ibn Abū Tālib ﷺ said just by way of relating a fact that `Omar achieved the good (of this world) and remained safe from its evil. This sentence has no connotation of praise or censure. `Omar did in his days enjoy all kinds of advantages, while his period was free of the mischief that cropped up soon thereafter. Having recorded this statement, Ibn Abul-Hadīd writes the following: "From this event, the belief gains momentum that in this utterance, the inference is towards `Omar."

If the utterance refers to the statement of Ibn Abū Khat`amah about which Imām Ali ibn Abū Tālib ﷺ said that they were not the heart's voice of the man but he was made to utter them, then there is no doubt that the reference was to `Omar. But the view that these words were uttered by Imām Ali ibn Abū Tālib ﷺ in praise of `Omar [ibn al-Khattāb] is not at all established. Rather, from this incident, it is evidently proven that these words were uttered by Ibn Abū Khath`amah. Allāh alone knows on what ground the words of Ibn Abū Khath`amah are quoted. Yet some people dare to argue that these words were uttered by Imām Ali ibn Abū Tālib ﷺ about `Omar...!

It seems that Imām Ali ibn Abū Tālib ﷺ had uttered these words about someone on some occasion, then Ibn Abū Khath`amah used similar words on `Omar's death. Yet even then, Imām Ali ibn Abū Tālib's words were taken to be in praise of `Omar! Otherwise, no

mind except a deranged one can argue that the words uttered by Ibn Abū Khath`amah should be interpreted as being said by Imām Ali ibn Abū Tālib عليه السلام in praise of `Omar. Can it be expected, after (a glance at) the sermon of the Camel's Foam, that Imām Ali ibn Abū Tālib عليه السلام might have uttered these words? Again, it is worth considering whether these words had been uttered by Imām Ali ibn Abū Tālib عليه السلام on `Omar's death, then at the Consultative Committee, when he refused to follow the conduct of the (first) two caliphs, it should have been said to him that only the other day he said that `Omar had established the Sunnah and put an end to innovations. So, since his conduct was in agreement with the Sunnah, what was the sense in accepting the Sunnah but refusing to follow his own conduct?!





اللهم صل على محمد و آل محمد

من كلام له عليه السلام في وصف بيعته بالخلافة
قال الشريف: وقد تقدم مثله بألفاظ مختلفة

وبسطتُمْ يدِي فكففتُها، ومددتُمُوها فقبضْتُها، ثُمّ تداككْتُمْ عليّ تداكّ الْإبِلِ الْهِيمِ على حِياضِها يوْم وِرْدِها، حتّى انْقطعتِ النّعْلُ وسقط الرِّداءُ ووُطِئ الضّعِيفُ وبلغ مِنْ سُرُورِ النّاس ببيْعتِهِمْ إيّاي أن ابْتهج بها الصّغِيرُ وهدج إليْها الْكبِيرُ وتحامل نحْوها الْعلِيلُ وحسرتْ إليْها الْكِعابُ.

Sermon 226

Excerpted from his statement describing the swearing of the oath of allegiance to him ﷺ as the caliph. A similar sermon in somewhat different version has already been cited.

“You drew out my hand towards you so you may swear the oath of allegiance to me, but I held it back. And you stretched it again, but I contracted it. Then you crowded over me as the thirsty camels crowd on the watering cisterns on their being taken there, so much so that shoes were torn, mantles fell and the weak were trampled. And the happiness of people on their allegiance to me was so manifest, small children felt joyful, the old staggered (up to me) for it, the sick, too, reached for it helter skelter and young girls ran for it even without veils.”



اللهم صل على محمد و آل محمد

من خطبة له عليه السلام في مقاصد أخرى

فإنّ تقوى اللّهِ مِفْتاحُ سدادٍ وذخِيرةُ معادٍ وعِتْقٌ مِنْ كُلِّ ملكةٍ ونجاةٌ مِنْ كُلِّ هلكةٍ بها ينْجحُ الطّالِبُ وينْجُو الْهارِبُ وتُنالُ الرّغائِبُ.

فضل العمل

فاعْملُوا والْعملُ يُرْفعُ والتّوْبةُ تنْفعُ والدُّعاءُ يُسْمعُ والْحالُ هادِئةٌ والْأقْلامُ جارِيةٌ وبادِرُوا بِالْأعْمالِ عُمُراً ناكِساً أوْ مرضاً حابِساً أوْ موْتاً خالِساً فإِنّ الْموْت هادِمُ لذّاتِكُمْ ومُكدِّرُ شهواتِكُمْ ومُباعِدُ طِيّاتِكُمْ زائِرٌ غيْرُ محْبُوبٍ وقِرْنٌ غيْرُ مغْلُوبٍ وواتِرٌ غيْرُ مطْلُوبٍ قدْ أعْلقتْكُمْ حبائِلُهُ وتكنّفتْكُمْ غوائِلُهُ وأقْصدتْكُمْ معابِلُهُ وعظُمتْ فِيكُمْ سطْوتُهُ وتتابعتْ عليْكُمْ عدْوتُهُ وقلّتْ عنْكُمْ نبْوتُهُ فيُوشِكُ أنْ تغْشاكُمْ دواجِي ظُللِهِ واحْتِدامُ عِللِهِ وحنادِسُ غمراتِهِ وغواشِي سكراتِهِ وألِيمُ إِرْهاقِهِ ودُجُوُّ أطْباقِهِ وجُشُوبةُ مذاقِهِ فكأنْ قدْ أتاكُمْ بغْتةً فأسْكت نجِيّكُمْ وفرّق ندِيّكُمْ وعفّى آثاركُمْ وعطّل دِياركُمْ وبعث وُرّاثكُمْ يقْتسِمُون تُراثكُمْ بيْن حمِيمٍ خاصٍّ لمْ ينْفعْ وقرِيبٍ محْزُونٍ لمْ يمْنعْ وآخر شامِتٍ لمْ يجْزعْ.

فضل الجد

فعليْكُمْ بِالْجِدِّ والِاجْتِهادِ والتّأهُّبِ والِاسْتِعْدادِ والتّزوُّدِ فِي منْزِلِ الزّادِ ولا تغُرّنّكُمُ الْحياةُ الدُّنْيا كما غرّتْ منْ كان قبْلكُمْ مِن الْأُممِ الْماضِيةِ والْقُرُونِ الْخالِيةِ الّذِين احْتلبُوا دِرّتها وأصابُوا غِرّتها وأفْنوْا عِدّتها وأخْلقُوا جِدّتها وأصْبحتْ مساكِنُهُمْ أجْداثاً وأمْوالُهُمْ مِيراثاً لا يعْرِفُون منْ أتاهُمْ ولا يحْفِلُون منْ بكاهُمْ ولا يُجِيبُون منْ دعاهُمْ فاحْذرُوا الدُّنْيا فإِنّها غدّارةٌ غرّارةٌ خدُوعٌ مُعْطِيةٌ منُوعٌ مُلْبِسةٌ نزُوعٌ لا يدُومُ رخاؤُها ولا ينْقضِي عناؤُها ولا يرْكُدُ بلاؤُها.

و منها في صفة الزهاد

كانُوا قوْماً مِنْ أهْلِ الدُّنْيا وليْسُوا مِنْ أهْلِها فكانُوا فِيها كمنْ ليْس مِنْها عمِلُوا فِيها بِما يُبْصِرُون وبادرُوا فِيها ما يحْذرُون تقلّبُ أبْدانِهِمْ بيْن ظهْرانيْ أهْلِ الْآخِرةِ ويروْن أهْل الدُّنْيا يُعظِّمُون موْت أجْسادِهِمْ وهُمْ أشدُّ إِعْظاماً لِموْتِ قُلُوبِ أحْيائِهِمْ.

Sermon 227
Excerpted from a sermon about other topics

"Certainly, fear of Allāh is the key to guidance, a provision for the Hereafter, freedom from every kind of servitude, and deliverance

from all ruin. With its help, the seeker succeeds, and whoever makes for safety escapes and achieves his aims.

"Perform good deeds while such deeds are being raised (in value), repentance can be of benefit, prayer can be heard, conditions are peaceful and the pens (of the two recording angels) are in motion (recording). Hasten towards (virtuous) deeds before the change (to old age) or to a lingering illness, or to a snatching death. Certainly, death will end your enjoyments, mar your pleasures and put an end to your goals. It is an unwanted visitor, an invincible adversary and a non-discriminating killer. Its ropes have entrapped you, its evils have surrounded you, its arrowheads are aimed at you, its sway over you is great, its oppression on you is continuous and the chance of missing you is remote.

"Very soon will you be overwhelmed with the gloom of its shades, the severity of its illness, the darkness of its distresses, the senseless utterances of its pangs, the grief of its destruction, the darkness of its encompassing and the bitterness of its taste. It will seem as if it has come to you out of a sudden, silenced those who were whispering to you, separated your group, destroyed your doings, devastated your homes and altered your successors to distribute your estate among the main relatives who were of no benefit to you, or the grieved near ones who could not protect (you), or those who now rejoice and who never lamented (you).

"Therefore, it is incumbent on you to strive. Exert your effort, equip yourself, get ready and provide yourselves from the place of provision. And let not the life of this world deceive you as it deceived those before you from among the past generations and bygone periods, those who extracted its milk, benefitted from its neglectfulness, passed a long time and turned its new things into old (by living long). Their abodes turned into graves and wealth into inheritable estate. They do not know who came to them (at their graves). They do not pay heed to those who weep over them nor respond to those who call on them. Therefore, beware of this world, for it is treacherous, deceitful and cunning. It gives and takes back, covers with clothes and uncovers. Its pleasure does not last, its hardship does not end and its calamity does not terminate."

Part of the same sermon about the ascetics:

"They are from among the people of this world but are not its people because they remain in it as though they do not belong to it. They act herein on what they observe and hasten in order to avoid what they fear. Their bodies move among the people of the Hereafter. They see that the people of this world attach importance to the death of their bodies while they themselves attach more importance to the death of the hearts of the living."



اللهم صلِّ على محمد و آل محمد

من خطبة له عليه السلام

خطبها بذي قار و هو متوجه إلى البصرة ذكرها الواقدي في كتاب الجمل

فصدع بما أمِر بهِ وبلّغ رسالاتِ ربِّهِ فلمّ اللهُ بهِ الصّدْع ورتق بهِ الفتْق وألّف بهِ الشّمْل بيْن ذوي الأرْحام بعْد العداوةِ الواغِرةِ فِي الصُّدُور والضّغائِنِ القادِحةِ فِي القُلوب.

Sermon 228

Imām Ali ibn Abū Tālib عليه السلام delivered this sermon at Thī-Qār on his way to Basra. Historian al-Wāqidi has mentioned it (in *Kitāb al-Jamal*).

About the Holy Prophet ﷺ:

"The Prophet ﷺ manifested whatever he was commanded and conveyed the message of his Lord. Consequently, Allāh repaired through him the cracks, joined through him the slits and created (through him) affection among kin although they bore intense enmity in (their) chests and deep-seated rancor in (their) hearts."



اللهم صل على محمد و آل محمد

من كلام له عليه السلام

كلم به عبد الله بن زمعة، و هو من شيعته، وذلك أنه قدم عليه في خلافته يطلب منه مالا، فقال عليه السلام:

إنّ هذا الْمال لَيْس لِي ولا لك، وإنّما هُو فيْءٌ لِلْمُسْلِمِين وجلْبُ أسْيافِهِمْ؛ فإنْ شرِكْتهُمْ فِي حرْبِهِمْ، كان لك مِثْلُ حظِّهِمْ، وإلّا فجناةُ أيْدِيهِمْ لا تكُونُ لِغيْرِ أفْواهِهِمْ.

Sermon 229

Abdullāh ibn Zam`ah, one of the followers of Imām Ali ibn Abū Tālib عليه السلام, came to him once during his caliphate to ask for some money. Imām Ali ibn Abū Tālib عليه السلام said the following to him:

"This money does not belong to me, nor does it belong to you. It is the collective wealth of the Muslims and the acquisition of their swords. If you had taken part with them in their fighting, you would have had a share equal to theirs; otherwise, the earning of their hands cannot be for other than their own mouths."



اللهم صل على محمد وآل محمد

من كلام له عليه السلام
بعد أن أقدم أحدهم عل الكلام فحصر، وهو في فضل أهل البيت ووصف فساد الزمان

ألا وإنّ اللّسان بضْعةٌ مِن الْإنْسانِ فلا يُسْعِدُهُ الْقوْلُ إذا امْتنع ولا يُمْهِلُهُ النُّطْقُ إذا اتّسع وإنّا لأمراءُ الْكلامِ وفِينا تنشّبتْ عُرُوقُهُ وعليْنا تهدّلتْ غُصُونُهُ.

فساد الزمان
واعْلمُوا رحِمكُمُ اللهُ أنّكُمْ فِي زمانٍ الْقائِلُ فِيهِ بِالْحقّ قلِيلٌ واللّسانُ عن الصِّدْقِ كلِيلٌ واللّازِمُ لِلْحقّ ذلِيلٌ أهْلُهُ مُعْتكِفُون على الْعِصْيانِ مُصْطلِحُون على الْإدْهانِ فتاهُمْ عارِمٌ وشائِبُهُمْ آثِمٌ وعالِمُهُمْ مُنافِقٌ وقارِئُهُمْ مُماذِقٌ لا يُعظِّمُ صغِيرُهُمْ كبِيرهُمْ ولا يعُولُ غنِيُّهُمْ فقِيرهُمْ.

Sermon 230
On the inability of Ja`dah ibn Hubayrah al-Makhzūmi[1] to deliver a sermon; about speaking the truth:

"Be informed that the tongue is part of a man's body. If the man desists, speech will not cooperate with him. When he dilates, speech will not give him time to stop. Certainly, we are the masters of speech. Its veins are fixed in us and branches are hanging over us.

"Be informed, may Allāh have mercy on you, that you are living in a time period when those who speak about right are few, when tongues are loath to utter the truth and those who stick to what is right are humiliated. People are now engaged in disobedience. Their youths are wicked, their old men are sinful, their learned men are hypocrites and their speakers are psychopathics. Their youths do not respect their elders. Their rich do not help the destitute."

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[1]Imām Ali ibn Abū Tālib ﵇ asked his maternal nephew, Ja`dah ibn Hubayrah al-Makhzūmi, once to deliver a sermon. But when the man stood up to speak, his tongue faltered. He could utter nothing, whereupon Imām Ali ibn Abū Tālib ﵇ ascended the pulpit to speak and delivered a long sermon out of which a few sentences have been recorded here by Sayyid ar-Radi.

اللهم صل على محمد و آل محمد

من كلام له عليه السلام
روى ذِعْلبٌ اليماميُّ عنْ أحْمد بْن قُتيْبة عنْ عبْدِ اللّهِ بْنِ يزيد عنْ مالِكِ بْنِ دِحْية قال:
كُنّا عِنْد أمِير الْمُؤْمِنِين عليه السلام، وقدْ ذُكِر عِنْدهُ اخْتِلافُ النّاس، فقال:

إنّما فرّق بيْنهُمْ مبادِئُ طِينِهِمْ وذلِك أنّهُمْ كانُوا فِلْقةً مِنْ سبخِ أرْضٍ وعذْبِها وحزْنِ تُرْبةٍ وسهْلِها فهُمْ على حسبِ قُرْبِ أرْضِهِمْ يتقاربُون وعلى قدْرِ اخْتِلافِها يتفاوتُون فتامُّ الرُّواءِ ناقِصُ الْعقْلِ ومادُّ الْقامةِ قصِيرُ الْهِمّةِ وزاكِي الْعملِ قبِيحُ الْمنْظرِ وقرِيبُ الْقعْرِ بعِيدُ السّبْرِ ومعْرُوفُ الضّرِيبةِ مُنْكرُ الْجلِيبةِ وتائِهُ الْقلْبِ مُتفرِّقُ اللُّبِّ وطلِيقُ اللِّسانِ حدِيدُ الْجنانِ.

Sermon 231
Causes of differences in people's features and traits

Di`bil al-Yamāni has related from Ahmed ibn Qutaybah, and the latter from Abdullāh ibn Yazīd, and he from Mālik ibn Dihyah who said, "We were with Imām Ali ibn Abū Tālib ؑ when a discussion went on about the differences among men (in features and conduct), so Imām Ali ibn Abū Tālib ؑ said the following:

"They differ among themselves because of the sources of their clay (from which they have been created). This is so because they are either from salty soil or sweet soil, from rugged earth or soft one. They resemble each other on the basis of the affinity of their soil and differ according to its difference. Therefore, sometimes a person of handsome features is weak in intelligence, a person of a tall stature is of a low courage, a virtuous person is ugly in appearance, a short stature person is far-sighted, a good-natured person has an evil trait, a person of perplexed heart has a bewildering mind and a sharp-tongued person has a wakeful heart."

Imām Ali ibn Abū Tālib ؑ has ascribed the differences in features and characters of people to the differences in the clay from which they are created and according to which their features are shaped and

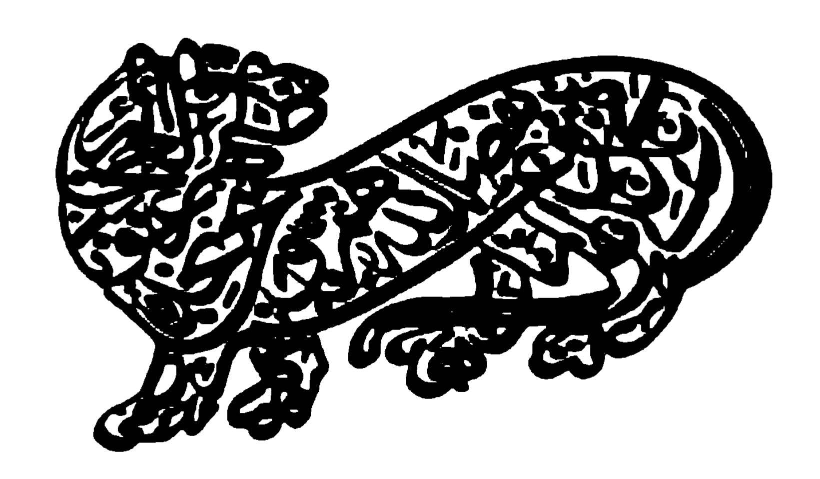
characters are formed. Therefore, to the extent that their clay of origin is akin, their mental and imaginative tendencies, too, will be similar, and to the extent by which they differ, there will be a difference in their inclinations and tendencies. By "origins" of a thing are meant those things on which its coming into existence depends, but they do not have to be its causes. The word "teen" is the plural of "teenah" which means "origin" or "basis". Here, "teenah" means semen which, after passing through various stages of development, emerges into a human shape. Its origin means those constituents from which those things are created which help formulate semen. Thus, by salty, sweet, soft or hard soil, the reference is to these elementary components. Since those elementary components carry different properties, the semen growing out of them will also bear different characteristics and propensities which will (eventually) show forth in the differences in features and in the conduct of those born out of it.

Ibn Abul-Hadīd has written on p. 13, Vol. 13 of his *Sharh Nahjul-Balāgha* that the phrase "origins of teenah" implies those preservative factors which are different in properties as Plato and other philosophers have held. The reason for calling them "origins of teenah" is that they serve as an asylum for the human body and prevent the elements from diffusing. Just as the existence of a thing hinges on its essence, in the same way the existence of this body, which is made up of elements, depends on preservative factors. So long as a preservative factor exists, the body, too, is safe from disruption and disintegration and the elements are also immune to diffusion and dispersal. When it leaves the body, the elements also disperse.

According to this explanation, Imām Ali ibn Abū Tālib's words will mean that Allāh has created different original elements of which some are vicious and some are virtuous, some are weak and some are strong. Every person will act according to his/her original element. If there is any similarity in the inclinations of two persons, it is attributed to their original element. In it, they are similar. And when their tendencies differ, it is because their original elements are not similar. But this conclusion is not correct because Imām Ali ibn Abū Tālib's words do not only refer to differences in conduct and

behavior but also in features and shapes. The differences of features and shapes cannot be the result of differences in original elements.

In any case, whether or not the original elements make up the cause of differences in features and in one's conduct, or whether the elementary ingredients are the cause, these words appear to lead to the negation or volition [of such an assumption]. They attempt to prove the dominance, the upper-hand, (of destiny) over human deeds. If man's capacity for thinking and acting is dependent on one's "teenah", then he will be compelled to behave himself in a fixed way on account of which he will neither deserve praise for good deeds nor be held blameworthy for bad ones. But this hypothesis is incorrect because it is well established that just as Allāh knows everything in creation after its coming into being, in the same way, He knew it before its creation. Thus, He knew what deeds man will perform of his free will and what he could leave. Therefore, Allāh gave him the ability to act according to his free will and created him from a suitable "teenah". This "teenah" is not the cause of his deeds so as to snatch away from him his free will. But the meaning of creating from suitable "teenah" is that Allāh does not by force stand in man's way but allows him to tread the path which he wants of his own free will.





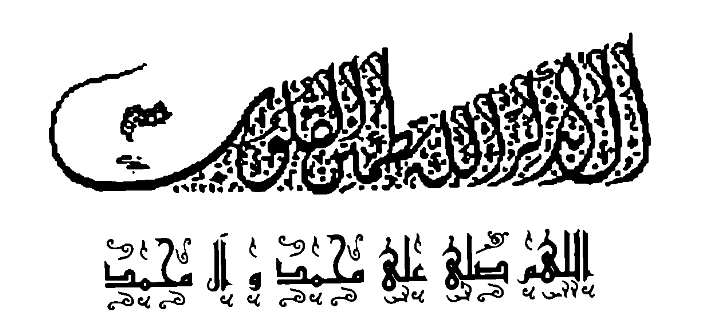
اللّهمّ صلِّ على محمّد وآل محمّد

مِنْ كلام لهُ عليه السلام
قالهُ وهُو يلِي غُسْلَ رسُولِ اللّهِ صلى الله عليه وآله وتجْهيزهُ

بأبي أنْت وأمِّي يا رسُول اللّهِ! لقدِ انْقطع بموْتِك ما لمْ ينْقطِعْ بموْتِ غيْرك مِن النُّبُوّةِ والْإنْباءِ وأخْبارِ السّماءِ؛ خصّصْت حتّى صِرْت مُسلّياً عمّنْ سِواك، وعمّمْت حتّى صار النّاسُ فِيك سواءً، ولوْ لا أنّك أمرْت بالصّبْرِ ونهيْت عنِ الْجزعِ، لأنْفدْنا عليْك ماء الشُّئُونِ، ولكان الدّاءُ مُماطِلًا، والكمدُ مُحالِفاً، وقلّا لك، ولكِنّهُ ما لا يُمْلكُ ردُّهُ ولا يُسْتطاعُ دفْعُهُ. بأبي أنْت وأمِّي، اذْكُرْنا عِنْد ربِّك واجْعلْنا مِنْ بالِك.

Sermon 232
Spoken when Imām Ali ibn Abū Tālib عليه السلام was busy with the funeral Ghusl and shrouding of the Holy Prophet ﷺ

"May my parents be sacrificed for your sake, O Messenger of Allāh! With your death, the process of Prophethood, the revelation and heavenly messages have stopped and which did not stop at the death of other prophets. Your status with us (members of your family) is so special that our grief for having lost you has become a source of consolation (to us) as against the grief of all others; our grief for having lost you is also common so that all Muslims may share it equally. If you had not commended endurance and prevented us from wailing, we would have produced tears abundantly. Even then, the pain would not have subsided and this grief would not have ended. They would have been too little an indication of our grief for you. But this (death) is a matter that cannot be reversed, nor is it possible to avoid. May my father and mother die for you; do remember us with Allāh and take care of us."



من كلام له عليه السلام
اقتص فيه ذكر ما كان منه بعد هجرة النبي صلى الله عليه وآله ثم لحاقه به

فجعلتُ أتْبعُ مأخذ رسُول اللهِ (صلى الله عليه وآله) فأطأُ ذِكْرهُ حتّى انْتهيْتُ إلى العرج.

قال السيد الشريف رضي الله عنه: في كلام طويل، قوله (عليه السلام) فأطأ ذكره من الكلام الذي رمى به إلى غايتي الإيجاز و الفصاحة أراد أني كنت أعطى خبره (صلى الله عليه وآله) من بدء خروجي إلى أن انتهيت إلى هذا الموضع فكنى عن ذلك بهذه الكناية العجيبة.

Sermon 233
Imām Ali ibn Abū Tālib عليه السلام relating his own condition from the Prophet's migration to their meeting

"I began to follow the route undertaken by the Prophet ﷺ and tread on the tracks of his remembrance till I reached al-`Arj."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib's words "faata'u dhikrahu" constitute the highest forms of brevity and eloquence. He means to say that he was being given news about the Prophet ﷺ from the commencement of his setting out till he reached this place, and he has expressed this notion in this wonderful expression."

Since the inception of Prophethood, the Prophet ﷺ remained in Mecca for thirteen years. For him, this period was one of the most severe oppression and destitution. The unbelievers from the Quraish tribe had closed all the gates of livelihood against him, sparing no means to inflict hardship on him, so much so that in order to put an end to his life, they began plotting with each other as to how to do so. Forty of their dignitaries assembled in the hall of audience (Dār

an-Nadwa) for consultation and decided that one individual should be picked out from every tribe, then they would jointly attack him. In this way, Banū Hāshim would not dare to face all the other tribes, and the matter would quiet down on the payment of blood money. To give a practical shape to this scheme, these people lay in ambush near the house of the Prophet ﷺ on the night of the first of Rabi'al-Awwal. As the Prophet ﷺ slept in his bed, he was to be thus attacked. On one hand, the preparation for killing him was complete. On the other hand, Allāh informed him of all the intrigues of the unbelieving tribesmen of Quraish, commanding him to let Ali عليه السلام sleep in his bed while he himself had to immigrate to Medīna. The Prophet ﷺ sent for Ali عليه السلام. Disclosing to him his plan, he said the following: "Ali! Lie down in my bed." Imām Ali ibn Abū Tālib عليه السلام inquired: "O Messenger of Allāh! Will your life be saved by my sleeping here?" The Prophet ﷺ said, "Yes." Hearing this, Imām Ali ibn Abū Tālib عليه السلام performed a prostration as a token of thanksgiving and, exposing himself fully to the danger, lay on the Prophet's bed while the Prophet ﷺ departed. The unbelieving tribesmen of Quraish were peeping and getting ready for the attack. Abū Lahab said, "It is not proper to attack in the night because there are women and children also living in the house. When the morning dawns, you should attack him, but keep watch during the night lest he should not move and go anywhere else." Consequently, they kept their eyes on the bed throughout the night. When dawn drew nigh, they proceeded stealthily. Hearing the sound of their footsteps, Imām Ali ibn Abū Tālib عليه السلام removed the covering from his face and stood up. The tribesmen of Quraish gazed at him with disbelieving eyes as to whether it was an illusion or a fact. After making sure that it was Ali, they inquired, "Where is Muhammed?!" Ali replied, "Did you entrust him to me so that now you are asking me about him?!" They had no reply. Men ran to pursue him but found footprints only up to the cave [of Hirā'] in the mountain of Thawr. Beyond that, there were neither footprints nor any sign of hiding in the cave. They came back bewildered while the Prophet ﷺ, after staying in the cave for three days, left for Medīna. Imām Ali ibn Abū Tālib عليه السلام passed these three days in Mecca, returned to the people their properties which they had entrusted the Prophet ﷺ to safeguard for them then set off towards Medīna to join the

taught the tenets (of Islam), disciplined, instructed, trained, supervised and led by the hand. They are neither Muhājirūn nor Ansār, nor are those who made their dwellings in the abode (in Medīna) and in belief.

"Look! They have chosen for themselves a man who is nearest of all to what they desire, while you have chosen one who is nearest to what you dislike. You may certainly recall that the other day Abdullāh ibn Qays (Abū Mūsa al-Ash`ari) was saying, 'It is mischief; therefore, cut away your bow-string and sheathe your swords.' If he was right (in what he said), then he was wrong in marching (against us) without being forced. But if he was lying, then he should be viewed with suspicion. Therefore, send Abdullāh ibn Abbās to face `Amr ibn al-`Ās. Make use of these days and safeguard the borders of Islam. Do you not see that your cities are being attacked and your prowess is being targeted?"



من خطبة له عليه السلام يذكر فيها آل محمد صلى الله عليه وآله

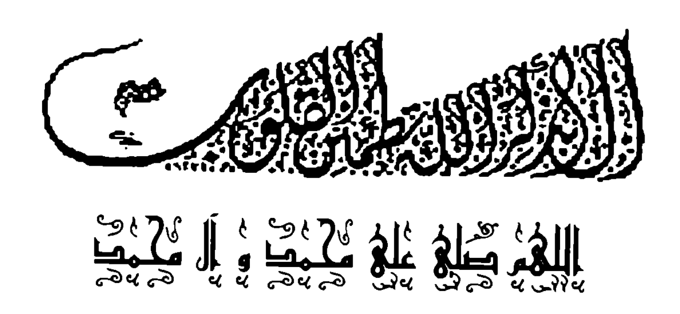
هُمْ عَيْشُ الْعِلْمِ و مَوْتُ الْجَهْلِ يُخْبِرُكُمْ حِلْمُهُمْ عَنْ عِلْمِهِمْ و ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ و صَمْتُهُمْ عَنْ حِكَمِ مَنْطِقِهِمْ لا يُخَالِفُونَ الْحَقّ و لا يَخْتَلِفُونَ فِيهِ و هُمْ دعائِمُ الْإِسْلَامِ و وَلَائِجُ الِاعْتِصَامِ بِهِمْ عاد الْحَقُّ إِلَى نِصَابِهِ و انْزَاحَ الْبَاطِلُ عَنْ مُقَامِهِ و انْقَطَعَ لِسَانُهُ عَنْ مَنْبِتِهِ عَقَلُوا الدِّينَ عَقْلَ وِعَايَةٍ و رِعَايَةٍ لا عَقْلَ سَمَاعٍ و رِوَايَةٍ فَإِنَّ رُوَاةَ الْعِلْمِ كَثِيرٌ و رُعَاتَهُ قَلِيلٌ.

Sermon 236

Imām Ali ibn Abū Tālib (عليه السلام) describing Members of the Prophet's Family

"They are the life of knowledge and the death of ignorance. Their forbearance tells you of their knowledge, their silence of the wisdom of their speech. They do not go against right, nor do they differ (among themselves) about it. They are the pillars of Islam and the

havens of (its) protection. With them, right has returned to its status and wrong has left its place, so its tongue is severed from the root. They have understood the religion attentively and carefully, neither by mere heresy nor from relaters, because those who relate knowledge are many, whereas those who absorb it are indeed few."



من كلام له عليه السلام قاله لعبد الله بن العباس، وقد جاءه برسالة من عثمان بن عفان وهو محصور، يسأله فيها الخروج إلى ماله بينبع ليقل هتف الناس باسمه للخلافة بعد أن كان سأله مثل ذلك من قبل، فقال عليه السلام:

و ابْن عبّاسٍ، ما يُرِيدُ عُثمانُ إلا أنْ يجْعلنِي جملا ناضِحاً بالْغرْبِ أقبِلْ و أدْبِرْ؛ بعث إليّ أنْ أخْرُج، ثمّ بعث إليّ أنْ أقدُم، ثمّ هُو الآن يبْعثُ إليّ أنْ أخْرُج! و اللهِ لقدْ دفعْتُ عنْهُ حتّى خشِيتُ أنْ أكُون آثِماً...

Sermon 237

When (the opulent mansion of) `Othmān ibn `Affān was besieged, Abdullāh ibn Abbās brought a letter to Imām Ali ibn Abū Tālib ﷺ from `Othmān in which the latter expressed his desire that Imām Ali ibn Abū Tālib ﷺ would go to his (`Othmān's) estate at (the town of) Yanbū`, so that the proposal that was being mooted out for him to become caliph would subside. `Othmān had made this same request earlier. On this, Imām Ali ibn Abū Tālib ﷺ said the following to Ibn Abbās:

"O Ibn Abbās! `Othmān just wants to treat me like the water-drawing camel so that I may go forward and backward with the bucket. Once he sent word that I should go out, then he sent me word that I should return. Now, again he sends me word that I should go out. By Allāh, I continued to protect him till I feared lest I should become a sinner."

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Sermon 236

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اللّهمّ صلِّ على محمّدٍ وآلِ محمّد

من كلام له عليه السلام يحث به أصحابه على الجهاد

واللـهُ مُسْتَأْدِيكُمْ شُكْرَهُ ومُورِّثُكُمْ أمْرَهُ ومُمْهِلُكُمْ فِي مِضْمارٍ محْدُودٍ لِتتنـازعُوا سبقهُ، فشُدُّوا عُقد الْمآزِر واطْوُوا فُضُول الْخواصِر. لا تجْتمِعُ عزِيمـةٌ ووليمـةٌ مـا أنْقض النّوْم لِعزائِمِ الْيوْمِ وأمْحى الظُّلم لِتذاكِيرِ الْهِممِ.

Sermon 238
Exhorting his men to carry out Jihād, asking them to refrain from seeking a life of luxury

"Allāh admonishes you to thank Him, assigning His affairs to you. He has permitted time in the limited field (of life) so that you may vie with each other in seeking the reward (of eternity in Paradise). Therefore, tighten your belts and wrap up the hems. High courage and dinners do not go together. Sleep causes weakness in the big affairs of the day and (its) darkness obliterates the thoughts of the brave."





PART TWO

Selected writings of our master, Imām Ali ibn Abū Tālib ﵇, His Letters to his Enemies and Governors of his Provinces, including selections of his Letters appointing his Administrative Officers and Injunctions to Members of his Family and Companions

من كتاب له عليه السلام إلى أهل الكوفة عند مسيره من المدينة إلى البصرة

مِنْ عبْدِ اللهِ علِيٍّ أمِيرِ المُؤْمِنِين إلى أهْلِ الكُوفةِ جبْهةِ الأنْصار وسنامِ العربِ أمّا بعْدُ فإنّي أخْبرُكُمْ عنْ أمْر عُثْمان حتّى يكُون سمْعُهُ كعِيانِهِ إنّ النّاس طعنُوا عليْهِ فكُنْتُ رجُلًا مِن المُهاجِرين أكْثِرُ اسْتِعْتابهُ وأقِلُّ عِتابهُ وكان طلْحةُ والزُّبيْرُ أهْونُ سيْرِهِما فِيهِ الوجِيفُ وأرْفقُ حِدائِهِما العنِيفُ وكان مِنْ عائِشة فِيهِ فلْتةُ غضبٍ فأُتِيح لهُ قوْمٌ فقتلُوهُ وبايعنِي النّاسُ غيْر مُسْتكْرهِين ولا مُجْبرين بلْ طائِعِين مُخيّرِين واعْلمُوا أنّ دار الهِجْرةِ قدْ قلعتْ بأهْلِها وقلعُوا بِها وجاشتْ جيْشُ المِرْجلِ وقامتِ الفِتْنةُ على القُطْبِ فأسْرِعُوا إلى أمِيرِكُمْ وبادِرُوا جِهاد عدُوِّكُمْ إنْ شاء اللهُ عزّ وجلّ.

Letter 1
Addring the people of Kūfa at the time of his march from Medīna to Basra

"From the servant of Allāh, Ali, the Commander of the Faithful, to the people of Kūfa who are the foremost from among the supporters and the chiefs of the Arabs.

"I am reminding you of what happened to `Othmān so that its memory may be like seeing its events. People criticized him, and I was the only man from among the Muhājirūn (immigrants) to ask him to make it his pursuit to please (the Muslims) the most and to offend them the very least. As for Talhah and az-Zubayr, their lightest step about him was hard, and their softest voice was strong. `Ā'isha, too, was angry with him. Consequently, a group overpowered him and killed him. Then, people swore allegiance to me, not by force or compulsion, but obediently and out of their free will.

"You should know that Medīna has been vacated by its residents who have abandoned it. It is boiling like a huge cauldron and rebellion is fixed on its axis, moving with full force. So, hasten to your *amīr* (commander) and proceed forward to fight your enemy, if Allāh, to Whom Might and Majesty belong, so wills."

Ibn Maytham writes (in *Sharh Nahjul-Balāgha*, Vol. 4, p. 338) that when on hearing about the mischief-mongering of Talhah and az-Zubayr, Imām Ali ibn Abū Tālib عليه السلام set off for Basra. He sent this letter to the people of Kūfa through Imām al-Hassan عليه السلام and `Ammār ibn Yāsir from [the town of] al-Ma'al-Adhb. Ibn Abul-Hadīd has written in *Sharh Nahjul-Balāgha*, Vol. 14, pp. 8, 16; al-Tabari in *Tārīkh*, Vol. 1, p. 3139, and Ibn al-Athīr in *Tārīkh*, Vol. 3, p. 223 that when Imām Ali ibn Abū Tālib عليه السلام camped at ar-Rabadha, he sent this letter through Muhammed ibn Ja`far ibn Abū Tālib and Muhammed ibn Abū Bakr. In this letter, Imām Ali ibn Abū Tālib عليه السلام clearly sheds light on the point that the assassination of `Othmān was the result of the efforts of `Ā'isha, Talhah and az-Zubayr, and that it was they who played a major role in it. In fact, `Ā'isha went beyond her limits and exposed his shortcomings in public meetings, calling him Na`thal and ordering him killed. Thus, Shaikh Muhammed Abdoh has written the following: "Once, `Othmān was on the pulpit when Umm al-Mu'minīn [mother of the faithful] `Ā'isha took out the shoes and the shirt of the Prophet ﷺ from under her outer covering mantle and said the following to him: 'These are the shoes of the Messenger of Allāh and his shirt. They have not yet decayed while you have altered his religion and

changed his Sunnah.' On this, heated words were exchanged between both of them following which she said, 'Kill this Na`thal', likening `Othmān with a known long-bearded Jew (of that name)", as we read in Nahjul-Balāgha, Edypt edition, Vol. 2, p. 3. Refer also to: *Ansāb al-Ashrāf*, Vol. 5, p. 88 and Abul-Fidā', Vol. 1, p. 172.

People were already displeased with `Othmān, so this event increased their boldness. They, hence, surrounded his mansion so that he might mend his ways or abdicate. In these circumstances, there was serious apprehension that if he did not accept either of these alternatives, he would be killed. All this was observed by `Ā'isha, but she paid no heed to it and, leaving him under siege, she decided to leave Medīna for Mecca. On this occasion, Marwān ibn al-Hakam [her cousin] and Attāb ibn Asīd said the following to `Ā'isha: "If you postpone your departure, it is possible his ['`Othmān's] life may be saved and this crowd [laying siege around his mansion] may disperse," whereupon she said that she had decided to go for *hajj* and that that could not be changed. It was then that Marwān recited this couplet by way of a proverb:

Qays set fire to my cities, and when they were ablaze,
He slipped away, saving himself clear of the daze.

Similarly, Talhah and az-Zubayr were also very angry with him. They both were in the vanguard of those fanning this fire, intensifying the opposition to his caliphate. From this angle, they were, to a great extent, taking part in the assassination and were responsible for shedding his blood. Other people also knew them in this light and regarded them as his murderers, while their supporters, too, were not able to offer any explanation (for absolving them). Thus, Ibn Qutaybah writes that when al-Mughīrah ibn Shu`bah met `Ā'isha at a place called Awtas, he asked her the following question: "O Umm al-Mu'minīn! Where are you bound for?" She replied, "I am going to Basra." He inquired for what purpose. She replied, "To avenge `Othmān's murder." He said, "But his assassins are in your own company!" Then he turned to Marwān and inquired where he was going. He replied that he, too, was going to Basra. He inquired about the purpose and the reply was: "To avenge `Othmān's murder." Al-Mughīrah ibn Shu`bah again said, "`Othmān's assassins

are in your own company...! These individuals, Talhah and az-Zubayr, are the ones who have killed him," as we read on p. 60, Vol. 1, of *Al-Imāma wal-Siyāsa* of Ibn Qutaybah.

In any case, when, after laying the blame on Imām Ali ibn Abū Tālib عليه السلام, this group that had killed `Othmān reached Basra, Imām Ali ibn Abū Tālib عليه السلام also rose to quell this rebellion. He wrote this letter to the people of Kūfa to solicit their support. On this, their combatants and warriors rose in large numbers and enlisted in his army. They faced the enemy with full courage which Imām Ali ibn Abū Tālib عليه السلام also acknowledged. Thus, the letter hereafter is an acknowledgment.

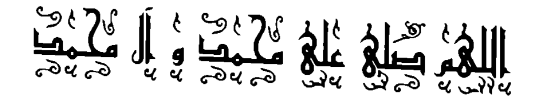
من كتاب له عليه السلام إلى أهل الكوفة بعد فتح البصرة

وجزاكُمُ اللهُ مِنْ أهْلِ مِصْرٍ عنْ أهْلِ بيْتِ نبيِّكُمْ أحْسن ما يجْزي الْعامِلِين بطاعتِهِ والشّاكِرين لِنِعْمتِهِ، فقدْ سمِعْتُمْ وأطعْتُمْ، ودُعِيتُمْ فأجبْتُمْ.

Letter 2

An excerpt from his letter which he عليه السلام wrote to the people of Kūfa after the victory in Basra

"May Allāh reward you, townsmen (of Kūfa), on behalf of a member of your Prophet's family, with the best of rewards that He bestows on those who act in obedience to Him and on those who thank Him for His bounties. Surely, you heard (me) and obeyed, and when you were called on, you promptly responded."



اللهم صلِّ على محمد و آل محمد

من كتاب له عليه السلام لشريح بن الحارث، قاضيه

ورُوي أنّ شُرَيْح بْن الْحارثِ قاضِي أمِير الْمُؤْمِنِين عليه السلام اشْترى على عهْدِهِ داراً بثمانِين دِيناراً، فبلغهُ ذلِك، فاسْتدْعى شُريْحاً وقال لهُ:

بلغنِي أنّك ابْتعْت داراً بثمانِين دِيناراً وكتبْت لها كِتاباً وأشْهدْت فِيهِ شُهُوداً.

فقال لهُ شُريْحٌ: قدْ كان ذلِك يا أمِير الْمُؤْمِنِين، قال فنظر إليْهِ نظر الْمُغْضبِ، ثُمّ قال لهُ:

يا شُريْحُ: أما إنّهُ سيأتِيك منْ لا ينْظرُ فِي كِتابك ولا يسْألك عنْ بيِّنتِك حتّى يُخْرجك مِنْها شاخِصاً ويُسْلِمك إلى قبْرك خالِصاً؛ فانْظرْ يا شُريْحُ لا تكُونُ ابْتعْت هذِهِ الدّار مِنْ غيْر مالِك أوْ نقدْت الثّمن مِنْ غيْر حلالِك؛ فإذّا أنْت قدْ خسِرْت دار الدُّنْيا ودار الْآخِرةِ. أما إنّك لوْ كُنْت أتيْتنِي عِنْد شِرائِك ما اشْتريْت، لكتبْتُ لك كِتاباً على هذِهِ النُّسْخةِ فلمْ ترْغبْ فِي شِراءِ هذِهِ الدّار بِدِرْهمٍ فما فوْقُ.

والنُّسْخةُ هذِهِ: هذا ما اشْترى عبْدٌ ذلِيلٌ مِنْ ميِّتٍ قدْ أزْعِج لِلرّحِيلِ اشْترى مِنْهُ داراً مِنْ دار الْغُرُور مِنْ جانِبِ الْفانِين وخِطّةِ الْهالِكِين وتجْمعُ هذِهِ الدّار حُدُودٌ أرْبعةٌ الْحدُّ الْأوّلُ ينْتهِي إلى دواعِي الْآفاتِ والْحدُّ الثّانِي ينْتهِي إلى دواعِي الْمُصِيباتِ والْحدُّ الثّالِثُ ينْتهِي إلى الْهوى الْمُرْدِي والْحدُّ الرّابِعُ ينْتهِي إلى الشّيْطانِ الْمُغْوِي وفِيهِ يُشْرعُ بابُ هذِهِ الدّار اشْترى هذا الْمُغْترُّ بِالْأملِ مِنْ هذا الْمُزْعجِ بِالْأجلِ هذِهِ الدّار بِالْخُرُوجِ مِنْ عِزِّ الْقناعةِ والدُّخُولِ فِي ذُلِّ الطّلبِ والضّراعةِ فما أدْرك هذا الْمُشْترِي فِيما اشْترى مِنْهُ مِنْ دركٍ فعلى مُبلْبِلِ أجْسامِ الْمُلُوكِ وسالِبِ نُفُوسِ الْجبابِرةِ ومُزِيلِ مُلْكِ الْفراعِنةِ مِثْلِ كِسْرى وقيْصر وتُبّعٍ وحِمْيرٍ ومنْ جمع الْمال على الْمالِ فأكْثر ومنْ بنى وشيّد وزخْرف ونجّد وادّخر واعْتقد ونظر بِزعْمِهِ لِلْولدِ إشْخاصُهُمْ جمِيعاً إلى موْقِفِ الْعرْضِ والْحِسابِ وموْضِعِ الثّوابِ والْعِقابِ إذا وقع الْأمْرُ بِفصْلِ الْقضاءِ وخسِر هُنالِك الْمُبْطِلُون شهِد على ذلِك الْعقْلُ إذا خرج مِنْ أسْرِ الْهوى وسلِم مِنْ علائِقِ الدُّنْيا.

في بعض المصادر وردت هذه الزيادة:

فقال شُريْحُ: يا امير المؤمنين، أشهد الله أني قد تصدقت بداري على أبناء السبيل. فقال له الإمام الحكيم هذه القصيدة العصماء:

النفس تبكي على الدنيا وقد علمت * ان السـلامة فيها ترك ما فيها
لا دار للمرء بعد الموت يسكنها * إلا التي كان قبل الموت يبنيها
فإن بـناها بخير طاب مسكنه * و إن بنـاها بشر خاب بانيها

أموالـنا لذوي الميراث نجمعها * و دورنا لخـراب الدهر نبنيها
كم من مدائن في الآفاق قد بُنيت * أمست خرابا وأفنى الموت أهليها
الـمرء يبسـطها والدهر يقبضها * والنفس تنشرها والموت يطويها

اللهم صلِّ على محمد و آل محمد

Document 3
Written to Shūrayh ibn al-Hārith (al-Kindi), Kūfa's Judge

It is related that Shūrayh ibn al-Hārith (al-Kindi), who was Imām Ali ibn Abū Tālib's Qādi (judge) of Kūfa during his tenure, bought a house for eighty dinars (gold pieces, a fortune in those days). When this became known to Imām Ali ibn Abū Tālib عليه السلام, he sent for him saying:

"I have come to know that you have purchased a house for eighty dinars and that you have written a document [deed of ownership] for it and had witnesses testifying on it."

Shūrayh replied, "Yes, O Imām ibn Abū Tālib; it is so." Imām Ali ibn Abū Tālib عليه السلام cast an angry look at him and said:

"O Shūrayh, beware, shortly one person (the angel of death) will come to you who will not look at the document (deed of ownership), nor will he question you about your testimony but take you out of it far away and deposit you in your grave quite alone. Look, O Shūrayh! If you have purchased this house from money other than yours, or paid the price from an unlawful source, you have incurred on your soul the loss of this world as well as that of the next. If you had come to me at the time of purchase, I would have written for you a document on this paper, then you would have liked to purchase the house even for one dirham, not to speak of more."

The document is as follows:

"This is about a purchase made by a humble servant (of Allāh) from another servant ready to depart (for the Hereafter). He has purchased a house out of houses of deceit in the area of mortals and in the neighborhood of mortals. This house has four boundaries as follows: The first boundary is contiguous to sources of calamities; the second boundary adjoins the sources of distress; the third boundary adjoins devastating desires, and the fourth boundary adjoins deceitful Satan, and it is towards this that the gate of this house opens. This house has been purchased by one who has been waylaid by desires from one who is being driven by death at the cost of leaving the honor of contentment and entering into the humility of want and submissiveness.

"If the buyer encounters some (evil) consequences of this transaction, then it is for the one who dismantles the bodies of monarchs, snatches the lives of despots, destroys the domain of Pharaohs, Kisras[1], Caesars[2], Tubba`s[3] and Himyars[4] and all those

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[1]"Kisra" is the Arabized word for Khusraw [Khosroe] which means "a king whose domain extends to a vast area". This was the title of the rulers of then Persia.

[2]"Caesar" was one of the rulers of Rome. In Latin, it means the child whose mother dies before delivery and who is extracted by cutting her body open (caesarian birth). Since among the Kings of Rome, Augustus was born like this, he was known by this name. Thereafter, this word was adopted as the title of every ruler regardless of the method of his birth.

[3]"Tubba`" is an appellation of each of the Kings of Yemen who had Himyar and Hadramaut under his control. Their names have been mentioned in the Holy Qur'ān in 44:37 and 50:14.

[4]Himyar was an important tribe in the ancient Sabaen kingdom of south-western Arabia. Later in time, its kings were the powerful rulers of much of southern Arabia from c. 115 B.C. to c. A.D. 525. The Himyarites were concentrated in the area known as Thu Raydān (later called Qatabān) on the coast of present-day Yemen. Thus, they were probably aided in the overthrow of their Sabaean [or Sabian] kinsmen by the discovery of a sea route from Egypt to India which deprived the inland Sabaean kingdom of its former importance as a center for offshore trade. The Himyarites (classical Homaritae) inherited the Sabaean language and culture and from their capital at Zafar, their power at times extended eastward as far as the

who amass wealth on wealth and go on increasing it, who build high houses and decorate them and gather treasures and preserve them, as they claimed according to their own thinking, for children to take them to the place of accounting and judgment and the status of reward and punishment. فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ *When the verdict is passed, those who stood on falsehood will then be the losers* (Qur'ān, 40:78)."

According to some sources, Shurayh said, "O Commander of the Faithful! I implore Allah to testify that I have given my house by way of charity to the wayfarers," whereupon the wise Imam composed this great poem:

The nafs *over the world knowingly cries*
But in leaving it and everything in it safety lies.
One has no home after death to dwell
Except in the one he before death built well:
If he built it with goodness, good will be his stay,
But if built with evil, its builder will dismay.
Our wealth for those who will inherit us we hoard
As we build our homes, desolation snatches them for good.
Many towns have everywhere been built, but wait
They now are in ruin, death did their residents annihilate.
Man spreads them, time seizes them
Nafs expands them, death folds them.

This document is appreciated by intelligent people who are free of the shackles of desire and the adornments of this life.

Gulf and northward into the Arabian Desert. At the beginning of the 4th century A.D., the Himyarite capital was moved northward to San'a. Later in the same century, both Christianity and Judaism gained firm footholds in the area. Internal disorders and changing trade routes caused the kingdom to decline. In 525 AD, after several unsuccessful attempts, Abyssinian invaders finally crushed the Himyarites. A Himyar appeal to Peria for aid led to Persian control in 575 AD. Refer to The New Encyclopedia Britannica [Micropaedia], Vol. 5, p. 49, ed. 1973 - 1974.

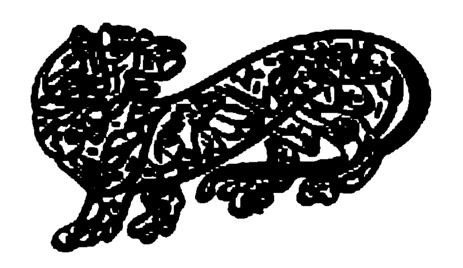
اللهم صل على محمد وآل محمد

من كتاب له عليه السلام إلى بعض أمراء جيشه

فإنْ عادُوا إلى ظِلِّ الطاعةِ فذاك الذي نُحِبُّ وإنْ توافتِ الأمُورُ بالقوْمِ إلى الشِّقاقِ والعِصْيانِ فانْهدْ بمنْ أطاعك إلى منْ عصاك واستغْنِ بمن انقاد معك عمّنْ تقاعس عنك فإنّ المُتكاره مغِيبُهُ خيرٌ مِنْ مشْهدِهِ وقعُودُهُ أغنى مِنْ نُهُوضِهِ.

Letter 4
To some of his army's commanders

"If they[1] return to the umbrella of obedience, then this is all that we want. But if the condition of these people points out towards disruption and disobedience, then, taking with you those who obey you, you must rush against those who disobey you. While you have those with you who follow you, do not worry about those who hold back from you because the absence of a half-hearted man is better than his presence, and his sitting down is better than his rising.



[1]When `Othmān ibn Hunayf, then Governor of Basra, informed Imām Ali ibn Abū Tālib ﷺ of the arrival of Talhah and az-Zubayr at Basra and of their intentions, Imām Ali ibn Abū Tālib ﷺ wrote this letter to him. In it, he instructed him that in case the enemy was bent on fighting, and that he had to face it, he should not enlist on his side those who on the one hand demonstrated consideration for the personalities of `Ā'isha, Talhah and az-Zubayr and who, on the other hand, had agreed to fight against them merely by persuasion. This was so because such people could not be expected to fight steadfastly nor could then be depended on. Rather, such people would try to discourage others, too. Therefore, it was only good to ignore such people altogether.

اللهم صل على محمد وآل محمد

ومن كتاب له عليه السلام إلى أشعث بن قيس، عامل أذربيجان

إنّ عملك ليْس لك بطعْمةٍ ولكِنّهُ فِي عُنُقِك أمانة، وأنت مُسترْعًى لِمنْ فوْقك، ليْس لك أنْ تفْتات فِي رعِيّةٍ، ولا تُخاطِر إلا بوثِيقةٍ، وفِي يديْك مالٌ مِنْ مالِ اللهِ عزّ وجلّ، وأنْت مِنْ خُزّانِهِ حتّى تُسلِّمهُ إليّ، ولعلّي ألا أكُون شرّ وُلاتِك لك، والسّلامُ.

Letter 5
To al-Ash`ath ibn Qays (al-Kindi), Provincial Governor over Azerbaijan

"Certainly, your assignment is not a morsel for you but a trust round your neck, and you have been charged with the protection (of the people) on behalf of your superiors. It is not for you to oppress the subjects, nor to put your life at risk save on strong grounds. You have in your hands the funds which are the property of Allāh to Whom belong Might and Majesty, and you hold its charge till you pass it on to me. Probably I will not be one of the bad rulers for you, and this is the end of the matter."

When Imām Ali ibn Abū Tālib ﵇ was through with the Battle of Jamal, he wrote to al-Ash`ath ibn Qays (al-Kindi), who had been the governor of Azerbaijan since the days of `Othmān, to send the revenue and levies of his province to him [in Kūfa]. But since al-`Āsh'ath had fears about the future of his status and position, he intended to pocket all this money like other officers appointed by `Othmān. Therefore, as soon as this letter reached him, he sent for his chief associates. Having mentioned this letter to them, he said the following: "I fear that this money would be taken away from me; I, therefore, intend to join Mu`āwiyah." It was then that those people said that it was a matter of shame to leave the kith and kin and to seek refuge with Mu`āwiyah. Consequently, on the advice of those people, he postponed the implementation of his scheme to run away, but he did not agree to part with the money! On receiving this information, Imām Ali ibn Abū Tālib ﵇ sent Hijr ibn `Adiy al-Kindi to bring the man to him in Kūfa. He persuaded him and

brought him to Kūfa. On reaching there, his kit was found to contain four hundred thousand dirhams out of which Imām Ali ibn Abū Tālib ﷺ left thirty thousand for the man and deposited the rest in the public treasury.

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية

إِنّهُ بايعَنِي الْقوْمُ الّذِين بايعُوا أبا بكْرٍ وعُمر وعُثْمان على ما بايعُوهُمْ عليْهِ فلمْ يكُنْ لِلشّاهِدِ أنْ يخْتار ولا لِلْغائِبِ أنْ يرُدّ وإِنّما الشُّورى لِلْمُهاجِرِين والْأنْصار فإِنِ اجْتمعُوا على رجُلٍ وسمّوْهُ إِماماً كان ذلِك لِلّهِ رِضًا فإِنْ خرج عنْ أمْرِهِمْ خارِجٌ بِطعْنٍ أوْ بِدْعةٍ ردُّوهُ إِلى ما خرج مِنْهُ فإِنْ أبى قاتلُوهُ على اتِّباعِهِ غيْر سبِيلِ الْمُؤْمِنِين وولّاهُ اللّهُ ما تولّى ولعمْرِي يا مُعاوِيةُ لئِنْ نظرْت بِعقْلِك دُون هواك لتجِدنِّي أبْرأ النّاسِ مِنْ دمِ عُثْمان ولتعْلمنّ أنِّي كُنْتُ فِي عُزْلةٍ عنْهُ إِلّا أنْ تتجنّى فتجنّ ما بدا لك والسّلامُ.

Letter 6
To Mu`āwiyah ibn Abū Sufyān

"Verily, those who swore allegiance to Abū Bakr, `Omar and `Othmān are the same ones who have likewise sworn allegiance to me and on the same premise, the premise on which they swore allegiance to them. Whoever was present had no choice (to consider), and whoever was absent had no right to reject, and consultation was restricted to the Muhājirūn and the Ansār. If they agree on an individual and take him to be the caliph, it will be deemed to imply seeking Allāh's pleasure. If anyone keeps away in order to demonstrate his objection, they take him back to the status from where he kept away. If he refuses, they will fight him for following a course other than that of the believers, and Allāh will put him back from where he had run away. By my life, O Mu`āwiyah, if you see with your brain without any passion, you will find me the most innocent of all with regard to `Othmān's blood, and you will surely know that I stayed aloof from him, unless you conceal what is quite open to you. Then you may commit an outrage (on me) as you like, and that is the end of the matter."

When the people of Medīna swore allegiance to Imām Ali ibn Abū Tālib عليه السلام, Mu`āwiyah refused to go along, fearing lest his own power should be jeopardized, thus contesting Imām Ali ibn Abū Tālib's caliphate. He concocted the excuse that it had not been agreed on unanimously and that, therefore, after canceling it, there should be another general "election", although the caliphate from which (the process of) "election" was started was the result of a timely situation. There was no question about the common vote so it could be called the result of the people's "election". Rather, it was imposed on the people and assumed to be their verdict. From then, it became a principle that whoever the nobles of Medīna elected would be deemed to represent the entire world of Islam; nobody would be allowed to question it, whether he was present at the time of "election" or not. In any case, after the establishment of this principle, Mu`āwiyah had no right to propose a "re-election" nor to refuse the swearing of allegiance when he had in practice recognized these caliphates which, it was alleged, had been settled by the important people of Medīna. That is why when he alleged this "election" was unbinding, refusing to swear the oath of allegiance, Imām Ali ibn Abū Tālib عليه السلام pointed out to him the (recognized) way of "election" and smashed his argument. It was a method known as arguing with the adversary on the basis of his wrong premises so as to refute his argument, since Imām Ali ibn Abū Tālib عليه السلام never at any stage regarded consultation (with the chiefs) or the common vote to be the criterion of validity of the caliphate. Otherwise, with regard to the caliphate, about which it is alleged that they were based on the "unanimity" of the Muhājirūn and the Ansār, he would have regarded that unanimity of vote as a sound authority, holding it as valid. But his refusal of the swearing of allegiance in the very first period, which could not be denied by anyone, is a proof of the fact that he did not regard these selfconcocted methods as the criterion of (validity of) the caliphate. That is why at all times he continued pressing his own case for the caliphate which was also established on the basis of the Prophet's statements and deeds. However, to place it before Mu`āwiyah meant opening the gate to questions and answers. He, therefore, attempted to convince him of his own premises and beliefs so that there could be neither a scope

for interpretation nor for confusing the matter. In fact, the real objective of Mu`āwiyah was to prolong the matter so that at some point his own authority might gain some support.

اللهم صل على محمد وآل محمد

من كتاب منه عليه السلام إلى معاوية أيضا

أمّا بعْدُ فقدْ أتتْني مِنْك موْعِظة مُوصّلة ورسالة مُحبّرة نمّقْتها بضلالِك وأمْضيْتها بسُوءِ رأيك، وكِتابُ امْرِئ ليْس لهُ بصرٌ يهْدِيهِ، ولا قائِدٌ يُرْشِدُهُ؛ قدْ دعاهُ الْهوى فأجابهُ، وقادهُ الضّلالُ فاتّبعهُ، فهجر لاغِطاً وضلّ خابِطاً.

ومِنْهُ: لِأنّها بيْعةٌ واحِدةٌ لا يُثْنّى فِيها النّظرُ ولا يُسْتأْنفُ فِيها الْخِيارُ، الْخارِجُ مِنْها طاعِنٌ والْمُروِّي فِيها مُداهِنٌ.

Letter 7
To Mu`āwiyah

"I have received from you the parcel of unconnected pieces of advice and an embellished letter. You have written it because of your misguidance and dispatched it because of your lack of wisdom. This is the letter of a man who has neither light to show him the way nor a leader to guide him on the right path. Passion prompted him and he responded to it. Misguidance led him and he followed it. Consequently, he began to speak nonsense and went recklessly astray."

An excerpt from the same letter:

"Because allegiance is once and for all, it is not open for reconsideration, nor is there any scope for fresh proceedings of an 'election'. Whoever remains out of it is deemed to be critical of Islam, while whoever remains argumentative about it is a hypocrite."

اللّهمّ صلّ على محمّد وآل محمّد

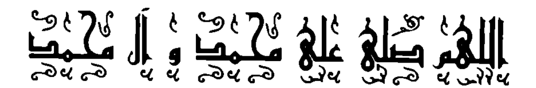
من كتاب له عليه السلام إلى جرير بن عبد الله البجلي لما أرسله إلى معاوية

أمّا بعْدُ، فإذا أتاك كِتابي فاحْمِلْ مُعاوية على الفصْلِ، وخُذْهُ بالأمْرِ الجزْمِ، ثُمّ خيِّرْهُ بيْن حرْبٍ مُجْلِيةٍ أوْ سِلْمٍ مُخْزِيةٍ؛ فإنِ اخْتار الحرْب، فانْبِذْ إليْهِ، وإنِ اخْتار السِّلْم، فخُذْ بيْعتهُ، والسّلامُ.

Letter 8

To Jarīr ibn Abdullāh al-Bajali when Imām Ali ibn Abū Tālib عليه السلام sent him to Mu`āwiyah (and there was a delay in his return)

"Once you receive this letter of mine, you must ask Mu`āwiyah to take a final decision and to follow a determined course. Then ask him to choose either war that exiles him from home or a dishonorable peace. If he chooses war, leave him alone, but if he chooses peace, secure an oath of allegiance from him, and that is an end to the matter."



من كتاب له عليه السلام إلى معاوية

فأراد قوْمُنا قتْل نبيِّنا واجْتِياح أصْلِنا وهمُّوا بنا الْهُمُوم وفعلوا بنا الأفاعِيل ومنعُونا العذْب وأحْلسُونا الخوْف واضْطرُّونا إلى جبلٍ وعْرٍ وأوْقدُوا لنا نار الحرْبِ فعزم اللّهُ لنا على الذّبِّ عنْ حوْزتِهِ والرّمْي مِنْ وراءِ حُرْمتِهِ مُؤْمِنُنا يبْغِي بذلِك الأجْر وكافِرُنا يُحامِي عن الأصْلِ ومنْ أسْلم مِنْ قُريْشٍ خِلْوٌ مِمّا نحْنُ فِيهِ بحِلْفٍ يمْنعُهُ أوْ عشِيرةٍ تقُومُ دُونهُ فهُو مِن القتْلِ بمكانِ أمْنٍ وكان رسُولُ اللّهِ (صلي الله عليه وآله) إذا احْمرّ البأسُ وأحْجم النّاسُ قدّم أهْل بيْتِهِ فوقى بِهِمْ أصْحابهُ حرّ السُّيُوفِ والأسِنّةِ فقُتِل عُبيْدةُ بْنُ الحارِثِ يوْم بدْرٍ وقُتِل حمْزةُ يوْم أُحُدٍ وقُتِل جعْفرٌ يوْم مُؤْتة وأراد منْ لوْ شِئْتُ ذكرْتُ اسْمهُ مِثْل الّذِي أرادُوا مِن الشّهادةِ ولكِنّ آجالهُمْ عُجِّلتْ ومنِيّتهُ أُجِّلتْ فيا عجباً لِلدّهْرِ إذْ صِرْتُ يُقْرنُ بي منْ لمْ يسْعَ بقدمِي ولمْ تكُنْ لهُ كسابِقتِي الّتِي لا يُدْلِي أحدٌ بمِثْلِها إلّا أنْ يدّعِي مُدّعٍ ما لا أعْرِفُهُ ولا أظُنُّ اللّه يعْرِفُهُ والحمْدُ لِلّهِ على كُلِّ حالٍ وأمّا ما سألت مِنْ دفْعِ قتلةِ عُثْمان إليْك فإنّي نظرْتُ فِي هذا الأمْرِ فلمْ أرهُ يسعُنِي دفْعُهُمْ إليْك ولا إلى غيْرِك ولعمْرِي لئِنْ لمْ

تنزِعْ عنْ غيِّك وشِقاقِك لتعْرِفنّهمْ عنْ قليلٍ يطلبُونك لا يُكلِّفونك طلبهمْ فِي برٍّ ولا بحْرٍ ولا جبلٍ ولا سهْلٍ إلّا أنّهُ طلبٌ يسُوءُك وجْدانُهُ وزورٌ لا يسُرُّك لقيانُهُ والسّلامُ لِأهْلِهِ.

Letter 9
To Mu`āwiyah

"Our people (the tribesmen of Quraish) decided to kill our Prophet ﷺ and uproot us. They caused us many worries, behaved with us harshly, denied us the ease of life, exposed us to fear, forced us to seek refuge in a rugged mountain and ignited for us the flames of war.

"Allāh then gave us determination to protect His religion and defend His honor. The believers among us expected (heavenly) rewards from so doing, and the unbelievers among us gave their support because of kinship. Those who accepted Islam from among the tribesmen of Quraish were away from the distresses in which we were involved either because of a pledge that protected them or because of the tribe that would rise to support them. They were, therefore, safe from being killed. The way with the Prophet ﷺ was that when fighting became fierce and people began to lose ground, he would send forward members of his family. Through them, he would protect his companions from the attacks with swords and spears. Thus was `Ubaydah ibn al-Hārith killed on the Day of Badr, Hamzah (ibn `Abdul-Muttalib) on the Day of Uhud, and Ja`far (ibn Abū Tālib) on the Day of Mu'tah. One more person, whom I can name if I wish, desired to seek martyrdom as they did, but their deaths approached, while his did not.

"How strange it is that I am being grouped with him who never had a briskness of pace like mine, nor had he, to his credit, any achievement like mine unless he claims something of which I do not know. In any case, all praise belongs to Allāh.

"As regarding your request that I hand over to you those who murdered `Othmān, I have contemplated over this matter and I do not find that handing them over to you or to anyone else is possible.

By my life, if you do not give up your wrong ways and disruptive deeds, you will surely know them. They will shortly be seeking you and will not give you the trouble of seeking them on land, sea, mountains or plains. But this search will be painful for you and their visit will not make you happy. Peace with whoever deserves it."

When the Messenger of Allāh ﷺ was commanded (by Allāh) to call people to (believe in) the Unity of Allāh, the powers of unbelief and disobedience stood up to block the way of truthfulness, so the tribes of Quraish decided to quell this voice through coercion and force. Love for idols was so strong in the hearts of those unbelievers, they were not prepared to hear a single word against them. The idea of one God was enough to rouse their passions. In addition, they were made to hear such epithets about their gods that gave them no better status than lifeless stones. When they realized that their principles and beliefs were in jeopardy, they prepared themselves to cause trouble to the Prophet ﷺ. They got ready to try every means to reach that end. They adopted such pain-inflicting devices (against the Prophet ﷺ) that it was impossible for him to step out of his house. Those who had accepted Islam during this period, too, had to face continuous tribulations. For example, these adherents to the new monotheistic beliefs were often placed on the burning ground, under the parching sun, and beaten with straps and pelted with stones till they lost their consciousness. When the atrocities of the tribesmen of Quraish rose to this extent, the Prophet ﷺ permitted such adherents to leave Mecca and immigrate to Abyssinia in the fifth year of his call to Prophethood. The tribesmen of Quraish followed them there as well, but the ruler of Abyssinia refused to hand the believers over to them. Due to his fairness and justice, he did not permit any trouble to befall them.

On the other side of the sea, the Prophet's preaching continued. The magnetism and impact of the truth was producing its effect. People were impressed by his teachings and personality. They came into his fold. As a result, the tribesmen of Quraish felt perturbed, so they tried to stop this increasing influence and power. When they could not do anything, they decided to sever all ties with Banū Hāshim and Banū Abdul-Muttalib, to have no social contacts with them, and to

have no transactions with them, perhaps they would thus be forced to give up supporting the Prophet ﷺ, then they would deal with him as they pleased. Consequently, they concluded a mutual agreement about it, and a document was written on the subject and was deposited safely. After this agreement, although the locality was the same and the inhabitants, too, were the same, for Banū Hāshim every nook and corner became strange; well-known faces turned as if they had never known each other. All of them turned their faces away, stopping exchanged meetings and contacts. In these circumstances, there was also the apprehension that the Prophet ﷺ might be attacked suddenly in a valley outside the city. For this reason, they were forced to take refuge in a place called Shi`b (valley) of Abū Tālib. At this stage, those of Banū Hāshim who had not yet accepted Islam shared those privations on account of lineal kinship and offered defence at the hour of need, while those who had accepted Islam, such as Hamzah and Abū Tālib, were actively protecting the Prophet ﷺ as their religious obligation. In particular, Abū Tālib had given up all his ease and comfort, spending his days consoling the Prophet ﷺ and his nights changing his bed from one place to another. Thus, if the Prophet ﷺ used a bed one night, the next night his son Ali عليه السلام was to sleep in it, so that in case someone attacked, Ali should suffer the brunt instead.

This was a period of great privation and trouble for Banū Hāshim. If they could get leaves of trees to eat, that was enough for them; otherwise, they had to near their starvation. After the lapse of three years in such hardships, Zuhayr ibn Abū Umayyah (whose mother was `Atika daughter of Abdul-Muttalib), Hishām ibn `Amr ibn Rabī`ah (who had a family maternal kinship with Banū Hāshim), al-Mut`im ibn `Adiy ibn Nawfal ibn Abd Manāf, Abul-Bakhtari al-`Ās ibn Hishām ibn al-Mughīrah and Zam`ah ibn al-Aswad ibn al-Muttlib proposed that this agreement should be abrogated. For a discussion of this issue, the chiefs from among the tribesmen of Quraish assembled in the precincts of the Ka`ba. No decision had yet been taken when Abū Tālib came out of the Valley and joined them. He said to them, "My nephew Muhammed ﷺ has told me that the paper on which this agreement was written has been eaten by white-ants and nothing in it has remained save the name of Allāh. So, you

should send for the document and see it. If he is correct, then you should give up your animosity, and if he is wrong, I am ready to hand him over to you." The document was brought and examined. It was, indeed, a fact that with the exception of the words "In Your name, O Allāh", written on the top of all documents in those days, the rest of it had been eaten away by white-ants. Seeing this, al-Mut`im ibn `Adiy tore off the writing; thus, this cruel agreement was abrogated. At last, Banū Hāshim abandoned the life of oppression and helplessness. But even after this, there was no change in the unbelievers' behavior towards the Prophet ﷺ. Rather, they were so keen in their enmity and malice against him that they started thinking of taking his life away. Consequently, the great event of Hijra (migration of the Holy Prophet ﷺ from Mecca to Medīna) took place.

Although on this occasion Abū Tālib was no longer alive, Ali عليه السلام represented him by lying down on the Prophet's bed; it was the lesson taught by Abū Tālib through which he managed to protect the Holy Prophet's life.

Although these events were not unknown to Mu`āwiyah, yet by recounting to him the deeds of his forefatherrs, the intention was to awaken his malicious conscience from its slumber. Therefore, his attention has been drawn to the hardships inflicted (on the Holy Prophet ﷺ and his adherents) by the tribesmen of Quraish, especially Banū Abd Shams, so that he might see the conduct of each of the followers of the truth and the followers of falsehood, perhaps he would then realize whether he himself was treading on the right path or just following in the footsteps of his cruel and heartless forefathers.

من كتاب له عليه السلام إلى معاوية أيضا

وكيْف أنْت صانِعٌ إذا تكشّفتْ عنْك جلابيبُ ما أنْت فِيهِ مِنْ دُنْيا قدْ تبهّجتْ بزِينتِها وخدعتْ بلذّتِها دعتْك فأجبْتها وقادتْك فاتّبعْتها وأمرتْك فأطعْتها وإنّهُ يُوشِكُ أنْ يقِفك واقِفٌ على ما لا يُنْجِيك مِنْهُ مِجنٌّ فاقْعسْ عنْ هذا الأمْرِ وخُذْ أُهْبة الحِسابِ وشمِّرْ لِما قدْ نزل بك ولا تُمكِّنِ الغُواة مِنْ سمْعِك وإلّا تفْعلْ أُعْلِمْك ما أغْفلْت مِنْ نفْسِك فإنّك مُتْرفٌ قدْ أخذ الشّيْطانُ مِنْك مأْخذهُ وبلغ فِيك أملهُ وجرى مِنْك مجْرى الرُّوحِ والدّمِ ومتى كُنْتُمْ يا مُعاوِيةُ ساسة الرّعِيّةِ ووُلاة أمْرِ الأُمّةِ بِغيْرِ قدمٍ سابِقٍ ولا شرفٍ باسِقٍ ونعُوذُ بِاللّهِ مِنْ لُزُومِ سوابِقِ الشّقاءِ وأُحذِّرُك أنْ تكُون مُتمادِياً فِي غِرّةِ الأُمْنِيّةِ مُخْتلِف العلانِيةِ والسّرِيرةِ وقدْ دعوْت إلى الحرْبِ فدعِ النّاس جانِباً واخْرُجْ إليّ وأعْفِ الفرِيقيْنِ مِن القِتالِ لِتعْلم أيُّنا المرِينُ على قلْبِهِ والمُغطّى على بصرِهِ فأنا أبُو حسنٍ قاتِلُ جدِّك وأخِيك وخالِك شدْخاً يوْم بدْرٍ وذلِك السّيْفُ معِي وبِذلِك القلْبِ ألْقى عدُوِّي ما اسْتبْدلْتُ دِيناً ولا اسْتحْدثْتُ نبِيّاً وإنِّي لعلى المِنْهاجِ الّذِي تركْتُمُوهُ طائِعِين ودخلْتُمْ فِيهِ مُكْرهِين وزعمْت أنّك جِئْت ثائِراً بِدمِ عُثْمان ولقدْ علِمْت حيْثُ وقع دمُ عُثْمان فاطْلُبْهُ مِنْ هُناك إنْ كُنْت طالِباً فكأنِّي قدْ رأيْتُك تضِجُّ مِن الحرْبِ إذا عضّتْك ضجِيج الجِمالِ بِالأثْقالِ وكأنِّي بِجماعتِك تدْعُونِي جزعاً مِن الضّرْبِ المُتتابِعِ والقضاءِ الواقِعِ ومصارِع بعْد مصارِع إلى كِتابِ اللّهِ وهِي كافِرةٌ جاحِدةٌ أوْ مُبايِعةٌ حائِدةٌ.

Letter 10
To Mu`āwiyah

"What would you do when the coverings of this world in which you are wrapped are removed from you? The world attracted you with its embellishments and deceived you with its pleasures. It called you, and you responded to it. It led you, and you followed it. It commanded you, and you obeyed it. Shortly an informer will inform you of things against which there will be no shield (to protect you). Therefore, keep off from this affair, take heed of the accounting (on the Day of Judgment), get ready for death that will soon overtake you, and do not lend your ears to those who have gone astray. If you do not do so, I shall recall to you whatever you have forgotten

because you are a man who is living in ease and luxury[1]. Satan has taken you in his clutches, secured his wishes in you and taken complete control of you, becoming like your soul and blood.

"O Mu`āwiyah! When were you ever a protector of the subjects and a guardian of the affairs of the people without granting some people distinction (over others)? We seek Allāh's protection against the befalling of previous misfortunes, and I warn you lest you should continue being deceived by desires and your outer appearance becomes different from your inner self.

"You have called me to war. It is better if you left the people on one side and you yourself came out to meet me (on the battleifield) and thus spare both our parties having to fight. It will then be known which one of us has a rusted heart and is blindfolded. I am the father of al-Hassan who killed your grandfather (`Utbah ibn Rabī`ah), your brother (Hanzalah ibn Abū Sufyān) and your uncle (al-Walīd ibn `Utbah) on the day of Badr. The same sword is with me, and I meet my adversary with the same heart. I have not altered the religion, nor do I follow any new prophet. I am surely treading on that very highway which you had willingly forsaken then was forced to adopt.

"You think (rather, pretend) that you have come out seeking revenge for `Othmān's blood. For sure you know how `Othmān's blood was shed. If you want to avenge it, avenge it there. It is as though I see that when war is cutting you with its teeth, you cry like camels moaning under heavy loads. And it is as though I see your party bewildered by the incessant striking of the swords, the occurrence of death, and the falling of bodies after bodies, calling me towards the Holy Qur'ān although they would themselves be either unbelievers, deniers of the truth or violators of an oath of allegiance after having sworn it."

This prediction of Imām Ali ibn Abū Tālib عليه السلام above is about the

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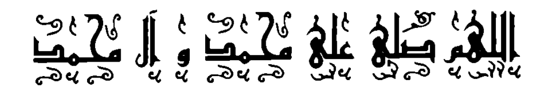
[1]This is in reference to the following verse: وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ "We sent no warner into any city except that its men who lived in ease (and luxury) said, 'We disbelieve in the message with which you have been sent'" (Qur'ān, 34:34).

battle of Siffīn. Here, he depicts the whole picture in very few words. Thus, on one side Mu`āwiyah was bewildered on account of the attacks of the Iraqis and was thinking to run away while, on the other, his army was crying under the constant onslaught of death. Eventually, when there was no way to escape, they raised copies of the Holy Qur'ān on spears and shouted for peace. By this device, the remaining persons saved their lives!

This prediction, as Ibn Abul-Hadīd al-Mu`tazili says, "is either a true prophetic keen eye of Imām Ali ibn Abū Tālib عليه السلام, which signifies a great power, or it is an information through knowledge of the unknown (علم الغيب *`ilmul-ghayb*) which is the most significant and wonderful. However, both cases are in the state of extreme significance and beauty."

Ibn Abul-Hadīd has further quoted the same prediction from other letters of Imām Ali ibn Abū Tālib عليه السلام to Mu`āwiyah. See *Sharh Nahjul-Balāgha*, Vol. 15, pp. 83 - 85.

This prediction cannot be attributed to imagination, to guessing or to the drawing of inference from events, nor can these details be ascertained by wit or far-sightedness. Only one whose source of information is either the Prophet's own revelation, being the articulator of Divine inspiration, could disclose them.



من وصية له عليه السلام وصى بها جيشا بعثه إلى العدو

فَإِذا نزلْتُمْ بعدُوٍّ أوْ نزل بكُمْ، فليكُنْ مُعسكرُكُمْ فِي قُبُلِ الْأشْرافِ أوْ سِفاحِ الْجِبالِ أوْ أثْناءِ الْأنْهارِ، كيْما يكُون لكُمْ رِدْءاً ودُونكُمْ مردّاً، ولْتكُنْ مُقاتلتُكُمْ مِنْ وجْهٍ واحِدٍ أو اثْنيْنِ، واجْعلُوا لكُمْ رُقباء فِي صياصِي الْجِبالِ ومناكِبِ الْهِضابِ لِئلّا يأْتِيكُمُ الْعدُوُّ مِنْ مكانِ مخافةٍ أوْ أمْنٍ، واعْلمُوا أنّ مُقدِّمة الْقوْمِ عُيُونُهُمْ وعُيُون الْمُقدِّمةِ طلائِعُهُمْ، وإِيّاكُمْ والتّفرُّق. فإِذا نزلْتُمْ، فانْزِلُوا جمِيعاً، وإِذا ارْتحلْتُمْ، فارْتحِلُوا جمِيعاً، وإِذا غشِيكُمُ اللّيْلُ، فاجْعلُوا الرِّماح كِفّةً، ولا تذُوقُوا النّوْم إِلّا غِراراً أوْ مضْمضةً.

Instruction 11
To a contingent sent to confront an enemy

"When you proceed towards your enemy, the status of your force should be on the approaches of high grounds or mountain cliffs or river bends, so that it may serve you as a place to return to. Your encounter should be from one side or from two. Surveillance scouts on mountain peaks and the high grounds should monitor enemy movements, so the enemy may not approach you from any place, whether of danger or of safety. And be admonished that the vanguard of an army serves as their eyes, the eyes of the vanguard as their informers. Beware of dispersal. When you halt, do so collectively, and when you move, you should move together. When night comes, fix your spears in a circle and do not sleep except for dosing or napping."

Imām Ali ibn Abū Tālib ﷺ placed Ziyād ibn an-Nadr al-Hārithi and Shūrayh ibn Hāni al-Hārithi in command of contingents of eight thousand and four thousand strong respectively at the Nukhayla camp (south of Hilla city, Babylon, Iraq), ordering them to advance towards Syria. A dispute arose among them about their military ranks. They informed Imām Ali ibn Abū Tālib ﷺ of it and wrote letters of complaints about each other. In reply, Imām Ali ibn Abū Tālib ﷺ wrote them that when they marched jointly, the command of the joint force would be with Ziyād ibn an-Nadr al-Hārithi, and if they marched separately, each commander would be in charge of his own force.

In this letter, Imām Ali ibn Abū Tālib ﷺ also wrote certain instructions for them. Here, Sayyid ar-Radi takes down only the portion containing the instructions. These instructions are not only useful with regard to fighting strategies in those days, but their utilization and importance in bringing out the principles of fighting in our days as well is undeniable. These instructions are: At the time of encounter with the enemy forces, the assailants should camp on tops of mountains and river bends. This way, rivers' low areas will serve as trenches, while and mountain peaks act like fortress bulwarks; thus, it would be possible to feel secure and face the

enemy from the other side. Secondly, the attack should be from one side or at the most from two, like pincers, because by dividing the entire force to serve on several fronts, weakness will be inevitable. Thirdly, the scouts should be placed on the tops of high grounds and mountain peaks so that they may warn of any attack. Sometimes, it happens that instead of attacking from the expected side, the enemy attacks from a different one. Therefore, if posses are stationed on high grounds, they would detect the enemy from the cloud of dust seen from a distance.

In order to clarify the useful aspect of these instructions, Ibn Abul-Hadīd has recorded in Vol. 15, p. 91 a historical incident thus: When Qahtabah (ibn Shabīb at-Tā'i) camped at a village after leaving Khurasan, he and Khālid ibn Barmak went and sat on top of a nearby hill. No sooner had they sat down there than Khālid noticed flocks of deer running out of the forest. On seeing this, he said to Qahtabah, "O Commander! Stand and announce to the army that they should at once be armed, take position and line up." Hearing this, Qahtabah was startled. He stood up. Looking hither and thither, he said, "I do not see the enemy's men anywhere." He replied, "O Amīr! This is not the time that should be lost in any conversation. You have seen how these deer are proceeding towards the people, leaving their abodes. This means that the enemy's army is marching from the rear." Consequently, the commander ordered his army to get ready. As soon as the army got ready, the noise of the horses' hoofs was heard. Within moments, the enemy was on them. Since they had prepared themselves for defence in time, they defended themselves against the enemy. Now, if Khālid had not been at such a height and had not acted with such sagacity, the enemy would have attacked them as they were unaware of the attack and annihilated them. Fourthly, the reconnaissance scouts should be spread here and there, so that they can be aware of the movements and intentions of the enemy and thereby foil his plans. Fifthly, when the army camps, it should camp together, and when it moves, it should move together, so that the enemy does not attack when you are in a state of dispersal and easily overpowers you. Sixthly, at night, the guard should be formed by fixing spears in a circle in the ground so that if the enemy attacks during the night, it is possible to prepare for defense by taking up arms at once. If the enemy showers arrows, that, too, can

be dealt with. Seventhly, deep sleep should be avoided lest you should become unaware of the enemy's approach and the latter will succeed in attacking you before you get ready.

اللهم صل على محمد وآل محمد

من وصية له عليه السلام وصى بها معقل بن قيس الرياحي حين أنفذه إلى الشام في ثلاثة آلاف مقدمة له

اتّقِ اللّه الّذِي لا بُدّ لك مِنْ لِقائِهِ ولا مُنْتهى لك دُونهُ ولا تُقاتِلنّ إلّا منْ قاتلك وسِرِ البرْديْنِ وغوِّرْ بِالنّاس ورفّهْ فِي السّيْرِ ولا تسِرْ أوّل اللّيْلِ فإِنّ اللّه جعلهُ سكناً وقدّرهُ مُقاماً لا ظعْناً فأرِحْ فِيهِ بدنك وروِّحْ ظهْرك فإِذا وقفْت حِين ينْبطِحُ السّحرُ أوْ حِين ينْفجِرُ الْفجْرُ فسِرْ على بركةِ اللّهِ فإِذا لقِيت الْعدُوّ فقِفْ مِنْ أصْحابِك وسطاً ولا تدْنُ مِن الْقوْمِ دُنُوّ منْ يُرِيدُ أنْ يُنْشِب الْحرْب ولا تباعدْ عنْهُمْ تباعُد منْ يهابُ الْباس حتّى ياتِيك أمْرِي ولا يحْمِلنّكُمْ شنآنُهُمْ على قِتالِهِمْ قبْل دُعائِهِمْ والْإِعْذارِ إِليْهِمْ.

Instruction 12
From an instruction to Ma`qil ibn Qays ar-Riyāhi as he was dispatched to Syria in charge of a vanguard contingent of three thousand strong

"Fear Allāh before Whom attendance is inevitable and with other than Whom there is no meeting. Do not fight except those who fight you. Travel in the two cool periods (i.e. morning and evening). Let the men have a midday sleep. March easily and do not travel during the early night, for Allāh has made it for resting and has ordained it for staying, not for journeying. Therefore, allow you body to rest in the night and let your beasts of burden also rest. When you are sure that the morning has approached, and when dawn has drawn nigh, start your journey with Allāh's blessings. If you face the enemy, stand in the midst of your comrades. Do not get too near to the enemy like one who wants to commence the fighting, nor should you remain too distant like one who is afraid of taking action, till you receive my orders. Hatred for them should not lead you to fight before inviting them (to guidance) and exhausting your pleas before them."

اللهم صل على محمد وآل محمد

من كتاب له عليه السلام إلى أميرين من أمراء جيشه

وقدْ أمّرْتُ عليْكُما وعلى منْ فِي حيِّزكُما مالِكَ بْن الحارثِ الأشْتر فاسْمعا لهُ وأطِيعا واجْعلاهُ دِرْعاً ومِجنّاً فإنّهُ مِمّنْ لا يُخافُ وهْنُهُ ولا سقْطتُهُ ولا بُطؤُهُ عمّا الإسْراعُ إليْهِ أحْزمُ ولا إسْراعُهُ إلى ما البُطءُ عنْهُ أمْثلُ.

Letter 13
To two commanders of his army

"I have placed Mālik ibn al-Hārith al-Ashtar in command over you and over all those under you. Therefore, follow his commands and take him as the armour and shield for yourselves because he is one of those from whom I have no fear of weakness nor any mistake, nor laziness where haste is more appropriate, nor haste where slackness is expected of him."

When Imām Ali ibn Abū Tālib (ع) sent a vanguard contingent of twelve thousand strong under the command of Ziyād ibn an-Nadr al-Hārithi and Shūrayh ibn Hāni al-Hārithi to Syria, on the way, near Sur ar-Rum [Romans' bulwark], they encountered "Abul-A`war" `Amr ibn Sulaymān al-Salami who was camping there with a Syrian contingent. Both of them informed Imām Ali ibn Abū Tālib (ع) of this through al-Hārith ibn Jumhan al-Ju`fi, whereupon the Imām (ع) sent Mālik ibn al-Hārith al-Ashtar as the Officer-in-Command and wrote this letter to notify them. The brief but comprehensive words in which Imām Ali ibn Abū Tālib (ع) refers to Mālik al-Ashtar in this letter gives an indication of his intelligence, sagacity, courage, daring, expanse and versatility in the art of war as well as his own personal greatness.

اللهم صل على محمد و آل محمد

من وصية له عليه السلام لعسكره قبل لقاء العدو بصفين

لا تُقاتِلوهُمْ حتّى يبدءُوكُمْ، فإنّكُمْ بحمْدِ اللهِ على حُجّةٍ، وتركُكُمْ إيّاهُمْ حتّى يبْدءُوكُمْ حُجّةٌ أخْرى لكُمْ عليْهمْ؛ فإذا كانتِ الهزيمةُ بإذْنِ اللهِ، فلا تقْتُلوا مُدْبراً ولا تُصِيبُوا مُعْوِراً ولا تُجْهِزُوا على جريحٍ ولا تهيجُوا النّساء بأذًى، وإنْ شتمْن أعْراضكُمْ وسببْن أمراءكُمْ فإنّهُنّ ضعِيفاتُ القُوى والأنْفُسِ والعُقُولِ إنْ كُنّا لنُؤْمرُ بالكفّ عنْهُنّ وإنّهُنّ لمُشْرِكاتٌ وإنْ كان الرّجُلُ ليتناولُ المرْأة فِي الجاهِلِيّةِ بالفهْرِ أو الهِراوةِ فيُعيّرُ بها وعقِبُهُ مِنْ بعْدِهِ.

Instruction 14
To his army's camp before an encounter with the enemy at Siffīn

"Do not fight them unless they start the fighting because, by the grace of Allāh, you are right, and to leave them till they begin fighting will be another point from your side against them. If, by the will of Allāh, the enemy is defeated, do not kill those who flee away, do not strike a helpless person, do not finish off the wounded and do not inflict pain on women even though they may attack your honor with filthy words and abūse your officers because they are weak in character, mind and intelligence. We have been ordered to avoid them although they may be unbelievers. Even in pre-Islamic (*jāhiliyya*) period, if a man struck a woman with a stone or beat her with a stick, he was rebuked along with his posterity after him."

The responsibility for the war and fighting that took place between Imām Ali ibn Abū Tālib عليه السلام and Mu`āwiyah lies solely on Mu`āwiyah because the latter brought about the war by erroneously laying the blame for `Othmān's blood on Imām Ali ibn Abū Tālib عليه السلام, although the facts about the causes of `Othmān's killing and by whom he was killed were not at all unknown to Mu`āwiyah. But since there was no way for him to achieve his objective save by creating an excuse for the war, he started it in order to retain his illegitimate authority. This evidently was an offensive war. It cannot

by any means be considered as permissible because mutiny and rebellion against the rightful Imām is unlawful according to the Muslims' general consensus. Thus, "Abū Zakariyya" Yahya ibn Sharaf an-Nawawi (631 – 676 A.H./1233 – 1277 A.D.) writes the following on p. 125, Vol. 2, of *Sharh Sahīh Muslim*: "Do not fight those in authority with regard to matters of governing, nor should you raise objections against them except when you observe them committing things which you know are definitely against Islam. If you see them doing such things, regard it as bad for them and speak the truth wherever you may be. But rising against them or fighting them is prohibited by the consensus of Muslims. In agreement with this view, see also: Judge "Abū Bakr" Muhammed ibn at-Tayyib al-Blāqillāni [338 – 403 A.H./950 – 1013 A.D.], the Ash`arite great scholar, on p. 186 of *Al-Tamhīd*, and on p. 272, Vol. 2 of *Sharh al-Maqāsid* of Sa`d ad-Dīn al-Mas`ūd ibn `Omar at-Taftazani (712 – 793 A.H./1312 – 1390 A.D.).

Muhammed ibn Abdul-Karim al-Shahristāni writes the following: "Whoever rises against the true Imām, according to the unanimous view of the (Muslim) community, is known as a Khārijite, an outsider (of the fold of Islam), a deviator. The same is the case of rising, during the days of the companions, against the rightful imāms, or even after them against those who followed them in virtue," as we read on p. 114, Vol. 1 of his work *Al-Milal wal-Nihal.*

There is no doubt that the action of Mu`āwiyah was the result of his rebellion. To take up arms for the purpose of stopping the advance of the one who rebels is not against any code of peace or against the conduct of peace-loving people. Rather, it is a natural right of the wronged. And if one is deprived of this right, then no way remains to prevent oppression and tyranny or to safeguard rights in the world. This is why Allāh has permitted taking up arms against rebels. Thus, Allāh says the following:

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا، فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ؛ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا؛
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

"And if two parties of the believers fall into a quarrel, restore peace between them both; but if one of the two transgresses against the other, fight that which transgresses till it complies with the command of Allāh. And if it complies, restore peace between the two with justice and deal justly; verily, Allāh loves the just ones" (Qur'ān, 49:9).

It was the first plea to which Imām Ali ibn Abū Tālib عليه السلام pointed out by saying, "By the Grace of Allāh, you are right." But even after exhausting this plea, he prevented his army from taking the initiative to fight because he wished that the aggression should not be from his side, that he should take up the sword only in self-defense. Consequently, when all his effort for peace proved futile, and when the enemy took the first step towards war, this was the second argument in their own favor after which Imām Ali ibn Abū Tālib عليه السلام could not be blamed for waging a battle nor be accused of taking an aggressive measure. It was rather an obligation to stop oppression and tyranny that he had to discharge, something which Allāh has permitted in clear words. Thus, Allāh's command is: وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ، وَلاَ تَعْتَدُوا، إِنَّ اللَّهَ لاَ يُحِبُّ الْمُعْتَدِينَ "Fight in the cause of Allāh those who fight you but do not be aggressive for verily Allāh does not love the aggressors" (Qur'ān, 2: 184).

Besides, fighting Imām Ali ibn Abū Tālib عليه السلام meant fighting the Prophet ﷺ according to the Prophet's saying: "O Ali! Whoever is peaceful to you is peaceful to me, and whoever is hostile to you is hostile to me," as we read in mny references, including: Ibn al-Maghāzli, *Al-Manāqib*, p. 5; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 18, p. 24 and many others. Thus, whatever punishment imposed for fighting the Prophet ﷺ should likewise be imposed for fighting Imām Ali ibn Abū Tālib عليه السلام. For him, whoever wages war against the Prophet ﷺ, Allāh has laid down the same penalty.

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلاَفٍ أَوْ يُنفَوْا مِنَ الأَرْضِ، ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا، وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

To recompense those who wage war against Allāh and His Messenger and strive in the land, spreading mischief (therein), is only that they be slain or crucified or their hands and feet should be cut off from opposite sides or be banished from the land; This for them shall be the disgrace in this world and for them, in the hereafter, shall be a great torment. (Qur'ān, 5:33)

Apart from this, the instructions that Imām Ali ibn Abū Tālib عليه السلام issued with regard to the war, namely that neither an escapee nor a wounded fighter should be assaulted, are so high from the moral point of view that they can be regarded as a sublime specimen of the moral values and high standards of the struggle to promote Islam. These instructions, then, were not simply confined to mere words. Rather, Imām Ali ibn Abū Tālib عليه السلام followed them to the letter, ordering others, too, to follow them strictly. He did not, on any occasion, tolerate the chasing of any runner-away, any attack on the helpless or to assault women. In fact, on the battlefield of the Jamal war, where the command of the opposite force was in the hands of a woman, he did not change his principle. After the defeat of the foe, he proved his high character, sending `Ā'isha to Medīna under due protection. Had there been someone other than Imām Ali ibn Abū Tālib عليه السلام, he would have proposed the same punishment as that which ought to be awarded for making such a step!

Thus, Ibn Abul-Hadīd has written the following: "Had she [`Ā'isha] done the same to (caliph) `Omar as she had done to Imām Ali ibn Abū Tālib عليه السلام, spreading rebellion against him among the people, and having the caliph secure victory over her, `Omar would have killed her and cut her into pieces. But Imām Ali ibn Abū Tālib عليه السلام was very forbearing and big-hearted" (*Sharh Nahjul-Balāgha*, Vol. 17, p. 254).

اللهم صل على محمد وآل محمد

من دعاء له كان عليه السلام يقول إذا لقي العدو محاربا

اللَهُمّ إليْك أفضتِ القُلوبُ، ومُدّتِ الأعْناقُ، وشخصتِ الأبْصارُ، ونُقِلتِ الأقدامُ، وأنْضِيتِ الأبْدانُ؛ اللَهُمّ قدْ صرّحِ مكْنُونُ الشّنآنِ، وجاشتْ مراجِلُ الأضْغانِ؛ اللَهُمّ إنّا نشْكُو إليْك غيْبة نبيِّنا، وكثْرة عدُوِّنا، وتشتُّت أهْوائِنا؛ ربّنا افتحْ بيْننا وبيْن قوْمِنا بالْحقِّ، وأنْت خيْرُ الفاتِحِين.

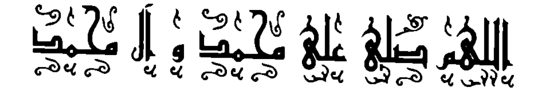
Invocation 15
A supplication by Imām Ali ibn Abū Tālib ﷺ when he used to face the enemy on the battlefield

"O Lord! Hearts are drawn to You, necks are stretching (towards You), eyes are fixed (on You), steps are in motion and bodies have turned lean! O Lord! Hidden animosity has become manifest; the cauldrons of malice are boiling.

"O Lord! We complain to You of the absence of our Prophet ﷺ, the multitude of our enemy and the diffusion of our passions.

﴿ رَبَّنَا افتَحْ بَيْنَنَا وَبَيْنَ قوْمِنا بالْحَقِّ وَأنتَ خَيْرُ الفاتِحِينَ ﴾

"*Our Lord! Judge between us and our people with truth; You are the Best of those who judge*" (Qur'ān, 7:89).



كان عليه السلام يقول لأصحابه عند الحرب:

لا تشْتدّنّ عليْكُمْ فرّةٌ بعْدها كرّةٌ، ولا جوْلةٌ بعْدها حمْلةٌ، وأعْطُوا السُّيُوف حُقُوقها، ووطّنُوا لِلْجُنُوبِ مصارِعها، واذْمُرُوا أنْفُسكُمْ على الطّعْنِ الدّعْسِيِّ، والضّرْبِ الطِّلحْفِيِّ،

وأمِيتُوا الأصْوات، فإنّهُ أطردُ لِلفشلِ؛ فو الذِي فلق الحبّة، وبرأ النّسمة، ما أسْلمُوا، ولكِن استسْلمُوا، وأسرُّوا الكُفر؛ فلمّا وجدُوا أعواناً عليْهِ، أظهرُوهُ.

Instruction 16
He used to issue this instruction to his followers during wartime:

"The retreat after which return is intended, and the withdrawal after which an attack is in view, should not make you unhappy. Do justice with the swords. Keep ready a place for the falling of bodies (of your foe); prepare yourselves for hurling strong spears and striking swords with full force, and keep your voices down as you do so, keep cowardice away.

"By the One Who split the seed (for growth) and created living beings, they had not accepted Islam but had only secured safety (by verbally professing it), hiding their lack of faith. Consequently, when they found helpers for their lack of faith, they disclosed it."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية جوابا عن كتاب منه إليه

وأمّا طلبُك إليّ الشّام فإنّي لمْ أكُنْ لِأعْطِيك اليوْم ما منعْتُك أمْس وأمّا قوْلك إنّ الحرْب قدْ أكلتِ العرب إلّا حُشاشاتِ أنْفُسٍ بقِيتْ ألا ومنْ أكلهُ الحقُّ فإلى الجنّةِ ومنْ أكلهُ الباطِلُ فإلى النّار وأمّا استِواؤُنا فِي الحرْبِ والرِّجالِ فلسْت بأمْضى على الشّكِّ مِنّي على اليقِين وليْس أهْلُ الشّامِ بأحْرص على الدُّنْيا مِنْ أهْلِ العِراقِ على الآخِرةِ وأمّا قوْلك إنّا بنُو عبْدِ منافٍ فكذلِك نحْنُ ولكِنْ ليْس أميّةُ كهاشِمٍ ولا حرْبٌ كعبْدِ المُطّلِبِ ولا أبُو سُفْيان كأبي طالِبٍ ولا المُهاجِرُ كالطّلِيقِ ولا الصّرِيحُ كاللّصِيقِ ولا المُحِقُّ كالمُبْطِلِ ولا المُؤْمِنُ كالمُدْغِلِ ولبِئْس الخلفُ خلفٌ يتْبعُ سلفاً هوى فِي نارِ جهنّم وفِي أيْدِينا بعْدُ فضْلُ النُّبُوّةِ الّتِي أذْللْنا بِها العزِيز ونعشْنا بِها الذّلِيل ولمّا أدْخل اللّهُ العرب فِي دِينِهِ أفْواجاً وأسْلمتْ لهُ هذِهِ الأمّةُ طوْعاً وكرْهاً كُنْتُمْ مِمّنْ دخل فِي الدِّينِ إمّا رغْبةً وإمّا رهْبةً على حِينِ فاز أهْلُ السّبْقِ بسبْقِهِمْ وذهب المُهاجِرُون الأوّلُون بفضْلِهِمْ فلا تجْعلنّ لِلشّيْطانِ فِيك نصِيباً ولا على نفْسِك سبِيلًا والسّلامُ.

Letter 17
Replying to a letter from Mu`āwiyah

"As for your demand to me to (hand over) Syria, I cannot give you today what I denied you the day before. As regarding your statement that the war has eaten up Arabia save its last breath, you should know that those whose right has been eaten up will go to Paradise, whereas those who are wrong shall go to Hell. As for your equality in war and in (the numbers of) men, certainly you cannot be more penetrating in doubtfulness (of belief) than I am in certainty (of conviction), and the people of Syria are not more greedy for this world than the people of Iraq are for the next one.

"As for your saying that both of us are sons of Abd Manāf, it is undoubtedly so, but Umayyah cannot be like Hāshim, nor can Harb be like `Abdul-Muttalib, nor can Abū Sufyān be like Abū Tālib. The *muhājir* (immigrant) cannot be a match for whoever was set free (when Mecca fell, as is the case with Abū Sufyān, father of this Mu`āwiyah), nor can one of a pure descent be a match for one who is adopted, nor can one who pursues the truth be a match to one who adheres to wrongdoing, nor can a believer be a match for a hypocrite... How bad the successors who go on following their predecessors who have already fallen into the fire of Hell are!

"Besides, we also have the distinction of Prophethood among us by virtue of which we subdued the strong and raised the status of the downtrodden. When Allāh made Arabia enter (the fold of) His religion, when the [Arab] people submitted to it willingly or unwillingly, you were among those who entered the religion either out of greed or out of fear, at a time when those who had gone first had preceded, when the first Muhājirūn had acquired their own distinction.

"Now, do not give Satan a share in you, nor should you let him have his sway over you, and that is the end of the matter."

During the Battle of Siffīn, Mu`āwiyah again considered demanding the province of Syria from Imām Ali ibn Abū Tālib عليه السلام and playing such a trick in order to succeed in his schemes. In this regard, he

consulted `Amr ibn al-`Ās. But the latter did not agree with this idea and said, "O Mu`āwiyah, think a little! What effect will this writing of yours have on Ali? How can he fall in this trap by your persuasion?" To this, Mu`āwiyah said, "We are all descendants of `Abd Manāf. What difference is there between Ali and me that he may score over me and I may not succeed in deceiving him?" `Amr ibn al-`Ās said, "If you think so, write and see (the outcome)."

Mu`āwiyah, therefore, wrote a letter to Imām Ali ibn Abū Tālib عليه السلام wherein he made a demand for Syria and also wrote the following: "We are descendants of Abd Manāf. There is no distinction for one over the other among us." Imām Ali ibn Abū Tālib عليه السلام wrote the letter above in reply. He mentioned his own predecessors along with those of Mu`āwiyah, expressing his rejection of the claim of such an equality. Although the origin of both was the same, and although the paternal chain of both joined at `Abd Manāf, the progeny of `Abd Shams was the source of all evil when it came to morality and character, involving itself in heresy and vice. Contrariwise, the house of Hāshim was the one where Allāh was worshiped as the only God and where there were no idols. If the branches growing out of the same root bear flowers as well as thorns, then both cannot be deemed as equal. Consequently, it does not need any detailed explanation to argue that Umayyah and Hāshim, Harb and Abdul-Muttalib, and Abū Sufyān and Abū Tālib did not match each other from any angle whatever. This is not denied by any historian or biographer. In fact, after this reply, even Mu`āwiyah did not dare to refute it: After Abd Manāf, it was Hāshim alone who possessed conspicuous prestige among the tribesmen of Quraish and the most important status with relationship to the Ka`ba, namely the *siqaya* (i.e. providing water for the pilgrims) and *rifāda* (making provisions for the pilgrims) was assigned to him. As such, during the time of *hajj*, one caravan after another used to come and stay with him. He was such a generous host to them that those who partook of his generosity and benevolence praised him for a long time thereafter.

The worthy son of this very large-hearted and courageous father was Abdul-Muttalib whose name was Shaybah and surname was "Sayyidul-Bathā'" (master of the Mecca Valley). He was the

successor to the distinction of Abraham's line and owner of the greatness and mastership of Quraish. The high courage and far-sightedness demonstrated by him before Abraham is a shining star for the family of Abd Manāf. Abd Manāf was a pearl and Abdul-Muttalib was the luster of the pearl.

Abdul-Muttalib's son was Abū Tālib whose lap served as the cradle for Abdullāh's orphan child, Muhammed ﷺ, and as the place where the Prophet ﷺ was raised. He raised the Prophet ﷺ in his care, shielding him against his enemies. To compare Abū Sufyān, Harb and Umayyah with them, or to regard them as their peers is the same as to close one's eyes to the luster of light and to regard it as darkness.

After recounting this genealogical difference, the next point of distinction which Imām Ali ibn Abū Tālib ﷺ describes is that he himself is a *muhājir* (immigrant from Mecca to Medīna), while Mu`āwiyah is a *taleeq* (i.e. one of those whose lives the Prophet ﷺ spared when Mecca fell to the Muslims). Therefore, when the Prophet ﷺ entered Mecca victoriously, he inquired from the tribesmen of Quraish as to how they thought he would deal with them. All said that, being a generous son of a generous father, they expected only goodness from him, whereupon the Prophet ﷺ said, "Go away, you have all been spared." That is, "You did deserve to be detained as servants but, by obligation, you have been set free." These spared persons included Mu`āwiyah and Abū Sufyān. Thus, Ibn Abul-Hadīd and Shaikh Muhammed Abdoh have recorded the following note in their annotations to this letter: "Abū Sufyān and Mu`āwiyah were both among the spared ones" (Ibn Abul-Hadīd, Vol. 17, p. 119; `Abdoh, Vol. 3, p. 17).

The third point of distinction is that the lineage of Imām Ali ibn Abū Tālib ﷺ is pure and clear; there is no doubt about it. Contrariwise, Mu`āwiyah is used to the word "taleeq". Men of letters have given "taleeq" this meaning: "One who is attributed to someone who is not his father". In this regard, the first doubt entertained about Umayyah is whether he was the son of Abd Shams or simply his servant who began to be known as his son because of having been brought up by

him. Thus, *`allāma* al-Majlisi has related the following from Kāmil al-Bahai: "Umayyah was a Byzantine servant of `Abd Shams. When the latter found him intelligent and sagacious, he freed him then adopted him as his son. The result was that he began to be called 'Umayyah son of `Abd Shams' as Zaid (ibn Hārithah) was called 'Zaid ibn Muhammed' before a Qur'ānic verse was revealed (prohibiting it)."

The second doubt in the Umayyad lineage is whether Harb, who is known as the son of Umayyah, was really his son or simply a servant brought up by him. In this regard, Ibn Abul-Hadīd has quoted the following from Abul-Faraj al-Isbahāni's book, *Al-Aghāni*, "Mu`āwiyah inquired from the genealogist Daghfal ibn Hanzalah whether he had seen Abdul-Muttālib. The genealogist replied in the affirmative. He further inquired how he found him, whereupon Daghfal replied, 'He was prestigious, handsome and a man of a broad forehead, while his face bore the brightness of Prophethood.' Then, Mu`āwiyah inquired whether he had seen Umayyah ibn Abd Shams also, and the expert replied that he had seen him, too. Mu`āwiyah now inquired how he found his ancestor, so he replied, 'Weak of physique, bent stature and blind.' In front of him was his servant Thakwan who led his life here and there. Mu`āwiyah said it was his son Abū `Amr (Harb), whereupon the genealogist said to Mu`āwiyah, "This is what you say, but the tribesmen of Quraish only know that he was his servant'," as we are told in *Al-Aghāni*, Vol. 1, p. 12 and in *Sharh Nahjul-Balāgha*, Vol. 17, pp. 231-232.

In this regard, the third doubt is about Mu`āwiyah himself. Thus, Ibn Abul-Hadīd has written that: "Mu`āwiyah's mother, Hind, led a life of vice and immorality." Az-Zamakhshari, namely Abul-Qāsim Mahmud ibn `Omar (467 – 538 A.H./1075 – 1144 A.D.), has written in his book *Rabī` al-Abrār* that Mu`āwiyah's parentage was traced back to *four* persons who were: Musāfir ibn Abū `Amr, `Omārah ibn al-Walīd ibn al-Mughīrah, al-Abbās ibn Abdul-Muttalib and as-Sabāh (a man who worked as a singer entertaining `Omārah)" (*Sharh Nahjul-Balāgha*, Vol. 1, p. 336).

The fourth point of distinction is that Imām Ali ibn Abū Tālib ﷺ has stated that he always devoted himself to doing what is right,

while Mu`āwiyah was the devotee of wrongdoing. This fact needs no proof. The life of Mu`āwiyah was spent in suppressing right and hankering after wrong. Nowhere is his step seen as advancing the cause of righteousness.

The fifth distinction is that Imām Ali ibn Abū Tālib عليه السلام was a believer, whereas Mu`āwiyah was a mischief-maker and a hypocrite. Just as there can be no doubt about Imām Ali ibn Abū Tālib's belief, there can be no doubt about Mu`āwiyah's mischief-mongering and hypocricy. Thus, Imām Ali ibn Abū Tālib عليه السلام has exposed the man's hypocrisy in the earlier writing of these words above.

These people had not accepted Islam but only secured safety by verbally professing it, hiding their disbelief. Consequently, when they found helpers for their mischief, they disclosed it. And there are many such "Muslims" in our world these days, especially rulers of some Muslim countries…

اللهم صل على محمد وآل محمد

ومن كتاب له عليه السلام إلى عبد الله بن عباس، و هو عامله على البصرة:

واعْلَمْ أنّ الْبصْرة مهْبطُ إبْلِيس ومغْرسُ الْفِتن، فحادِثْ أهْلها بالْإحْسان إليْهِمْ، واحْلُلْ عُقْدة الْخوْفِ عنْ قُلوبِهِمْ، وقدْ بلغنِي تنمُّرُك لِبنِي تمِيمٍ وغِلظتُك عليْهِمْ، وإنّ بنِي تمِيمٍ لمْ يغِبْ لهُمْ نجْمٌ إلا طلع لهُمْ آخرُ، وإنّهُمْ لمْ يُسْبقُوا بوغْمٍ فِي جاهِلِيّةٍ ولا إسْلامٍ، وإنّ لهُمْ بنا رحِماً ماسّةً وقرابةً خاصّةً، نحْنُ ماجُورُون على صِلتِها ومازُورُون على قطِيعتِها، فارْبعْ، أبا الْعبّاسِ، رحِمك اللهُ، فِيما جرى على لِسانِك ويدِك مِنْ خيْرٍ وشرٍّ، فإنّا شرِيكانِ فِي ذلِك، وكُنْ عِنْد صالِحِ ظنِّي بك، ولا يفِيلنّ رايِي فِيك، والسّلامُ.

Letter 18
To Abdullāh ibn Abbās, his governor over Basra

"You should know that Basra is the place where Satan descends and mischief takes place. Keep the people of this place pleased with good treatment and remove the knots of fear from their hearts.

"I have come to know of your strictness and harshness with Banū Tamīm[1]. Banū Tamīm are such that if one star sets, another rises for them. They were never exceeded in (the art of) war in pre-Islamic times or after Islam. They have a special kinship with us and a particular relationship. We shall be rewarded if we pay heed to the tie of kinship and be deemed sinful if we disregard it. O Abul-Abbās! May Allāh have mercy on you! Keep yourself restrained in whatever you say or do, in anything good or bad relevant to your people, as we are both partners in this (responsibility). Prove yourself according to my good impressions about you, and do not prove my opinion (about you) to be wrong, and this is the end of the matter."



[1]When Talhah and az-Zubayr reached Basra, it was Banū Tamīm who undertook an active part in the movement to "avenge `Othmān's blood" and were in the vanguard of those who were fanning this mischief. Therefore, when Abdullāh ibn Abbās took over as the provincial governor of Basra, in view of their breach of faith and animosity, he thought that they deserved to be treated harshly and was to some extent tough with them. But in this tribe there were also a few sincere followers of Imām Ali ibn Abū Tālib ﷺ. When they saw this behavior of Ibn Abbās with their tribe, they sent a letter to Imām Ali ibn Abū Tālib ﷺ through Jariyah ibn Qadamah wherein they complained of Ibn Abbās's harsh treatment. Thereupon, Imām Ali ibn Abū Tālib ﷺ wrote this letter to Ibn Abbās in which he instructed him to change his ways and to treat them well, drawing his attention to the kinship between Banū Hāshim and Banū Tamīm. That kinship was this: Banū Hāshim and Banū Tamīm join the lineal line at Ilyas ibn Mudar because Hāshim is the descendant of Mudrikah ibn Ilyas, while Tamīm is the descendant of his brother, Tābikhah ibn Ilyās.

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى بعض عماله

أمّا بعْدُ، فإنّ دهاقِين أهْل بلدِك شكوْا مِنْك غِلْظةً وقسْوةً واحْتِقاراً وجفْوةً ونظرْتُ فلمْ أرهُمْ أهْلاً لِأنْ يُدْنوْا لِشِرْكِهِمْ ولا أنْ يُقْصوْا ويُجْفوْا لِعهْدِهِمْ فالْبسْ لهُمْ جِلْباباً مِن اللّينِ تشُوبُهُ بِطرفٍ مِن الشِّدّةِ وداوِلْ لهُمْ بيْن القسْوةِ والرّأْفةِ وامْزُجْ لهُمْ بيْن التّقْرِيبِ والْإِدْناءِ والْإِبْعادِ والْإِقْصاءِ إِنْ شاء اللّهُ.

Letter 19
To some of his provincial governors

"Cultivators[1] [*dahaqin*, plural of *dihqan*] of your city have complained of your strictness, hard-heartedness, humiliating treatment and harshness. I thought it over and found that since they are unbelievers, they cannot be brought near nor kept away nor treated severely because of our covenant with them. Behave with them in-between strictness and softness, and adopt for them a mingling or remoteness, aloofness with nearness, if Allāh so pleases."

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[1]These people were Magians (*majus*, Zoroastrian). This is why the treatment of Imām Ali ibn Abū Tālib's governor of them was not the same as it was of Muslims. Disgruntled with this (discrimination) by some governors, they wrote a letter of complaint to Imām Ali ibn Abū Tālib عليه السلام and spoke of the officer's harshness. In reply, Imām Ali ibn Abū Tālib عليه السلام wrote to his officer that he should mete out treatment to them in which there should be neither harshness nor such leniency which they might exploit to create mischief. This is so because if they are let loose, they get involved in schemes against the government, thus disturbing the country's administration by creating one mischievous act or another, while a wholly repressive policy cannot be justified because they are counted as subjects and their rights as such cannot be ignored.



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى زياد ابن أبيه، وهو خليفة عامله عبد الله بن عباس على البصرة، وعبد الله عامل أمير المؤمنين عليه السلام يومئذ عليها، وعلى كور الأهواز وفارس وكرمان وغيرها:

وإنّي اُقسِمُ باللّهِ قسماً صادِقاً، لئِنْ بلغنِي أنّك خُنْت مِنْ فيْءِ الْمُسْلِمِين شيْئاً صغِيراً أوْ كبِيراً، لأشُدّنّ عليْك شدّةً تدعُك قلِيل الوفْرِ، ثقِيل الظّهْرِ، ضئِيل الْأمْرِ، والسّلامُ.

Letter 20
To Ziyād ibn Abīh[1], successor of his governor, Abdullāh ibn Abbās, over Basra

"I truthfully swear by Allāh that if I come to know that you have misappropriated the funds of the Muslim, small or big amounts, I shall inflict on you such punishment that would leave you empty-handed, heavy backed and humiliated, and that is the end of it."



من كتاب له عليه السلام إلى زياد أيضا

فدع الْإِسْراف مُقْتصِداً واذْكُرْ فِي الْيوْمِ غداً وأمْسِكْ مِن الْمالِ بِقدْرِ ضرُورتِك وقدِّمِ الْفضْل لِيوْمِ حاجتِك أ ترْجُو أنْ يُعْطِيك اللّهُ أجْر الْمُتواضِعِين وأنْت عِنْدهُ مِن الْمُتكبِّرِين وتطْمعُ وأنْت مُتمرِّغٌ فِي النّعِيمِ تمْنعُهُ الضّعِيف والْأرْملة أنْ يُوجِب لك ثواب الْمُتصدِّقِين وإِنّما الْمرْءُ مجْزِيٌّ بِما أسْلف وقادِمٌ على ما قدّم والسّلامُ.

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[1]"Ibn Abīh" means: "son of his (unknown) father".

Letter 21
Also to Ziyād

"Give up luxury and be moderate. Every day, remember the coming Day [of Judgment]. Keep from the funds (in the treasury) what you need and send forward the balance for the day of your need.

"Do you expect that Allāh may give you the reward of the humble while you yourself remain vain in His view? Do you covet that He may give you the reward of those practicing charity while you enjoy means of comfort, denying them to the weak and widows? Certainly, a man is awarded according to his deeds. He shall meet what he has sent forth, and that is the end of it."

اللّهمّ صلّ على محمّد و آل محمّد

من كتاب له عليه السلام إلى عبد الله بن العباس رحمه الله تعالى

و كان عبد اللّه يقول "ما انتفعت بكلام بعد كلام رسول الله صلى اللّه عليه و آله كانتفاعي بهذا الكلام":

أمّا بعْدُ، فإنّ الْمرْء قدْ يسُرُّهُ درْكُ ما لمْ يكُنْ لِيفُوتهُ، ويسُوؤُهُ فوْتُ ما لمْ يكُنْ لِيُدْركهُ، فلْيكُنْ سُرُورُك بما نِلْت مِنْ آخِرتِك، ولْيكُنْ أسفُك على ما فاتك مِنْها وما نِلْت مِنْ دُنْياك، فلا تُكْثِرْ بِهِ فرحاً، وما فاتك مِنْها فلا تأس عليْهِ جزعاً، ولْيكُنْ همُّك فِيما بعْد الْموْتِ.

Letter 22
To Abdullāh ibn Abbās who used to say, "Apart from the Prophet's statements, I did not derive a greater benefit from any other statement."

"Let it be known to you that sometimes a man gets pleased with securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure with regard to your

next life, and our grief for having lost you should be for what you miss in respect thereof. Do not be very much pleased with what you secure from this world, nor should you get extremely grieved over what you miss of it. Your worry should be about what is to come after death."

اللهم صل على محمد و آل محمد

من كلام له عليه السلام قاله قبل موته على سبيل الوصية لما ضربه ابن ملجم لعنه الله:

وصِيَتِي لكُمْ ألا تُشْرِكُوا باللهِ شيْئاً ومُحمّدٌ صلى الله عليه وآله فلا تُضيِّعُوا سُنّتهُ أقِيمُوا هذيْنِ العمُودِيْنِ وأوْقِدُوا هذيْنِ المِصْباحيْنِ وخلاكُمْ ذمٌّ أنا بالأمْسِ صاحِبُكُمْ واليوْم عِبْرةٌ لكُمْ وغداً مُفارِقُكُمْ إنْ أبْق فأنا ولِيُّ دمِي وإنْ أفْن فالفناءُ مِيعادِي وإنْ أعْفُ فالعفْوُ لِي قُرْبةٌ وهُو لكُمْ حسنةٌ فاعْفُوا أ لا تُحِبُّون أنْ يغْفِر اللهُ لكُمْ واللهِ ما فجأنِي مِن الموْتِ وارِدٌ كرِهْتُهُ ولا طالِعٌ أنْكرْتُهُ وما كُنْتُ إلا كقارِبٍ ورد وطالِبٍ وجد وما عِنْد اللهِ خيْرٌ لِلأبْرار.

قال السيد الشريف رضي الله عنه: أقول و قد مضى بعض هذا الكلام فيما تقدم من الخطب إلا أن فيه هاهنا زيادة أوجبت تكريره.

Will 23
Made shortly before his death when he had been fatally wounded by a blow from the sword of the cursed (Abd Ar-Rahmān) Ibn Muljim

"I enjoin you, as my death wish, not to regard anything as being a partner with Allāh, not to disregard the Sunnah of Muhammed ﷺ. Establish these two pillars and light these two lamps. You will then be free of evil. Yesterday, I was your companion. Today, I am (just) a lesson for you, while tomorrow I shall be leaving you. If I survive, I shall be the master of my blood (to avenge or not to avenge it), and if I die, then death is a promised event. If I forgive, it is for me a means of nearness (to Allāh) and for you a good deed. Therefore, do forgive. ألا تُحِبُّونَ أن يَغفِرَ اللَّـهُ لَكُمْ؟! *What?! Do not you love that Allāh should forgive you?* (Qur'ān, 24:22).

"By Allāh! This sudden death is not an event that I dislike, nor is it an accident that I hate. I am just like a night traveller who reaches

the spring (in the morning), or like a seeker who secures (his pursuit): وَمَا عِندَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ *That which is with Allāh is the best for the righteous* (Qur'ān, 3:198)."

Sayyid ar-Radi says the following: "A portion of this statement has already appeared in the sermons, but I found it necessary to record it again because of some additional matter."

اللهم صل على محمد و آل محمد

من وصية له عليه السلام بما يعمل في أمواله كتبها بعد منصرفه من صفين

هذا ما أمر بِهِ عبْدُ اللّهِ عليٌّ بْنُ أبي طالِبٍ أمِيرُ الْمُؤْمِنِين فِي مالِهِ ابْتِغاء وجْهِ اللّهِ لِيُولِجهُ بِهِ الْجنّة ويُعْطِيهُ بِهِ الْأمنة.

مِنْها: فإِنّهُ يقُومُ بِذلِك الْحسنُ بْنُ علِيٍّ يأْكُلُ مِنْهُ بِالْمعْرُوفِ ويُنْفِقُ مِنْهُ بِالْمعْرُوفِ فإِنْ حدث بِحسنٍ حدثٌ وحُسيْنٌ حيٌّ قام بِالْأمْرِ بعْدهُ وأصْدرهُ مصْدرهُ وإِنّ لِابْنيْ فاطِمة مِنْ صدقةِ علِيٍّ مِثْل الّذِي لِبنِي علِيٍّ وإِنِّي إِنّما جعلْتُ الْقِيام بِذلِك إِلى ابْنيْ فاطِمة ابْتِغاء وجْهِ اللّهِ وقُرْبة إِلى رسُولِ اللّهِ صلى الله عليه وآله وتكْرِيماً لِحُرْمتِهِ وتشْرِيفاً لِوُصْلتِهِ ويشْترِطُ على الّذِي يجْعلُهُ إِليْهِ أنْ يتْرُك الْمال على أُصُولِهِ ويُنْفِق مِنْ ثمرِهِ حيْثُ أُمِر بِهِ وهُدِي لهُ وألّا يبِيع مِنْ أوْلادِ نخِيلِ هذِهِ الْقُرى ودِيّة حتّى تُشْكِل أرْضُها غِراساً ومنْ كان مِنْ إِمائِي اللّاتِي أطُوفُ عليْهِنّ لها ولدٌ أوْ هِي حامِلٌ فتُمْسكُ على ولدِها وهِي مِنْ حظِّهِ فإِنْ مات ولدُها وهِي حيّة فهِي عتِيقة قدْ أفْرج عنْها الرِّقُّ وحرّرها الْعِتْقُ.

قال الشريف: قوله (عليه السلام) في هذه الوصية و ألا يبيع من نخلها ودية الودية الفسيلة و جمعها ودي. و قوله (عليه السلام) حتى تشكل أرضها غراسا هو من أفصح الكلام و المراد به أن الأرض يكثر فيها غراس النخل حتى يراها الناظر على غير تلك الصفة التي عرفها بها فيشكل عليه أمرها و يحسبها غيرها.

Will 24

Imām Ali ibn Abū Tālib's will regarding how his property should be dealt with. He wrote it on his return from the Battle of Siffin.

"This is what Ali ibn Abū Tālib, the servant of Allāh, has laid down about his property, seeking Allāh's pleasure, so that He may, by its virtue, grant him entry into Paradise and accord him peace."

An excerpt from the same:

"It should be administered by [my oldest son] Hassan ibn Ali ﷺ. He will take from it a suitable portion for his own livelihood while also spending of it on charity. If something happens to Hassan ﷺ, and if Hussain ﷺ survives him, he (Hussain ﷺ) should administer it after Hassan ﷺ and deal with it accordingly. In the charitable estate of the two sons of Fātima ﷺ, they have the same rights as all (other) sons of Ali. I have laid down the (functions of) administration of the two sons of Fātima ﷺ in order to seek the pleasure of Allāh and nearness to the Messenger of Allāh ﷺ with due regard for his honor and in consideration of his kinship [to them].

"It is incumbent on him who administers it to retain the estate as it is and to spend the surplus as he has been required and instructed. He should not sell the seedlings in the plantations of these villages till the land changes its face by turning them into [fully grown] plants. As for those of my serving girls, if any of them has a child or is pregnant, she will be retained for the sake of the [birth of the] child and will partake of his share. If the child dies and she survives, then she is free; bondage is removed from her and emancipation is granted to her."[1]

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[1]The life of Imām Ali ibn Abū Tālib ﷺ was that of a laborer or a cultivator. He dug up a number of wells, too. He worked in agricultural fields belonging to other individual without minding working for others even when he was the supreme ruler of the Muslims of his time. He cultivated barren and untilled lands, providing means of irrigating to them, making them cultivable, and he planted orchards. Since these lands were entirely cultivated by him, they were his property, yet he never paid heed to property and, declaring them a trust, gave up his proprietorship. But in consideration of his kinship to the Prophet ﷺ, he assigned the management rights of this trust to his sons, Imām Hassan and Imām Hussain ﷺ, one after the other. Yet he did not tolerate granting any additional rights to them. Instead, he treated them both like other children of his, giving them merely the right to take from their inheritance only what was needed for their livelihood. The balance he ordered to be spent for the common good of the Muslims and for charitable purposes. Thus,

Sayyid ar-Radi says the following: “In this will, in Imām Ali ibn Abū Tālib’s phrase ‘alla yabi’a min nakhliha wadiyyatan’, the word *wadiyyah* means ‘seedling of a date-palm’, and its plural is *wadiyy*. And his words ‘hatta tushkila arduha ghirasan’ is one of a most eloquent form of expression: It means that when a number of date plants grow on the land, then whoever had seen it before the growth will now regard it as a different land.”

اللهم صل على محمد وآل محمد

من وصية له عليه السلام كان يكتبها لمن يستعمله على الصدقات

قال الشريف: وإنما ذكرنا هنا جملا ليعلم بها أنه عليه السلام كان يقيم عماد الحق ويشرع أمثلة العدل، في صغير الأمور وكبيرها ودقيقها وجليلها.

انْطلِقْ على تقْوى اللهِ وحْدهُ لا شريك لهُ ولا تُروِّعنّ مُسْلِماً ولا تجْتازنّ عليْهِ كارهاً ولا تأخُذنّ مِنْهُ أكْثر مِنْ حقِّ اللهِ فِي مالِهِ فإذا قدِمْت على الحيِّ فانْزلْ بمائِهِمْ مِنْ غيْرِ أنْ تُخالِط أبْياتهُمْ ثُمّ امْضِ إليْهِمْ بالسّكِينةِ والْوقار حتّى تقُوم بيْنهُمْ فتُسلِّم عليْهِمْ ولا تُخْدِجْ بالتّحِيّةِ لهُمْ ثُمّ تقُول عِباد اللهِ أرْسلنِي إليْكُمْ ولِيُّ اللهِ وخلِيفتُهُ لِآخُذ مِنْكُمْ حقّ اللهِ فِي أمْوالِكُمْ فهلْ لِلهِ فِي أمْوالِكُمْ مِنْ حقٍّ فتُؤدُّوهُ إلى ولِيِّهِ فإنْ قال قائِلٌ لا فلا تُراجِعْهُ وإنْ أنْعم لك مُنْعِمٌ فانْطلِقْ معهُ مِنْ غيْرِ أنْ تُخِيفهُ أوْ تُوعِدهُ أوْ تعْسِفهُ أوْ تُرْهِقهُ فخُذْ ما أعْطاك مِنْ ذهبٍ أوْ فِضّةٍ فإنْ كان لهُ ماشِيةٌ أوْ إبِلٌ فلا تدْخُلْها إلا بإذْنِهِ فإنّ أكْثرها لهُ فإذا أتيْتها فلا تدْخُلْ عليْها دُخُول مُتسلِّطٍ عليْهِ ولا عنِيفٍ بِهِ ولا تُنفِّرنّ بهِيمةً ولا تُفْزِعنّها ولا تسُوأنّ صاحِبها فِيها واصْدعِ الْمال صدْعيْنِ ثُمّ خيِّرْهُ فإذا اخْتار فلا تعْرِضنّ لِما اخْتارهُ ثُمّ اصْدعِ الْباقِي صدْعيْنِ ثُمّ خيِّرْهُ فإذا اخْتار فلا تعْرِضنّ لِما اخْتارهُ فلا تزالُ كذلِك حتّى يبْقى ما فِيهِ وفاءٌ لِحقِّ اللهِ فِي مالِهِ فاقْبِضْ حقّ اللهِ مِنْهُ فإنِ اسْتقالك فأقِلْهُ ثُمّ اخْلِطْهُما ثُمّ اصْنعْ مِثْل الّذِي صنعْت أوّلا حتّى تأخُذ حقّ اللهِ فِي مالِهِ ولا تأخُذنّ عوْداً ولا هرِمةً ولا مكْسُورةً ولا مهْلُوسةً ولا ذات عوارٍ ولا تأمننّ عليْها إلا منْ تثِقُ بدِينِهِ رافِقاً بمال

Ibn Abul-Hadīd writes the following: “Everyone knows that in Medīna, Yanbu` and Suwayqah, Imām Ali ibn Abū Tālib ﷺ had dug up several wells and brought under cultivation many barren and uncultivable lands. Yet he gave up his rights of their possession, declaring them as trusts for the Muslims. When he left the world, he did not leave behind anything as his personal property” (*Sharh Nahjul-Balāgha*, Vol. 15, p. 146).

الْمُسْلِمِين حتّى يُوصِّلَهُ إلى ولِيِّهِمْ فيقْسِمهُ بيْنهُمْ ولا تُوكِّلْ بها إلّا ناصِحاً شفِيقاً وأمِيناً حفِيظاً غيْر مُعْنِفٍ ولا مُجْحِفٍ ولا مُلْغِبٍ ولا مُتْعِبٍ ثُمّ احْدُرْ إليْنا ما اجْتمع عِنْدك نُصيِّرْهُ حيْثُ أمر اللّهُ بِهِ فإذا أخذها أمِينُك فأوْعِزْ إليْهِ ألّا يحُول بيْن ناقةٍ وبيْن فصِيلِها ولا يمْصُر لبنها فيضُرّ [فيُضِرّ] ذلِك بولدِها ولا يجْهدنّها رُكُوباً وليعْدِلْ بيْن صواحِباتِها فِي ذلِك وبيْنها ولْيُرفِّهْ على اللّاغِبِ ولْيسْتأنِ بالنّقِبِ والظّالِعِ ولْيُورِدْها ما تمُرُّ بِهِ مِن الْغُدُرِ ولا يعْدِلْ بِها عنْ نبْتِ الْأرْضِ إلى جوادِّ الطُّرُقِ ولْيُروِّحْها فِي السّاعاتِ ولْيُمْهِلْها عِنْد النِّطافِ والْأعْشابِ حتّى تأتِينا بِإِذْنِ اللّهِ بُدّناً مُنْقِياتٍ غيْر مُتْعباتٍ ولا مجْهُوداتٍ لِنقْسِمها على كِتابِ اللّهِ وسُنّةِ نبِيِّهِ صلى الله عليه وآله فإنّ ذلِك أعْظمُ لِأجْرِك وأقْربُ لِرُشْدِك إنْ شاء اللّهُ.

Instruction 25

Imām Ali ibn Abū Tālib ﷺ used to write the following instruction to those whom he appointed to collect *zakāt* and charities. Al-Sharīf ar-Radi says the following:

"We have recorded a few portions of it here to show that he always erected the pillars of righteousness and created examples of justice in all matters, small or big, delicate or serious."

The Imām ﷺ says the following:

"Move on with the fear of Allāh Who is One and has no partner. Do not frighten any Muslim. Do not pass over anyone's land so as to make him feel unhappy. Do not take from him more than Allāh's share in his property. When you go to a tribe, you should get down at its watering place instead of entering their homes. Then proceed to them with peace and dignity till you stand among them. Salute them and do not be negligent of greeting them. After that, say to them, 'O servants of Allāh! The vicegerent of Allāh and His caliph has sent me to you to gather from you Allāh's share of your properties. Is there anything of His share in your properties? If so, give it to His vicegerent.'

"If someone among them says, 'No,' do not repeat the demand. If someone speaks to you in the affirmative, go with him without frightening him, threatening him, pressuring him or oppressing him. Take what he gives you, such as gold or silver (coins). If he has

cattle or camels, do not enter on them save with his permission because their major part is his. When you get there, do not enter on them like one who has full control over them or in any violent manner whatsoever. Do not scare any animal. Do not tease anyone, and do not let the owner feel grieved over anything at all.

"Divide the property into two parts and let the owner choose one. Once he has chosen, do not object to it. Then divide the remainder into two parts and let him choose one. Once he has chosen, do not raise any objection. Continue like this till only that much remains which is enough to meet Allāh's dues. Then take Allāh's due out of it. If he contends your deed, allow his views to prevail, then mix the two (separated) parts and repeat what you had done before till you take Allāh's due from his property. Do not take any old, decrepit, broken-limbed, sick or unhealthy animal. Do not entrust the animals except to one whom you trust to take care of Muslims' property till he hands it over to their chief who will distribute it. Do not entrust it to anyone except to whoever is a well wisher, God-fearing, trustworthy and watchful, to one who is not harsh with regard to Muslims' property. Nor should you make them run too much, nor should you expose them to exhaustion, nor should you overwork them. Then send us all that you have gathered. We shall deal with it as Allāh has ordered.

"When your trustee takes over (the animals), tell him that he should not separate the she-camel from its young and should not milk all its milk because that would affect its young. Also, he should not exert it as he rides it. In this matter, he should deal justly with it and with all its companions. He should allow rest to the [tired] camels and drive with ease those the hoofs of which have been rubbed off. When you pass by a water spring, keep the camels there to drink and do not take them away from a vegetated land to barren paths. You should allow them rest now then and give them time near the water and grass. In this way, when they reach us by leave of Allāh, they will be fat with plenty of marrow and will not be fatigued or distressed. We will then distribute them according to the (commands of) the Books of Allāh and the Sunnah of His Prophet ﷺ. Certainly, this will be a great source of reward for you and a means to secure guidance, if Allāh so wills.

اللهم صل على محمد و آل محمد

من عهد له عليه السلام إلى بعض عماله و قد بعثه على الصدقة

أمرهُ بتقوى اللهِ فِي سرائِر أمْرهِ وخفِيّاتِ عملِهِ حيْثُ لا شهيد غيْرُهُ ولا وكِيل دُونهُ وأمرهُ ألّا يعْمل بشيْءٍ مِنْ طاعةِ اللهِ فِيما ظهر فيُخالِف إلى غيْرهِ فِيما أسرّ ومنْ لمْ يخْتلِفْ سِرُّهُ وعلانِيتُهُ وفِعْلُهُ ومقالتُهُ فقدْ أدّى الْأمانة وأخْلص الْعِبادة وأمرهُ ألّا يجْبههُمْ ولا يعْضههُمْ ولا يرْغب عنْهُمْ تفضُّلًا بالْإمارةِ عليْهِمْ فإنّهُمُ الْإخْوانُ فِي الدِّينِ والْأعْوانُ على اسْتِخْراجِ الْحُقُوق وإنّ لك فِي هذِهِ الصّدقةِ نصِيباً مفْرُوضاً وحقّاً معْلُوماً وشُركاء أهْل مسْكنةٍ وضُعفاء ذوِي فاقةٍ وإنّا مُوفُّوك حقّك فوفِّهِمْ حُقُوقهُمْ وإلّا تفْعلْ فإنّك مِنْ أكْثرِ النّاسِ خُصُوماً يوْم الْقِيامةِ وبُؤْسى لِمنْ خصْمُهُ عِنْد اللهِ الْفُقراءُ والْمساكِينُ والسّائِلُون والْمدْفُوعُون والْغارِمُون وابْنُ السّبِيلِ ومن اسْتهان بالْأمانةِ ورتع فِي الْخِيانةِ ولمْ يُنزِّهْ نفْسهُ ودِينهُ عنْها فقدْ أحلّ بنفْسِهِ الذُّلّ والْخِزْي فِي الدُّنْيا وهُو فِي الْآخِرةِ أذلُّ وأخْزى وإنّ أعْظم الْخِيانةِ خِيانةُ الْأُمّةِ وأفْظع الْغِشِّ غِشُّ الْأئِمّةِ والسّلامُ.

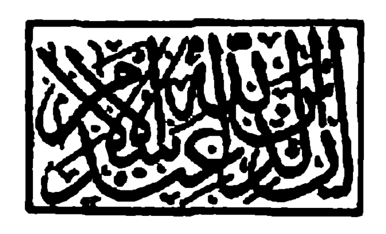
Instruction 26
To one of his employees whom he sent to collect *zakāt* and charities

He (Imām Ali ibn Abū Tālib ﷵ) orders him to fear Allāh in his secret matters and hidden deeds, where there is no witness except the One and only One Who watches over all. He also orders him that whatever he does in obedience to Allāh openly should not be different from what he does secretly. Anyone whose hidden attitude is not different from his open one, and whose deed is not different from his words, has fulfilled his obligation and his act of worship is pure.

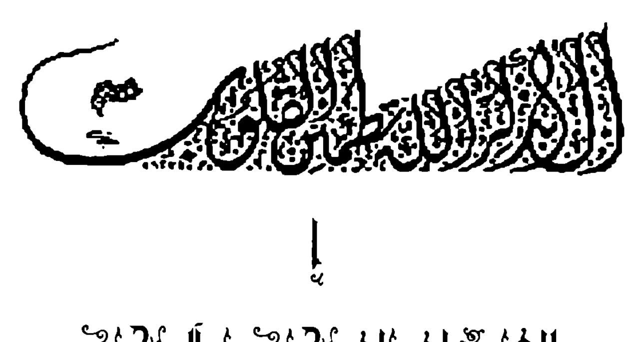
He also ordered him not to harass the public. He should not be harsh to them and should not turn away from them because of the superiority of his official position over them because they are all brethren in faith and assist in collecting taxes:

"Certainly, you have a fixed share and a known right in this levy, and there are others who are poor, weak and starving. We shall discharge your rights. So, you should [first] discharge their rights. If

you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in the view of Allāh are the needy, the destitute, the beggars, the outcast, those in debt and the (penniless) travellers?! Whoever takes trust lightly, indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world, while his humiliation and disgrace in the Hereafter will be much greater. Surely, the greatest treachery is the treachery against the Muslim community, and the ugliest deceit is deceiving the Muslim leaders, and that is the end of the matter."







إ

اللهم صلِ على محمد و آل محمد

من عهد له عليه السلام إلى محمد بن أبي بكر رضي الله عنه حين قلده مصر

فاخْفِضْ لهُمْ جناحك وألِنْ لهُمْ جانِبك وابْسُط لهُمْ وجْهك وآس بيْنهُمْ فِي اللّحْظةِ والنّظرةِ حتّى لا يطمع الْعُظماءُ فِي حيْفِك لهُمْ ولا ييْأس الضُّعفاءُ مِنْ عدْلِك عليْهِمْ فإنّ اللّه تعالى يُسائِلكُمْ معْشر عِبادِهِ عنِ الصّغِيرةِ مِنْ أعْمالِكُمْ والْكبِيرةِ والظّاهِرةِ والْمسْتُورةِ فإنْ يُعذّبْ فأنْتُمْ أظْلمُ وإنْ يعْفُ فهُو أكْرمُ واعْلمُوا عِباد اللّهِ أنّ الْمُتّقِين ذهبُوا بعاجِلِ الدُّنْيا وآجِلِ الْآخِرةِ فشاركُوا أهْل الدُّنْيا فِي دُنْياهُمْ ولمْ يُشارِكُوا أهْل الدُّنْيا فِي آخِرتِهِمْ سكنُوا الدُّنْيا بِأفْضلِ ما سُكِنتْ وأكلُوها بِأفْضلِ ما أُكِلتْ فحظُوا مِن الدُّنْيا بِما حظِي بِهِ الْمُتْرفُون وأخذُوا مِنْها ما أخذهُ الْجبابِرةُ الْمُتكبِّرُون ثُمّ انْقلبُوا عنْها بِالزّادِ الْمُبلِّغِ والْمتْجرِ الرّابِحِ أصابُوا لذّة زُهْدِ الدُّنْيا فِي دُنْياهُمْ وتيقّنُوا أنّهُمْ جِيرانُ اللّهِ غداً فِي آخِرتِهِمْ لا تُردُّ لهُمْ دعْوةٌ ولا ينْقُصُ لهُمْ نصِيبٌ مِنْ لذّةٍ فاحْذرُوا عِباد اللّهِ الْموْت وقُرْبهُ وأعِدُّوا لهُ عُدّتهُ فإنّهُ يأْتِي بِأمْرٍ عظِيمٍ وخطْبٍ جلِيلٍ بِخيْرٍ لا يكُونُ معهُ شرٌّ أبداً أوْ شرٌّ لا يكُونُ معهُ خيْرٌ أبداً فمنْ أقْربُ إِلى الْجنّةِ مِنْ عامِلِها ومنْ أقْربُ إِلى النّارِ مِنْ عامِلِها وأنْتُمْ طُرداءُ الْموْتِ إِنْ أقمْتُمْ لهُ أخذكُمْ وإِنْ فررْتُمْ مِنْهُ أدْركَكُمْ وهُو ألْزمُ لكُمْ مِنْ ظِلِّكُمْ الْموْتُ معْقُودٌ بِنواصِيكُمْ والدُّنْيا تُطْوى مِنْ خلْفِكُمْ فاحْذرُوا ناراً قعْرُها بعِيدٌ وحرُّها شدِيدٌ وعذابُها جدِيدٌ دارٌ ليْس فِيها رحْمةٌ ولا تُسْمعُ فِيها دعْوةٌ ولا تُفرّجُ فِيها كُرْبةٌ وإِنِ اسْتطعْتُمْ أنْ يشْتدّ خوْفُكُمْ مِن اللّهِ وأنْ يحْسُن ظنُّكُمْ بِهِ فاجْمعُوا بيْنهُما فإِنّ الْعبْد إِنّما يكُونُ حُسْنُ ظنِّهِ بِربِّهِ على قدْرِ خوْفِهِ مِنْ ربِّهِ وإِنّ أحْسن النّاسِ ظنّاً بِاللّهِ أشدُّهُمْ خوْفاً لِلّهِ واعْلمْ يا مُحمّد بْن أبِي بكْرٍ أنِّي قدْ ولّيْتُك أعْظم أجْنادِي فِي نفْسِي أهْل مِصْر فأنْت محْقُوقٌ أنْ تُخالِف على نفْسِك وأنْ تُنافِح عنْ دِينِك ولوْ لمْ يكُنْ لك إِلّا ساعةٌ مِن الدّهْرِ ولا تُسْخِطِ اللّه بِرِضا أحدٍ مِنْ خلْقِهِ فإِنّ فِي اللّهِ خلفاً مِنْ غيْرِهِ وليْس مِن اللّهِ خلفٌ فِي غيْرِهِ صلِّ الصّلاة لِوقْتِها الْمُوقّتِ لها ولا تُعجِّلْ وقْتها لِفراغٍ ولا تُؤخِّرْها عنْ وقْتِها لِاشْتِغالٍ واعْلمْ أنّ كُلّ شيْءٍ مِنْ عملِك تبعٌ لِصلاتِك.

ومِنْهُ: فإِنّهُ لا سواءٌ إِمامُ الْهُدى وإِمامُ الرّدى وولِيُّ النّبِيِّ وعدُوُّ النّبِيِّ ولقدْ قال لِي رسُولُ اللّهِ صلى الله عليه وآله إِنِّي لا أخافُ على أُمّتِي مُؤْمِناً ولا مُشْرِكاً أمّا الْمُؤْمِنُ فيمْنعُهُ اللّهُ بِإِيمانِهِ وأمّا الْمُشْرِكُ فيقْمعُهُ اللّهُ بِشِرْكِهِ ولكِنِّي أخافُ عليْكُمْ كُلّ مُنافِقِ الْجنانِ عالِمِ اللِّسانِ يقُولُ ما تعْرِفُون ويفْعلُ ما تُنْكِرُون.

Instruction 27
Given to Muhammed ibn Abū Bakr ﷺ when Imām Ali ibn Abū Tālib ﷺ appointed him as governor of Egypt

"Deal humbly with the public. Remain lenient. Meet them with a big heart, accord them equal treatment so that the mighty ones should not expect injustice from you in their favor, while the lowly ones should not despair of your justice. Allāh, the Sublime, will certainly question you, O community of His creatures, about your deeds, small or big, open or concealed. If He punishes you, it is because you have been oppressive, and if He forgives you, then it is because He is the most Generous.

"Be informed, O servants of Allāh, that the God-fearing share the joys of this transient world as well as those of the next, for they share with the people of this world in their worldly matters while their people did not share with them in the matters of the next. They lived in this world in the best manner of living. They ate the choicest food and enjoyed herein all that the people with ease of life enjoyed. They secured from it what the haughty and the vain secured. Then they departed from it after taking provision enough to take them to the end of their journey, having contracted a profitable transaction. They tasted the pleasure of renouncing life in this world, firmly believing that on the Coming Day, they will be neighbors of Allāh, where their call will not be repulsed, nor will their share of pleasure be small.

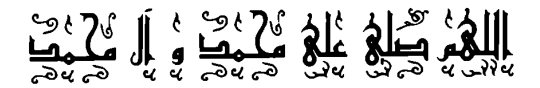
"O servants of Allāh! Fear death and the measures it takes, prepare all that is needed for it. It will come as a big event and a great affair, either as something good in which there will never be any evil, or an evil one in which there will never be anything good. Who is nearer to Paradise than one who works towards it, and who is nearer to Hell than one who works for it? You are being chased by death. If you stop, it will catch you; if you run away from it, it will grab you. It is more attached to you than your own shadow. Death is tied to your forelocks while the world is being wrapped up from behind you. Therefore, fear the Fire whose hollow is deep, whose flames are severe and whose punishment is novel. It is a place wherein there is

no mercy. No call is heard in it. No pain is healed in it. If it is possible for you to have serious fear of Allāh and to rest hope in Him, then do both these things because every individual can have hope in His Lord to the extent of his fear of His Lord. Certainly, the most hopeful person with Allāh is the one who fears Him the most.

"O Muhammed son of Abū Bakr! Be informed that I have given you charge of Egypt which is my biggest force. You are duty-bound to oppose your passions and to serve as a shield against your religion even though you may get only an hour in this world. Do not displease Allāh in order to please others because (Allāh) is such that He may take the place of others, yet others cannot take the place of Allāh. Say prayers at their appointed times. Do not say your prayers earlier for the sake of (available) leisure, nor should you delay them on account of any preoccupation. Remember that every deed of yours is dependent on your prayers."

An excerpt of the same:

"The leader of guidance and that of destruction cannot be equal, nor can the friend of the Prophet ﷺ and his enemy. The Messenger of Allāh ﷺ has told me that: 'With regard to my people, I am afraid neither of a believer nor of an unbeliever. As for the believer, Allāh will afford him protection because of his belief. As for the unbeliever, Allāh will humiliate him because of his lack of belief.' But I fear for anyone of you who is hypocrite in his heart and who has mastered its language. He speaks what you hold as good but does whatever you dislike."



من كتاب له عليه السلام إلى معاوية جوابا

قال الشريف: و هو من محاسن الكتب.

أمّا بعْدُ فقدْ أتانِي كِتابُك تذكُرُ فِيهِ اصْطِفاءَ اللّهِ مُحمّداً صلى الله عليه وآله لِدِينِهِ وتأييدهُ إيّاهُ لِمنْ أيّدهُ مِنْ أصْحابِهِ فلقدْ خبّأ لنا الدّهْرُ مِنْك عجباً إذْ طفِقْت تُخْبِرُنا ببلاءِ اللّهِ تعالى

عِنْدنا ونِعْمتِهِ عليْنا فِي نبيِّنا فكُنْت فِي ذلِك كناقِلِ التَّمْرِ إِلى هجر أوْ داعِي مُسدِّدِهِ إِلى النِّضالِ وزعمْت أنّ أفْضل النّاس فِي الْإِسْلامِ فُلانٌ وفُلانٌ فذكرْت أمْراً إِنْ تمّ اعْتزلك كُلُّهُ وإِنْ نقص لمْ يلْحقْك ثلْمُهُ وما أنْت والْفاضِل والْمفْضُول والسّائِس والْمسُوس وما لِلطُّلقاءِ وأبْناءِ الطُّلقاءِ والتّمْيِيز بيْن الْمُهاجِرِين الْأوّلِين وترْتِيب درجاتِهِمْ وتعْرِيف طبقاتِهِمْ هيْهات لقدْ حنّ قِدْحٌ ليْس مِنْها وطفِق يحْكُمُ فِيها منْ عليْهِ الْحُكْمُ لها أ لا ترْبعُ أيُّها الْإِنْسانُ على ظلْعِك وتعْرِفُ قُصُور ذرْعِك وتتأخّرُ حيْثُ أخّرك الْقدرُ فما عليْك غلبةُ الْمغْلُوبِ ولا ظفرُ الظّافِرِ وإِنّك لذهّابٌ فِي التِّيهِ روّاغٌ عنِ الْقصْدِ أ لا ترى غيْر مُخْبِرٍ لك ولكِنْ بِنِعْمةِ اللّهِ أُحدِّثُ أنّ قوْماً اسْتُشْهِدُوا فِي سبِيلِ اللّهِ تعالى مِن الْمُهاجِرِين والْأنْصار ولِكُلٍّ فضْلٌ حتّى إِذا اسْتُشْهِد شهِيدُنا قِيل سيِّدُ الشُّهداءِ وخصّهُ رسُولُ اللّهِ (صلى الله عليه وآله) بِسبْعِين تكْبِيرةً عِنْد صلاتِهِ عليْهِ أ ولا ترى أنّ قوْماً قُطِّعتْ أيْدِيهِمْ فِي سبِيلِ اللّهِ ولِكُلٍّ فضْلٌ حتّى إِذا فُعِل بِواحِدِنا ما فُعِل بِواحِدِهِمْ قِيل الطّيّارُ فِي الْجنّةِ وذُو الْجناحيْنِ ولوْ لا ما نهى اللّهُ عنْهُ مِنْ تزْكِيةِ الْمرْءِ نفْسهُ لذكر ذاكِرٌ فضائِل جمّةً تعْرِفُها قُلُوبُ الْمُؤْمِنِين ولا تمُجُّها آذانُ السّامِعِين فدعْ عنْك منْ مالتْ بِهِ الرّمِيّةُ فإِنّا صنائِعُ ربِّنا والنّاسُ بعْدُ صنائِعُ لنا لمْ يمْنعْنا قدِيمُ عِزِّنا ولا عادِيُّ طوْلِنا على قوْمِك أنْ خلطْناكُمْ بِأنْفُسِنا فنكحْنا وأنْكحْنا فِعْل الْأكْفاءِ ولسْتُمْ هُناك وأنّى يكُونُ ذلِك ومِنّا النّبِيُّ ومِنْكُمُ الْمُكذِّبُ ومِنّا أسدُ اللّهِ ومِنْكُمْ أسدُ الْأحْلافِ ومِنّا سيِّدا شبابِ أهْلِ الْجنّةِ ومِنْكُمْ صِبْيةُ النّار ومِنّا خيْرُ نِساءِ الْعالمِين ومِنْكُمْ حمّالةُ الْحطبِ فِي كثِيرٍ مِمّا لنا وعليْكُمْ فإِسْلامُنا قدْ سُمِع وجاهِلِيّتُنا لا تُدْفعُ وكِتابُ اللّهِ يجْمعُ لنا ما شذّ عنّا وهُو قوْلُهُ سُبْحانهُ وتعالى وأُولُوا الْأرْحامِ بعْضُهُمْ أوْلى بِبعْضٍ فِي كِتابِ اللّهِ وقوْلُهُ تعالى إِنّ أوْلى النّاس بِإِبْراهِيم للّذِين اتّبعُوهُ وهذا النّبِيُّ والّذِين آمنُوا واللّهُ ولِيُّ الْمُؤْمِنِين فنحْنُ مرّةً أوْلى بِالْقرابةِ وتارةً أوْلى بِالطّاعةِ ولمّا احْتجّ الْمُهاجِرُون على الْأنْصارِ يوْم السّقِيفةِ بِرسُولِ اللّهِ (صلى الله عليه وآله) فلجُوا عليْهِمْ فإِنْ يكُنِ الْفلجُ بِهِ فالْحقُّ لنا دُونكُمْ وإِنْ يكُنْ بِغيْرِهِ فالْأنْصارُ على دعْواهُمْ وزعمْت أنِّي لِكُلِّ الْخُلفاءِ حسدْتُ وعلى كُلِّهِمْ بغيْتُ فإِنْ يكُنْ ذلِك كذلِك فليْستِ الْجِنايةُ عليْك فيكُون الْعُذْرُ إِليْك. وتِلْك شكاةٌ ظاهِرٌ عنْك عارُها. وقُلْت: إِنِّي كُنْتُ أُقادُ كما يُقادُ الْجملُ الْمخْشُوشُ حتّى أُبايِع ولعمْرُ اللّهِ لقدْ أردْت أنْ تذُمّ فمدحْت وأنْ تفْضح فافْتضحْت وما على الْمُسْلِمِ مِنْ غضاضةٍ فِي أنْ يكُون مظْلُوماً ما لمْ يكُنْ شاكّاً فِي دِينِهِ ولا مُرْتاباً بِيقِينِهِ وهذِهِ حُجّتِي إِلى غيْرِك قصْدُها ولكِنِّي أطْلقْتُ لك مِنْها بِقدْرِ ما سنح مِنْ ذِكْرِها ثُمّ ذكرْت ما كان مِنْ أمْرِي وأمْرِ عُثْمان فلك أنْ تُجاب عنْ هذِهِ لِرحِمِك مِنْهُ فأيُّنا كان أعْدى لهُ وأهْدى إِلى مقاتِلِهِ أ منْ بذل لهُ نُصْرتهُ فاسْتقْعدهُ واسْتكفّهُ أمْ منِ اسْتنْصرهُ فتراخى عنْهُ وبثّ الْمنُون إِليْهِ حتّى أتى قدرُهُ عليْهِ كلّا واللّهِ ل قدْ يعْلمُ اللّهُ الْمُعوِّقِين مِنْكُمْ والْقائِلِين لِإِخْوانِهِمْ هلُمّ إِليْنا ولا يأْتُون الْبأْس إِلّا قلِيلًا. وما كُنْتُ لِأعْتذِر مِنْ أنِّي كُنْتُ أنْقِمُ عليْهِ أحْداثاً فإِنْ كان الذّنْبُ إِليْهِ إِرْشادِي وهِدايتِي لهُ فرُبّ ملُوم لا ذنْب لهُ. وقدْ يسْتفِيدُ الظِّنّة الْمُتنصِّحُ. وما أردْتُ إِلّا الْإِصْلاح ما اسْتطعْتُ وما توْفِيقِي إِلّا بِاللّهِ عليْهِ توكّلْتُ وإِليْهِ أُنِيبُ وذكرْت أنّهُ ليْس لِي ولِأصْحابِي عِنْدك إِلّا السّيْفُ فلقدْ أضْحكْت بعْد اسْتِعْبارٍ متى أُلْفِيت بنِي عبْدِ الْمُطّلِبِ عنِ الْأعْداءِ ناكِلِين وبِالسّيْفِ مُخوّفِين. فلبِّثْ قلِيلًا يلْحق الْهيْجا حملْ. فسيطْلُبُك منْ تطْلُبُ ويقْرُبُ مِنْك ما تسْتبْعِدُ وأنا مُرْقِلٌ نحْوك فِي جحْفلٍ مِن الْمُهاجِرِين والْأنْصار والتّابِعِين لهُمْ بِإِحْسانٍ شدِيدٍ زِحامُهُمْ ساطِعٍ قتامُهُمْ مُتسرْبِلِين سرابِيل الْموْتِ أحبُّ اللِّقاءِ إِليْهِمْ لِقاءُ ربِّهِمْ وقدْ صحِبتْهُمْ ذُرِّيّةٌ بدْرِيّةٌ وسُيُوفٌ هاشِمِيّةٌ قدْ عرفْت مواقِع نِصالِها فِي أخِيك وخالِك وجدِّك وأهْلِك وما هِي مِن الظّالِمِين بِبعِيدٍ.

Letter 28
Replying to Mu`āwiyah:

"Now, your letter has reached me wherein you recall that Allāh chose Muhammed ﷺ for His religion and helped him through those companions who assisted him. Strange things about you have remained concealed (by the irony of fate) from us, since you have started telling us of Allāh's trials for us and His bounties through [the kinship to] our Prophet ﷺ. In this regard, you are like one who carries dates to Hajar, or who challenges his own master to a an archery duel.

"You think that so-and-so are the most distinguished persons in Islam. You have said such a thing with which, were it true, you have nothing to do, but if it is not so, the defect in it will not affect you. And what are you going to do with the question of who is better and who is worse, or who is the ruler and who is the ruled? What do the freed ones and their sons have to do with distinguishing between the first Muhājirūn and determining their status or defining their ranks? "What a pity! The sound of an arrow is being produced by what is not a real arrow, and he against whom the judgment is to be passed is seated to judge! O mankind! Why do you not see your own lameness and thus remain within the bounds, and why do you not realize the shortness of your measure and stay back where destiny has placed you?! You have no concern about the defeat of the defeated or with the victory of the victor.

"You are wandering in bewilderment, straying from the right path. Do you not realize it? I am not giving you any news: I am just recounting Allāh's bounty, namely that a number of people from among the Muhājirūn (immigrants from Mecca) and the Ansār (Medīna supporters) fell as martyrs in the way of Allāh the Sublime and that each of them is distinguished (on that account). But when one of us secures martyrdom, he is named the chief of martyrs, and the Messenger of Allāh grants him the special honor of saying seventy *takbīrs* (Allāhu Akbar) during his funeral prayers. Do you not know that a number of people lost their hands in the way of

Allāh and that everyone is distinguished (on that account)? But when the same thing takes place to one of us [such as Ja`far al-Tayyar], he is given the title of "one who flies in Paradise" and "the two-winged one"? Had not Allāh forbidden self-praise, the writer will have mentioned numerous distinctions which the believer knows fully well and which the ears of the listeners do not wish to forget.

"You better leave those whose arrows miss the mark. We [Ahl al-Bayt ﷺ] are the direct recipients of our Lord's favors while others receive favors from us after that. In spite of our established honor and well-known superiority over people, we did not stay away from mingling with you, intermarrying with you like equals although you are not so. And how could you be so when among us is the Prophet ﷺ while among you is his opponent, among us is the lion of Allāh while among you is the lion of the opposing groups, among us are the two masters of the youths of Paradise while among you are the children of Hell, among us is the choicest of all the women of the worlds while among you is the bearer of firewood in hell..., any many more distinctions on our side while shortcomings [abound] on yours?!

"Our Islam is well-known and our (greatness in the) pre-Islamic period, too, cannot be denied. Whatever remains has been mentioned in the words of Allāh, the most Glorified One, the Sublime: أوْلُوا الأرْحَامِ بَعْضُهُمْ أوْلَى بِبَعْضٍ فِي كِتَابِ اللّهِ ... *blood relatives have the better claim with regard to one another according to the Book of Allāh* (Qur'ān, 33:6).

"He (Allāh) the Sublime, also says the following: إنّ أوْلَى النّاسِ بِإبْرَاهِيمَ لَلّذِينَ اتّبَعُوهُ وَهَذَا النّبِيُّ وَالّذِينَ آمَنُوا وَاللّهُ وَلِيُّ المُؤْمِنِينَ *Verily, of men the nearest to Abraham are surely those who followed him and this Prophet (Muhammed and those who believe, and verily, Allāh, is the Guardian of the faithful* (Qur'ān, 3:68).

"Thus, we are superior firstly because of kinship and, secondly, because of obeying the Almighty. At the *saqīfa* (of Banū Sā`idah), the Muhājirūn contended kinship with the Messenger of Allāh against the Ansār, scoring over them. If that success was based on

kinship, right will be ours better than yours; otherwise, the Ansār's contention stands.

"You think that I have been jealous of every caliph and have revolted against them all. Even if this is so, it is not an offence against you and, therefore, I owe you no explanation. This is a matter for which no blame comes to you.

"You have said that I was dragged like a camel with a nose string to swear the oath of allegiance (to Abū Bakr). By the Eternal One (Allāh, do I swear that) you had intended to revile me, but you have instead praised me, and you intended to humiliate me but have your own selves been humiliated. What humiliation does it mean for a Muslim to be the victim of oppression so long as he does not entertain any doubt in his creed, nor any misgiving in his firm belief?! This argument of mine is intended for others, but I have stated it to you only in so far as it is appropriate.

"Then you recalled my status vis-à-vis `Othmān. In this regard, an answer is due to you because of your own kinship to him. So (now tell me), which of us bore more enmity towards `Othmān? Who did more to bring about his killing?! Who offered him his support and made him sit down, stopping him? Whose help was solicited but turned his face away from the solicitor, drawing his [`Othmān's] death near till his fate overtook him? No, no; by Allāh.

﴿ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ: هَلُمَّ إِلَيْنَا، وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴾

Indeed, Allāh knows those who hinder others from among you and those who say to their brethren: 'Come here to us' and they do not go to fight but a little (Qur'ān, 33:18).

"I am not going to offer my excuse for reproaching him [`Othmān] for (some of) his innovations, for if my good counsel and guidance to him was [considered by you as] a sin, then very often a person who is blamed is no sinner at all, and sometimes the only reward a counselor reaps is suspicion (of being an evildoer). I desired naught but reform whatever I am able to (reform). وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ؛ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ *My guidance is only with Allāh; On Him (alone) do I*

rely and to Him (alone) do I turn (Qur'ān, 11:88).

"You have mentioned that for me and for my followers you have only the sword... This makes even a weeping person laugh. Did you ever see the descendants of `Abdul-Muttalib running away from battle, or being frightened by swords?! *Wait a little till Hamal joins the battle shortly.*[1] And my sword appeased me by killing Hudhayfah. Then whoever you are seeking will seek you, and whoever you think to be far away will approach you. I am (shortly) speeding towards you with a force of Muhājirūn and Ansār and those who follow them in virtue. Their number will be great and their dust will spread all around. They will be wearing their shrouds, and their most coveted desire is to meet Allāh. They will be accompanied by the descendants of those who took part in the battle of Badr. They will have Hashemite swords whose splitting you have already seen in the case of your brother, maternal uncle, grandfather and kinsmen.... وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ *nor are they (penalties) distant from the unjust ones* (Qur'ān, 11:83)."

This letter of Imām Ali ibn Abū Tālib is in reply to Mu`āwiyah's letter which he sent to Kūfa through Abū Umāmah al-Bāhili. It also contains replies to some points which Mu`āwiyah had raised in his letter sent through Abū Muslim al-Khawlāni.

In Ibn Abū Umāmah's letter, Mu`āwiyah had mentioned the deputation of the Prophet ﷺ and his ascension to revelation, writing in such a manner as though it was a matter not known to or not understood by Imām Ali ibn Abū Tālib ﷺ and that he was in

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[1]This line is a poetic reference to one Hamal ibn Badr. The full couplet runs thus:

Wait a little bit till Hamal reaches the battlefield;
How beautiful death is when it does approach!

The story behind it is that Mālik ibn Zuhayr threatened Hamal ibn Badr with battle. In reply, the latter recited this couplet then attacked Mālik and killed him. When Mālik's brother saw this, he killed Hamal and his brother Hudhayfah in revenge. Then he described this incident in a couplet.

need of being informed of it. This is just like a stranger who may draw the map of a house for the guidance of those who dwell in it and apprize them of things already known to them. This is why Imām Ali ibn Abū Tālib ﷺ has compared him to the man who carries dates to the Hajar area which is noted for abundant growth of date-trees.

This is a proverb employed when someone begins to tell a person matters which he knows better. The basis of this proverb is that a man of Hajar, which is a town near Bahrain (in the Gulf), went to Basra to sell goods and make purchases. Having finished the sale, he looked about the market to make his purchases and found nothing cheaper than dates. He, therefore, decided to purchase dates. When he reached Hajar with his load of dates, their plentitude and cheap price there did not leave him any alternative but to store them so as to sell them later when their price would rise. The price, however, continued to decline day after day till all the dates became rotten. This left him with nothing except date-stones. In short, after making a reference to the Prophet's ascension to Prophethood, Mu`āwiyah recounted the distinction and merits of the three caliphs according to his view and wrote the following:

"The most distinguished among the companions and the highest ranking in the view of the Muslims was the first caliph who gathered all the Muslims under one voice, removed their disunity and fought those who were forsaking Islam. After him is the second caliph who won victories, founded cities and humiliated the unbelievers. Then came the third caliph who was the victim of oppression. He propagated religion and spread the word of Allāh far and wide" (al-Minqari, *Siffīn*, pp. 86-87; Ibn Abd Rabbih, *Al-`Iqd al-Farīd*, Vol. 4, pp. 334 - 335; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 15, p. 186).

Mu`āwiyah's purpose behind bringing up this pointless warbling was to injure Imām Ali ibn Abū Tālib's feelings and to rouse his temper so as to make him produce such words through his tongue or pen which would so disparage the caliphs, and so that he would instigate the people of Syria and Iraq against him by exploiting them. In fact, he had already set it in the minds of these people that

Imām Ali ibn Abū Tālib ﷺ had instigated the public against `Othmān, had got Talhah and az-Zubayr killed, had turned `Ā'isha out of her house and shed the blood of thousands of Muslims. Being unaware of the real facts, they were convinced of these baseless allegations, yet to strengthen the opposition, Mu`āwiyah thought it advisable to make them believe that Imām Ali ibn Abū Tālib ﷺ did not recognize the achievements of the three caliphs and bore enmity and malice towards them. He wanted to use as evidence Imām Ali ibn Abū Tālib's writing in order to use it for rousing the people of Iraq because their majority was much impressed with the environment created by the caliphs and with their greatness. But Imām Ali ibn Abū Tālib ﷺ realized his intention and gave him such a reply which put a knot in his tongue. So, Imām Ali ibn Abū Tālib ﷺ exposed the man's lowliness by referring to his enmity towards Islam and to his acceptance of subjugation under force, advising him to stay within his own bounds, warning him against fixing grades of distinction among those Muhājirūn who were in any case superior to him in so far as they had been in the vanguard of those who participated in the *hijra* (migration from Mecca to Medīna), whereas since then, Mu`āwiyah himself was only one of those whose life had been spared (on the day when Mecca fell in the hands of the Muslims), he did not enjoy the remotest respect among the Muhājirūn. Consequently, in the matter under discussion, Imām Ali ibn Abū Tālib ﷺ had pepicted the status of Mu`āwiyah as a false arrow among real ones. This is a proverb which is employed when a man boasts over others among whom he enjoys no respect. As regarding his statement that so-and-so is greater in distinction, Imām Ali ibn Abū Tālib ﷺ has, by using the phrase "you think", shown that it is his personal opinion which does not have the remotest regard for the truth because this word is used when a false or an unreal statement is made.

Having refuted the claim put forth by Mu`āwiyah of being the most distinguished, Imām Ali ibn Abū Tālib ﷺ refers to these qualities and to the distinctions of Banū Hāshim which conspicuously demonstrate the high degree of their achievements. Thus, the people who took part in *jihād* with the Prophet ﷺ and secured martyrdom attained a high status, but the distinction that fell to Hamzah by

virtue of his high performance was not secured by anyone else. The Prophet ﷺ gave him the title of "master of the martyrs" and performed his funeral prayers fourteen times, thus raising the number of takbīrs (*Allāhu Akbar*) to seventy. Similarly, in various battles, hands of fighters were cut off. For example, in the Battle of Badr, the hands of Khubayb ibn Isaf al-Ansāri and of Mu`ath ibn Jabal were cut off. In the Battle of Uhud, the hands of `Amr ibn al-Jamh as-Salami and `Ubayd (`Atīq) ibn at-Tayyihān (brother of Abul-Haytham at-Tayyihān) were cut off. But when, in the battle of Mu'tah, the hands of Ja`far ibn Abū Tālib were cut off, the Prophet ﷺ singled him out by calling him "the one who flies in Paradise" and the "two-winged" resident of Paradise.

Having recounted the particular achievements of Banū Hāshim, Imām Ali ibn Abū Tālib ؑ refers to his own feats with which the books of chronicles and traditions are replete and which could not be tarnished with doubts or misgivings. Thus, traditionists like Ahmed ibn Hanbal (164 – 241 A.H./780 – 855 A.D.), Ahmed ibn Ali al-Nisā'i (215 – 303 A.H./830 – 915 A.D.) and others say that: "The number of traditions which have been related through reliable sources with regard to the distinctions of Ali ibn Abū Tālib have not been related about any other companion of the Prophet ﷺ" (*Al-Mustadrak*, Vol. 3, p. 107; *Al-Istī`āb*, Vol. 3, p. 1115; *Tabaqāt al-Hanābilah*, Vol. 1, p. 319; *Al-Kāmil*, Vol. 3, p. 399; *Tahdhīb al-Tahdhīb*, Vol. 7, p. 339; *Fath al-Bāri*, Vol. 7, p. 57).

An important distinction out of these particular merits of Ahl al-Bayt ؑ is the one to which Imām Ali ibn Abū Tālib ؑ refers in these words: "We are the direct recipients of Allāh's favors while others receive favors from us." This is the height of distinction that even the highest personality cannot reach its sublimity on its own, and every other distinction looks small before it. Acknowledging the greatness and supremacy of this sentence, Ibn Abul-Hadīd writes the following: "Imām Ali ibn Abū Tālib ؑ intends to convey that we [Ahl al-Bayt ؑ] are not obligated to any person since Allāh has bestowed all blessings on us directly, there being no intermediary between us and Allāh, while all other people are under our obligation and protection, being the intermediary between them and

Allāh, the Glorified One. This is a high status indeed. Its apparent meaning is what the words show, but its real sense is that Ahl al-Bayt ﷺ are the obedient servants of Allāh and the people must be their obedient followers" (*Sharh Nahjul-Balāgha*, Vol. 15, p. 194).

Now, since these people are the first recipients of the bounties of Allāh and the source of bounties for the rest of people, no one from among the people can be compared with them, nor can anyone be regarded as their peer on the basis of social contacts with them, much less than those individuals who were in direct contrast to the attainments and to the characteristics of these people and who used to oppose the truth and anything right on every occasion. Imām Ali ibn Abū Tālib ﷺ places both sides of the picture before Mu`āwiyah and says the following: 'The Prophet ﷺ was one of us, while your father, Abū Sufyān, was among the foremost in opposing him. Hamzah was one of us, and the Prophet ﷺ gave him the title of Lion of Allāh, while your maternal grandfather, Utbah ibn Rabī`ah, was proud of being the lion of those who swore (against the Prophet ﷺ)'".

When, in the battle of Badr, Hamzah and Utbah ibn Rabī`ah came to face each other, Hamzah said, "I am Hamzah son of Abdul-Muttalib; I am the lion of Allāh and the lion of His Prophet ﷺ", whereupon `Utbah said, "I am the lion of those who swear (against the Prophet ". In another version, the word "Assadul-ahlaf", chief of the allied parties, is recorded.

The swearing story is that when Banū Abd Manāf acquired a distinct status among the Arab tribes, they thought they should take over from Banū Abd ad-Dār the offices relevant to the Ka`ba and to strip them off these offices. In this regard, Banū Abd Manāf made alliances with themselves and with these tribes: Banū Assad ibn Abd al-`Uzza, Banū Taym, Banū Zuhrah and Banū al-Hārith. They concluded an agreement with all of them. In order to solemnize this agreement, they drenched their hands in *teeb* (perfume) and swore that they would help each other to the last breath. For this reason, these tribes were called: "tribes of sworn chaste parties". On the other side, the tribes of Banū Abd ad-Dār, Banū Makhzūm, Banū

Sahm and Banū `Adiy, also swore that they would resist Banū Abd Manāf and their allies. These tribes are called simply the *ahlaf*, "allies". `Utbah has deemed head of the allied parties. Some commentators have taken the word "assadul-ahlaf" to imply Abū Sufyān because he made different tribes swear against the Prophet ﷺ in the battle of the Trench (Khandaq). Some other commentators take it to mean Assad ibn Abd al-Uzzah. But the latter interpretation does not carry any weight because here Imām Ali ibn Abū Tālib عليه السلام is addressing Mu`āwiyah, and this interpretation does not directly affect Mu`āwiyah since Banū Abd Manāf were a party to this alliance. Imām Ali ibn Abū Tālib عليه السلام says, "They have among themselves the masters of the youths of Paradise," referring to the Prophet's saying, al-Hassan and al-Hussain are the masters of the youths of Paradise, while the youths of the other party are in Hell. This reference is to the sons of Uqbah ibn Abū Mu`eet to whom the Prophet ﷺ once said, "For you and your sons, there is Hell". Imām Ali ibn Abū Tālib عليه السلام says that among them is the chief of all the women of the worlds, namely Fātima az-Zahrā' عليها السلام, while in the other party is the bearer of the firewood, namely Umm Jamil, [wife of Abū Jahl and] sister of Abū Sufyān... This woman used to throw thorns in the path of the Prophet ﷺ. She has been referred to in the Qur'ān, along with Abū Lahab, in these words:



﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۞ مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ ۞ سَيَصْلَى نَارًا ذَاتَ لَهَبٍ ۞ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۞ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾

In the name of Allāh, the Beneficent, the Merciful
May both hands of Abū Lahab perish, and may he perish, too. His wealth will not avail him aught nor what he earns. Soon shall he burn in the flaming Fire. And his wife is the bearer of the firewood. On her neck shall be a halter of twisted rope (Qur'ān, 111:1-5).

It is narrated from Imām Ali ibn Abū Tālib عليه السلام, `Omar ibn al-

Khattāb, Hudhayfah ibn al-Yamān, Abū Sa`īd al-Khudri, Abū Hurayra and others that the Holy Prophet ﷺ said the following: "Verily, Fātima is the Supreme Lady of the women of Paradise, and al-Hassan and al-Hussain are the two Supreme Youths of Paradise. But their father (Ali) is Superior to them," as we read on pp. 656, 661, Vol. 5 of *Al-Jāmi` as-Sahīh* of al-Tirmidhi; pp. 3, 62, 64, 82; Vol. 5 of al-Tirmidhi's *Tārīkh*; pp. 391-92, Vol. 5 of *Al-Musnad* of Ahmed ibn Hanbal; p. 56, Vol. 3 of *Al-Sunan* of Ibn Mājah; p. 167, Vol. 1 of *Al-Mustadrak* of al-Hākim; pp. 183, 184, 201, Vol. 3 of *Majma` az-Zawā'id* of Abū Bakr al-Haithami; pp. 127-28, Vol. 9 of *Kanz al-`Ummāl* of al-Muttaqi al-Hindi; Vol. 13 of *Al-Istī`āb* of Ibn Abd al-Barr; p. 1895, Vol. 4 of *Usd al-Ghāba* of Ibn al-Athīr; p. 574, Vol. 5, p. 140 and p. 230 of Vol. 6 and p. 372, Vol. 10 of *Tārīkh Baghdad* of al-Khatīb al-Baghdādi; p. 365, Vol. 7 of *Tārīkh* of Ibn `Asākir.

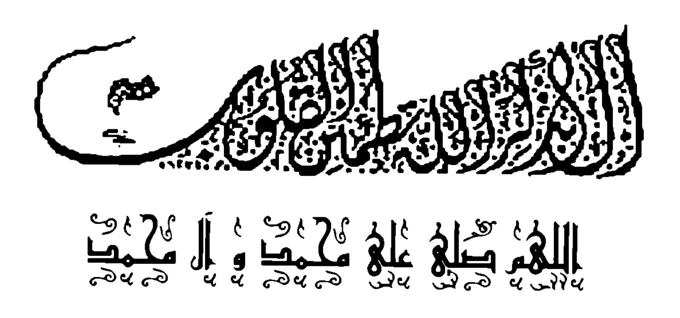
It is also narrated from `Imrān ibn al-Haseen and Abū Tha`labah al-Khushni that the Holy Prophet ﷺ said the following to Fātima ؑ: "O my daughter! Are you not satisfied that you are verily the Supreme Lady of all women of the worlds?" She said, "O father! Then what about Maryam (Mary) daughter of Imrān?" He said, "She was the Supreme Lady of her time, while you are the Supreme Lady of all times. Truly, by Allāh, I married you off to one who is a master in this world and in the hereafter. No one hates him save a hypocrite" (*Hilyat al-Awliyā'*, Vol. 2, p. 92; *Al-Istī`āb*, Vol. 4, p. 1895; *Al-Isāba*, Vol. 4, p. 275).

Also, `Ā'isha narrated that the Holy Prophet ﷺ said the following: "O Fātima! Will you not be satisfied to be the Supreme Lady of the women of the worlds (or) the Supreme Lady of all women of this umma (community) or of the women believers?" (al-Bukhāri, *Sahīh*, Vol. 8, p. 79; Muslim, *Sahīh*, Vol. 7, pp. 142 - 144; Ibn Mājah, *Al-Sunan*, Vol. 1, p. 518; Ahmed ibn Hanbal, *Al-Musnad*, Vol. 6, p. 282; al-Hākim, *Al-Mustadrak Alal Sahīhayn*, Vol. 3, p. 156).

The person who goes too far in counselling others will be thought to have his personal ends in so doing, even though his counsel may well be based on sincerity of intention and selflessness. A poetic

couplet runs as follows:

How often a good counsel did I offer you, but sometimes
The only reward a counsellor reaps is suspicion.

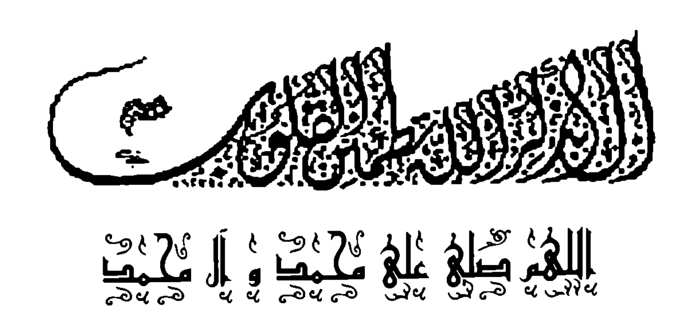


من كتاب له عليه السلام إلى أهل البصرة

وقَدْ كان مِنِ انْتِشار حبْلِكُمْ وشِقاقِكُمْ ما لمْ تَغبوْا عنْهُ فعفوْتُ عنْ مُجْرمِكُمْ ورفعْتُ السّيْف
عنْ مُدْبِركُمْ وقبلْتُ مِنْ مُقْبِلِكُمْ فإنْ خطتْ بكُمُ الْأمُورُ الْمُرْدِيةُ وسفهُ الْآراءِ الْجائِرةِ إلى
مُنابذتِي وخِلافِي فها أنا ذا قدْ قرّبْتُ جِيادِي ورحلْتُ ركابِي ولئِنْ ألْجأْتُمُونِي إلى الْمسِير
إليْكُمْ لأوقِعنّ بكُمْ وقعةً لا يكُونُ يوْمُ الْجملِ إليْها إلّا كلعْقةِ لاعِقٍ مع أنّي عارِفٌ لِذِي
الطّاعةِ مِنْكُمْ فضْلهُ ولِذِي النّصِيحةِ حقّهُ غيْرُ مُتجاوزٍ مُتّهماً إلى برِيٍّ ولا ناكِثاً إلى وفِيٍّ.

Letter 29
To the people of Basra

"Whatever disunity and schism you have is not hidden from you. I have forgiven your wrongdoers and I have held back my sword from those who ran away. I received everyone who came to me from among you. If devastating matters and wrong and silly views are prompting you to break the pledge to me and to oppose me, then listen! I have prepared and saddled my horses, and if you force me to advance towards you, I shall come down in such a manner that the Battle of Jamal will appear like the last licking of the tongue. At the same time, I know the high status of the obedient among you and the right of the sincere ones without confusing the sinless with the offenders, the faithful with the pledge-breakers."



من كتاب له عليه السلام إلى معاوية

فاتّق اللّه فِيما لديْك وانْظرْ فِي حقّهِ عليْك وارْجِعْ إلى معْرِفةِ ما لا تُعْذرُ بجهالتِهِ فإنّ لِلطّاعةِ أعْلاماً واضِحةً وسُبُلاً نيِّرةً ومحجّةً نهْجةً وغايةً مُطلبةً يردُها الْأكْياسُ ويُخالِفُها الْأنْكاسُ منْ نكب عنْها جار عن الْحقِّ وخبط فِي التِّيهِ وغيّر اللّهُ نِعْمتهُ وأحلّ بهِ نِقْمتهُ فنفْسك نفْسك فقدْ بيّن اللّهُ لك سبِيلك وحيْثُ تناهتْ بك أُمُورُك فقدْ أجْريْت إلى غايةِ خُسْرٍ ومحلّةِ كُفْرٍ فإنّ نفْسك قدْ أوْلجتْك شرّاً وأقْحمتْك غيّاً وأوْردتْك المهالِك وأوْعرتْ عليْك المسالِك.

Letter 30
To Mu`āwiyah

"Fear Allāh regarding what you have amassed and find out your true right turn to understand, for you will not be excused on the grounds of ignorance. Certainly, for (following the path of) obedience there are clear signs, shining ways, straight paths and fixed aims. The shrewd ones proceed towards them, while the mean ones turn away from them. Whoever turns his face away from them deviates from righteousness and gropes in (the darkness of) bewilderment. Allāh takes away His bounty from him and afflicts him with His chastisement. Therefore, beware of your own selves. Allāh has already shown you your way and the end where your affairs will terminate. You are speeding towards the aim of loss and the status of unbelief. Your ego has pushed you towards evil, thrown you into misguidance and conveyed you to destruction, placing obstacles in your way."



اللهمّ صلِّ على محمّد وآلِ محمّد

ومن وصية له عليه السلام للحسن بن علي عليه السلام كتبها إليه بحاضرين عند انصرافه من صفين

مِنَ الوالِدِ الفانِ المُقِرِّ لِلزّمانِ المُدْبِرِ العُمُرِ المُسْتَسْلِمِ لِلدُّنْيا السّاكِنِ مساكِنَ المَوْتى والظّاعِنِ عنْها غداً، إلى المَوْلُودِ المُؤَمِّلِ: ما لا يُدْرِكُ السّالِكِ سبيلِ منْ قدْ هلك غرضِ الأسْقامِ ورهِينةِ الأيّامِ ورمِيّةِ المصائِبِ وعبْدِ الدُّنْيا وتاجِرِ الغُرُورِ وغرِيمِ المنايا وأسِيرِ الموْتِ وحلِيفِ الهُمُومِ وقرِينِ الأحْزانِ ونُصُبِ الآفاتِ وصرِيعِ الشّهو اتِ وخلِيفةِ الأمْو اتِ أمّا بعْدُ فإنّ فِيما تبيّنْتُ مِنْ إدْبارِ الدُّنْيا عنِّي وجُمُوحِ الدّهْرِ عليّ وإقْبالِ الآخِرةِ إليّ ما يزعُنِي عنْ ذِكْرِ منْ سِو اي والِاهْتِمامِ بِما ورائِي غيْر أنِّي حيْثُ تفرّد بِي دُون هُمُومِ النّاسِ همُّ نفْسِي فصدفنِي رأْيِي وصرفنِي عنْ هو اي وصرّح لِي محْضُ أمْرِي فأفْضى بِي إلى جِدٍّ لا يكُونُ فِيهِ لعِبٌ وصِدْقٍ لا يشُوبُهُ كذِبٌ وو جدْتُك بعْضِي بلْ وجدْتُك كُلِّي حتّى كأنّ شيْئاً لوْ أصابك أصابنِي وكأنّ الموْت لوْ أتاك أتانِي فعنانِي مِنْ أمْرِك ما يعْنِينِي مِنْ أمْرِ نفْسِي فكتبْتُ إليْك كِتابِي مُسْتظْهِراً بِهِ إنْ أنا بقِيتُ لك أوْ فنِيتُ فإنِّي أُوصِيك بِتقْو ى اللّهِ أيْ بُنيّ ولُزُومِ أمْرِهِ وعِمارةِ قلْبِك بِذِكْرِهِ والِاعْتِصامِ بِحبْلِهِ وأيُّ سببٍ أوْثقُ مِنْ سببٍ بيْنك وبيْن اللّهِ إنْ أنْت أخذْت بِهِ أحْيِ قلْبك بِالموْعِظةِ وأمِتْهُ بِالزّهادةِ وقوِّهِ بِاليقِينِ ونوِّرْهُ بِالحِكْمةِ وذلِّلْهُ بِذِكْرِ الموْتِ وقرِّرْهُ بِالفناءِ وبصِّرْهُ فجائِع الدُّنْيا وحذِّرْهُ صوْلة الدّهْرِ وفُحْش تقلُّبِ الليالِي والأيّامِ واعْرِضْ عليْهِ أخْبار الماضِين وذكِّرْهُ بِما أصاب منْ كان قبْلك مِن الْو لِين وسِرْ فِي دِيارِهِمْ وآثارِهِمْ فانْظُرْ فِيما فعلُوا وعمّا انْتقلُوا وأيْن حلُّوا ونزلُوا فإنّك تجِدُهُمْ قدِ انْتقلُوا عنِ الأحِبّةِ وحلُّوا دِيار الغُرْبةِ وكأنّك عنْ قلِيلٍ قدْ صِرْت كأحدِهِمْ فأصْلِحْ مثْو اك ولا تبِعْ آخِرتك بِدُنْياك ودعِ القوْل فِيما لا تعْرِفُ والخِطاب فِيما لمْ تُكلّفْ وأمْسِكْ عنْ طرِيقٍ إذا خِفْت ضلالتهُ فإنّ الكفّ عِنْد حيْرةِ الضّلالِ خيْرٌ مِنْ رُكُوبِ الأهْو الِ وأْمُرْ بِالمعْرُوفِ تكُنْ مِنْ أهْلِهِ وأنْكِرِ المُنْكر بِيدِك ولِسانِك وبايِنْ منْ فعلهُ بِجُهْدِك وجاهِدْ فِي اللّهِ حقّ جِهادِهِ ولا تأْخُذْك فِي اللّهِ لوْمةُ لائِمٍ وخُضِ الغمراتِ لِلحقِّ حيْثُ كان وتفقّهْ فِي الدِّينِ وعوِّدْ نفْسك التّصبُّر على المكْرُوهِ ونِعْم الخُلُقُ التّصبُّرُ فِي الحقِّ وألْجِئْ نفْسك فِي أُمُورِك كُلِّها إلى إلهِك فإنّك تُلْجِئُها إلى كهْفٍ حرِيزٍ ومانِعٍ عزِيزٍ وأخْلِصْ فِي المسْألةِ لِربِّك فإنّ بِيدِهِ العطاء والحِرْمان وأكْثِرِ الِاسْتِخارة وتفهّمْ وصِيّتِي ولا تذْهبنّ عنْك صفْحاً فإنّ خيْر القوْلِ ما نفع واعْلمْ أنّهُ لا خيْر فِي عِلْمٍ لا ينْفعُ ولا يُنْتفعُ بِعِلْمٍ لا يحِقُّ تعلُّمُهُ أيْ بُنيّ إنِّي لمّا رأيْتُنِي قدْ بلغْتُ سِنّاً ورأيْتُنِي أزْدادُ وهْناً بادرْتُ بِو صِيّتِي إليْك وأوْردْتُ خِصالًا مِنْها قبْل أنْ يعْجل بِي أجلِي دُون أنْ أُفْضِي إليْك بِما فِي نفْسِي أوْ أنْ أنْقص فِي رأْيِي كما نُقِصْتُ فِي جِسْمِي أوْ يسْبِقنِي إليْك بعْضُ غلباتِ الهو ى وفِتنِ الدُّنْيا فتكُون كالصّعْبِ النّفُورِ وإنّما قلْبُ الحدثِ كالأرْضِ الخالِيةِ ما أُلْقِي فِيها مِنْ شيْءٍ قبِلتْهُ فبادرْتُك بِالأدبِ قبْل أنْ يقْسُو قلْبُك ويشْتغِل لُبُّك لِتسْتقْبِل بِجِدِّ رأْيِك مِن الأمْرِ ما قدْ كفاك أهْلُ

التَّجارِبِ بُغْيتهُ وتجْربتهُ فتكُون قدْ كُفِيت مئُونة الطلبِ وعُوفِيت مِنْ عِلاجِ التَّجْربةِ فأتاك مِنْ ذلِك ما قدْ كُنّا نأتِيهِ واسْتبان لك ما رُبّما أظلم عليْنا مِنْهُ أيْ بُنيّ إِنِّي وإِنْ لمْ أكُنْ عُمِّرْتُ عُمُر منْ كان قبْلِي فقدْ نظرْتُ فِي أعْمالِهِمْ وفكّرْتُ فِي أخْبارِهِمْ وسِرْتُ فِي آثارِهِمْ حتّى عُدْتُ كأحدِهِمْ بلْ كأنِّي بِما انْتهى إِليّ مِنْ أُمُورِهِمْ قدْ عُمِّرْتُ مع أوّلِهِمْ إِلى آخِرِهِمْ فعرفْتُ صفْو ذلِك مِنْ كدرِهِ ونفْعهُ مِنْ ضررِهِ فاسْتخْلصْتُ لك مِنْ كُلِّ أمْرٍ نخِيلهُ وتوخّيْتُ لك جمِيلهُ وصرفْتُ عنْك مجْهُولهُ ورأيْتُ حيْثُ عنانِي مِنْ أمْرِك ما يعْنِي الْوالِد الشّفِيق وأجْمعْتُ عليْهِ مِنْ أدبِك أنْ يكُون ذلِك وأنْت مُقْبِلُ الْعُمُرِ ومُقْتبلُ الدّهْرِ ذُو نِيّةٍ سلِيمةٍ ونفْسٍ صافِيةٍ وأنْ أبْتدِئك بِتعْلِيمِ كِتابِ اللّهِ عزّ وجلّ وتأوِيلِهِ وشرائِعِ الْإِسْلامِ وأحْكامِهِ وحلالِهِ وحرامِهِ لا أُجاوِزُ ذلِك بِك إِلى غيْرِهِ ثُمّ أشْفقْتُ أنْ يلْتبِس عليْك ما اخْتلف النّاسُ فِيهِ مِنْ أهْوائِهِمْ وآرائِهِمْ مِثْل الّذِي الْتبس عليْهِمْ فكان إِحْكامُ ذلِك على ما كرِهْتُ مِنْ تنْبِيهِك لهُ أحبّ إِليّ مِنْ إِسْلامِك إِلى أمْرٍ لا آمنُ عليْك بِهِ الْهلكة ورجوْتُ أنْ يُوفِّقك اللّهُ فِيهِ لِرُشْدِك وأنْ يهْدِيك لِقصْدِك فعهِدْتُ إِليْك وصِيّتِي هذِهِ واعْلمْ يا بُنيّ أنّ أحبّ ما أنْت آخِذٌ بِهِ إِليّ مِنْ وصِيّتِي تقْوى اللّهِ والِاقْتِصارُ على ما فرضهُ اللّهُ عليْك والْأخْذُ بِما مضى عليْهِ الْأوّلُون مِنْ آبائِك والصّالِحُون مِنْ أهْلِ بيْتِك فإِنّهُمْ لمْ يدعُوا أنْ نظرُوا لِأنْفُسِهِمْ كما أنْت ناظِرٌ وفكّرُوا كما أنْت مُفكِّرٌ ثُمّ ردّهُمْ آخِرُ ذلِك إِلى الْأخْذِ بِما عرفُوا والْإِمْساكِ عمّا لمْ يُكلّفُوا فإِنْ أبتْ نفْسُك أنْ تقْبل ذلِك دُون أنْ تعْلم كما علِمُوا فلْيكُنْ طلبُك ذلِك بِتفهُّمٍ وتعلُّمٍ لا بِتورُّطِ الشُّبُهاتِ وعُلقِ الْخُصُوماتِ وابْدأْ قبْل نظرِك فِي ذلِك بِالِاسْتِعانةِ بِإِلهِك والرّغْبةِ إِليْهِ فِي توْفِيقِك وترْكِ كُلِّ شائِبةٍ أوْلجتْك فِي شُبْهةٍ أوْ أسْلمتْك إِلى ضلالةٍ فإِنْ أيْقنْت أنْ قدْ صفا قلْبُك فخشع وتمّ رأْيُك فاجْتمع وكان همُّك فِي ذلِك همّاً واحِداً فانْظُرْ فِيما فسّرْتُ لك وإِنْ لمْ يجْتمِعْ لك ما تُحِبُّ مِنْ نفْسِك وفراغِ نظرِك وفِكْرِك فاعْلمْ أنّك إِنّما تخْبِطُ الْعشْواء وتتورّطُ الظّلْماء وليْس طالِبُ الدِّينِ منْ خبط أوْ خلط والْإِمْساكُ عنْ ذلِك أمْثلُ فتفهّمْ يا بُنيّ وصِيّتِي واعْلمْ أنّ مالِك الْموْتِ هُو مالِكُ الْحياةِ وأنّ الْخالِق هُو الْمُمِيتُ وأنّ الْمُفْنِي هُو الْمُعِيدُ وأنّ الْمُبْتلِي هُو الْمُعافِي وأنّ الدُّنْيا لمْ تكُنْ لِتسْتقِرّ إِلّا على ما جعلها اللّهُ عليْهِ مِن النّعْماءِ والِابْتِلاءِ والْجزاءِ فِي الْمعادِ أوْ ما شاء مِمّا لا تعْلمُ فإِنْ أشْكل عليْك شيْءٌ مِنْ ذلِك فاحْمِلْهُ على جهالتِك فإِنّك أوّلُ ما خُلِقْت بِهِ جاهِلًا ثُمّ عُلِّمْت وما أكْثر ما تجْهلُ مِن الْأمْرِ ويتحيّرُ فِيهِ رأْيُك ويضِلُّ فِيهِ بصرُك ثُمّ تُبْصِرُهُ بعْد ذلِك فاعْتصِمْ بِالّذِي خلقك ورزقك وسوّاك ولْيكُنْ لهُ تعبُّدُك وإِليْهِ رغْبتُك ومِنْهُ شفقتُك واعْلمْ يا بُنيّ أنّ أحداً لمْ يُنْبِئْ عنِ اللّهِ سُبْحانهُ كما أنْبأ عنْهُ الرّسُولُ (صلى الله عليه وآله) فارْض بِهِ رائِداً وإِلى النّجاةِ قائِداً فإِنِّي لمْ آلك نصِيحة وإِنّك لنْ تبْلُغ فِي النّظرِ لِنفْسِك وإِن اجْتهدْت مبْلغ نظرِي لك واعْلمْ يا بُنيّ أنّهُ لوْ كان لِربِّك شرِيكٌ لأتتْك رُسُلُهُ ولرأيْت آثار مُلْكِهِ وسُلْطانِهِ ولعرفْت أفْعالهُ وصِفاتِهِ ولكِنّهُ إِلهٌ واحِدٌ كما وصف نفْسهُ لا يُضادُّهُ فِي مُلْكِهِ أحدٌ ولا يزُولُ أبداً ولمْ يزلْ أوّلٌ قبْل الْأشْياءِ بِلا أوّلِيّةٍ وآخِرٌ بعْد الْأشْياءِ بِلا نِهايةٍ عظُم عنْ أنْ تثْبُت رُبُوبِيّتُهُ بِإِحاطةِ قلْبٍ أوْ بصرٍ فإِذا عرفْت ذلِك فافْعلْ كما ينْبغِي لِمِثْلِك أنْ يفْعلهُ فِي صِغرِ خطرِهِ وقِلّةِ مقْدرتِهِ وكثْرةِ عجْزِهِ و عظِيمِ حاجتِهِ إِلى ربِّهِ فِي طلبِ طاعتِهِ والْخشْيةِ مِنْ عُقُوبتِهِ والشّفقةِ مِنْ سُخْطِهِ فإِنّهُ لمْ يأْمُرْك إِلّا بِحسنٍ ولمْ ينْهك إِلّا عنْ قبِيحٍ يا بُنيّ إِنِّي قدْ أنْبأْتُك عنِ الدُّنْيا وحالِها وزوالِها وانْتِقالِها وأنْبأْتُك عنِ الْآخِرةِ وما أُعِدّ لِأهْلِها فِيها وضربْتُ لك فِيهِما الْأمْثال لِتعْتبِر بِها وتحْذُو عليْها إِنّما مثلُ منْ خبر الدُّنْيا كمثلِ قوْمٍ سفْرٍ نبا بِهِمْ منْزِلٌ جدِيبٌ فأمُّوا منْزِلًا خصِيباً وجناباً مرِيعاً فاحْتملُوا وعْثاء الطّرِيقِ وفِراق الصّدِيقِ وخُشُونة السّفرِ وجُشُوبة الْمطْعمِ لِيأْتُوا سعة دارِهِمْ ومنْزِل قرارِهِمْ فليْس يجِدُون لِشيْءٍ

مِنْ ذلِك ألماً ولا يرونَ نفقة فِيهِ مغرماً ولا شيْء أحبُّ إليْهِمْ مِمّا قرّبهُمْ مِنْ منْزِلِهِمْ وأدْناهُمْ مِنْ محلتِهِمْ ومثلُ من اغْترّ بِها كمثلِ قوْمٍ كانُوا بِمنْزِلٍ خصِيبٍ فنبا بِهِمْ إلى منْزِلٍ جدِيبٍ فليْس شيْءٌ أكْره إليْهِمْ ولا أفظع عِنْدهُمْ مِنْ مُفارقةِ ما كانُوا فِيهِ إلى ما يهْجُمُون عليْهِ ويصِيرُون إليْهِ يا بُنيّ اجْعلْ نفْسك مِيزاناً فِيما بيْنك وبيْن غيْرِك فأحْبِبْ لِغيْرِك ما تُحِبُّ لِنفْسِك واكْرهْ لهُ ما تكْرهُ لها ولا تظْلِمْ كما لا تُحِبُّ أنْ تُظْلم وأحْسِنْ كما تُحِبُّ أنْ يُحْسن إليْك واسْتقْبِحْ مِنْ نفْسِك ما تسْتقْبِحُهُ مِنْ غيْرِك وارْض مِن النّاسِ بِما ترْضاهُ لهُمْ مِنْ نفْسِك ولا تقُلْ ما لا تعْلمُ وإنْ قلّ ما تعْلمُ ولا تقُلْ ما لا تُحِبُّ أنْ يُقال لك واعْلمْ أنّ الْإِعْجاب ضِدُّ الصّو ابِ وآفةُ الْألْبابِ فاسْع فِي كدْحِك ولا تكُنْ خازِناً لِغيْرِك وإذا أنْت هُدِيت لِقصْدِك فكُنْ أخْشع ما تكُونُ لِربِّك واعْلمْ أنّ أمامك طرِيقاً ذا مسافةٍ بعِيدةٍ ومشقّةٍ شدِيدةٍ وأنّهُ لا غِنى بِك فِيهِ عنْ حُسْنِ الِارْتِيادِ وقدْرِ بلاغِك مِن الزّادِ مع خِفّةِ الظّهْرِ فلا تحْمِلنّ على ظهْرِك فوْق طاقتِك فيكُون ثِقْلُ ذلِك وبالًا عليْك وإذا وجدْت مِنْ أهْلِ الْفاقةِ منْ يحْمِلُ لك زادك إلى يوْمِ الْقِيامةِ فيُو افِيك بِهِ غداً حيْثُ تحْتاجُ إليْهِ فاغْتنِمْهُ وحمِّلْهُ إِيّاهُ وأكْثِرْ مِنْ تزْوِيدِهِ وأنْت قادِرٌ عليْهِ فلعلّك تطْلُبُهُ فلا تجِدُهُ واغْتنِمْ من اسْتقْرضك فِي حالِ غِناك لِيجْعل قضاءهُ لك فِي يوْمِ عُسْرتِك واعْلمْ أنّ أمامك عقبةً كئُوداً الْمُخِفُّ فِيها أحْسنُ حالًا مِن الْمُثْقِلِ والْمُبْطِئُ عليْها أقْبحُ حالًا مِن الْمُسْرِعِ وأنّ مهْبِطك بِها لا محالة إِمّا على جنّةٍ أوْ على نارٍ فارْتدْ لِنفْسِك قبْل نُزُولِك وو طِّئ الْمنْزِل قبْل حُلُولِك فليْس بعْد الْموْتِ مُسْتعْتبٌ ولا إلى الدُّنْيا مُنْصرفٌ واعْلمْ أنّ الّذِي بِيدِهِ خزائِنُ السّمو اتِ والْأرْضِ قدْ أذِن لك فِي الدُّعاءِ وتكفّل لك بِالْإِجابةِ وأمرك أنْ تسْألهُ لِيُعْطِيك وتسْترْحِمهُ لِيرْحمك ولمْ يجْعلْ بيْنك وبيْنهُ منْ يحْجُبُك عنْهُ ولمْ يُلْجِئْك إلى منْ يشْفعُ لك إليْهِ ولمْ يمْنعْك إنْ أسأْت مِن التّوْبةِ ولمْ يُعاجِلْك بِالنِّقْمةِ ولمْ يُعيِّرْك بِالْإِنابةِ ولمْ يفْضحْك حيْثُ الْفضِيحةُ بِك أوْلى ولمْ يُشدِّدْ عليْك فِي قبُولِ الْإِنابةِ ولمْ يُناقِشْك بِالْجرِيمةِ ولمْ يُؤْيِسْك مِن الرّحْمةِ بلْ جعل نُزُوعك عن الذّنْبِ حسنةً وحسب سيِّئتك واحِدةً وحسب حسنتك عشْراً وفتح لك باب الْمتابِ وباب الِاسْتِعْتابِ فإِذا ناديْتهُ سمِع نِداك وإذا ناجيْتهُ علِم نجْو اك فأفْضيْت إليْهِ بِحاجتِك وأبْثثْتهُ ذات نفْسِك وشكوْت إليْهِ هُمُومك واسْتكْشفْتهُ كُرُوبك واسْتعنْتهُ على أُمُورِك وسألْتهُ مِنْ خزائِنِ رحْمتِهِ ما لا يقْدِرُ على إِعْطائِهِ غيْرُهُ مِنْ زِيادةِ الْأعْمارِ وصِحّةِ الْأبْدانِ وسعةِ الْأرْزاقِ ثُمّ جعل فِي يديْك مفاتِيح خزائِنِهِ بِما أذِن لك فِيهِ مِنْ مسْألتِهِ فمتى شِئْت اسْتفْتحْت بِالدُّعاءِ أبْو اب نِعْمتِهِ واسْتمْطرْت شآبِيب رحْمتِهِ فلا يُقنِّطنّك إِبْطاءُ إِجابتِهِ فإِنّ الْعطِيّة على قدْرِ النِّيّةِ ورُبّما أُخِّرتْ عنْك الْإِجابةُ لِيكُون ذلِك أعْظم لِأجْرِ السّائِلِ وأجْزل لِعطاءِ الْآمِلِ ورُبّما سألْت الشّيْء فلا تُؤْتاهُ وأُوتِيت خيْراً مِنْهُ عاجِلًا أوْ آجِلًا أوْ صُرِف عنْك لِما هُو خيْرٌ لك فلرُبّ أمْرٍ قدْ طلبْتهُ فِيهِ هلاكُ دِينِك لوْ أُوتِيتهُ فلْتكُنْ مسْألتُك فِيما يبْقى لك جمالُهُ ويُنْفى عنْك وبالُهُ فالْمالُ لا يبْقى لك ولا تبْقى لهُ واعْلمْ يا بُنيّ أنّك إِنّما خُلِقْت لِلْآخِرةِ لا لِلدُّنْيا ولِلْفناءِ لا لِلْبقاءِ ولِلْموْتِ لا لِلْحياةِ وأنّك فِي قُلْعةٍ ودارِ بُلْغةٍ وطرِيقٍ إلى الْآخِرةِ وأنّك طرِيدُ الْموْتِ الّذِي لا ينْجُو مِنْهُ هارِبُهُ ولا يفُوتُهُ طالِبُهُ ولا بُدّ أنّهُ مُدْرِكُهُ فكُنْ مِنْهُ على حذرِ أنْ يُدْرِكك وأنْت على حالٍ سيِّئةٍ قدْ كُنْت تُحدِّثُ نفْسك مِنْها بِالتّوْبةِ فيحُول بيْنك وبيْن ذلِك فإِذا أنْت قدْ أهْلكْت نفْسك.

ذكر الموت

يا بُنيّ أكْثِرْ مِنْ ذِكْر الموتِ وذِكْر ما تهْجُمُ عليْهِ وتُفْضِي بعْد الموْتِ إليْهِ حتّى يأتِيك وقدْ أخذْت مِنْهُ حِذْرك وشددْت لهُ أزْرك ولا يأتِيك بغْتةً فيبْهرك وإيّاك أنْ تغْترّ بما ترى مِنْ إخْلادِ أهْلِ الدُّنْيا إليْها وتكالُبِهِمْ عليْها فقدْ نبّأك اللّهُ عنْها ونعتتْ هِي لك عنْ نفْسِها وتكشّفتْ لك عنْ مساوِيها فإنّما أهْلُها كِلابٌ عاوِيةٌ وسِباعٌ ضارِيةٌ يهِرُّ بعْضُها على بعْضٍ ويأكُلُ عزِيزُها ذلِيلها ويقْهرُ كبِيرُها صغِيرها نعمٌ مُعقّلةٌ وأُخْرى مُهْملةٌ قدْ أضلّتْ عُقُولها وركِبتْ مجْهُولها سُرُوحُ عاهةٍ بِوادٍ وعْثٍ ليْس لها راعٍ يُقِيمُها ولا مُسِيمٌ يُسِيمُها سلكتْ بِهِمُ الدُّنْيا طرِيق العمى وأخذتْ بِأبْصارِهِمْ عنْ منارِ الْهُدى فتاهُوا فِي حيْرتِها وغرِقُوا فِي نِعْمتِها واتّخذُوها ربّاً فلعِبتْ بِهِمْ ولعِبُوا بِها ونسُوا ما وراءها.

الترفق في الطلب

رُويْداً يُسْفِرُ الظّلامُ كأنْ قدْ وردتِ الأظْعانُ يُوشِكُ منْ أسْرع أنْ يلْحق واعْلمْ يا بُنيّ أنّ منْ كانتْ مطِيّتُهُ اللّيْل والنّهار فإنّهُ يُسارُ بِهِ وإنْ كان واقِفاً ويقْطعُ المسافة وإنْ كان مُقِيماً وادِعاً واعْلمْ يقِيناً أنّك لنْ تبْلُغ أملك ولنْ تعْدُو أجلك وأنّك فِي سبِيلِ منْ كان قبْلك فخفِّضْ فِي الطّلبِ وأجْمِلْ فِي الْمُكْتسبِ فإنّهُ رُبّ طلبٍ قدْ جرّ إلى حربٍ وليْس كُلُّ طالِبٍ بِمرْزُوقٍ ولا كُلُّ مُجْمِلٍ بِمحْرُومٍ وأكْرِمْ نفْسك عنْ كُلِّ دنِيّةٍ وإنْ ساقتْك إلى الرّغائِبِ فإنّك لنْ تعْتاض بِما تبْذُلُ مِنْ نفْسِك عِوضاً ولا تكُنْ عبْد غيْرِك وقدْ جعلك اللّهُ حُرّاً وما خيْرُ خيْرٍ لا يُنالُ إلّا بِشرٍّ ويُسْرٍ لا يُنالُ إلّا بِعُسْرٍ وإيّاك أنْ تُوجِف بِك مطايا الطّمعِ فتُورِدك مناهِل الْهلكةِ وإنِ اسْتطعْت ألّا يكُون بيْنك وبيْن اللّهِ ذُو نِعْمةٍ فافْعلْ فإنّك مُدْرِكٌ قسْمك وآخِذٌ سهْمك وإنّ الْيسِير مِن اللّهِ سُبْحانهُ أعْظمُ وأكْرمُ مِن الْكثِيرِ مِنْ خلْقِهِ وإنْ كان كُلٌّ مِنْهُ.

وصايا شتى

وتلافِيك ما فرط مِنْ صمْتِك أيْسرُ مِنْ إدْراكِك ما فات مِنْ منْطِقِك وحِفْظُ ما فِي الْوِعاءِ بِشدِّ الْوِكاءِ وحِفْظُ ما فِي يديْك أحبُّ إليّ مِنْ طلبِ ما فِي يديْ غيْرِك ومرارةُ الْيأْسِ خيْرٌ مِن الطّلبِ إلى النّاسِ والْحِرْفةُ مع الْعِفّةِ خيْرٌ مِن الْغِنى مع الْفُجُورِ والْمرْءُ أحْفظُ لِسِرِّهِ ورُبّ ساعٍ فِيما يضُرُّهُ منْ أكْثر أهْجر ومنْ تفكّر أبْصر قارِنْ أهْل الْخيْرِ تكُنْ مِنْهُمْ وبايِنْ أهْل الشّرِّ تبِنْ عنْهُمْ بِئْس الطّعامُ الْحرامُ وظُلْمُ الضّعِيفِ أفْحشُ الظُّلْمِ إذا كان الرِّفْقُ خُرْقاً كان الْخُرْقُ رِفْقاً رُبّما كان الدّواءُ داءً والدّاءُ دواءً ورُبّما نصح غيْرُ النّاصِحِ وغشّ الْمُسْتنْصحُ وإيّاك والِاتِّكال على الْمُنى فإنّها بضائِعُ النّوْكى والْعقْلُ حِفْظُ التّجارِبِ وخيْرُ ما جرّبْت ما وعظك بادِرِ الْفُرْصة قبْل أنْ تكُون غُصّةً ليْس كُلُّ طالِبٍ يُصِيبُ ولا كُلُّ غائِبٍ يئُوبُ ومِن الْفسادِ إضاعةُ الزّادِ ومفْسدةُ الْمعادِ ولِكُلِّ أمْرٍ عاقِبةٌ سوْف يأْتِيك ما قُدِّر لك التّاجِرُ مُخاطِرٌ ورُبّ يسِيرٍ أنْمى مِنْ كثِيرٍ لا خيْر فِي مُعِينٍ مهِينٍ ولا فِي صدِيقٍ ظنِينٍ ساهِلِ الدّهْر ما ذلّ لك قعُودُهُ ولا تُخاطِرْ بِشيْءٍ رجاء أكْثر مِنْهُ وإيّاك أنْ تجْمح بِك مطِيّةُ اللّجاجِ احْمِلْ نفْسك مِنْ أخِيك عِنْد صرْمِهِ على الصِّلةِ وعِنْد صُدُودِهِ على اللّطفِ والْمُقاربةِ وعِنْد جُمُودِهِ على الْبذْلِ وعِنْد تباعُدِهِ على الدُّنُوِّ وعِنْد شِدّتِهِ على اللِّينِ وعِنْد جُرْمِهِ على الْعُذْرِ حتّى كأنّك لهُ عبْدٌ وكأنّهُ ذُو نِعْمةٍ عليْك وإيّاك أنْ تضع ذلِك فِي غيْرِ موْضِعِهِ أوْ أنْ تفْعلهُ بِغيْرِ أهْلِهِ لا تتّخِذنّ عدُوّ صدِيقِك صدِيقاً فتُعادِي صدِيقك وامْحضْ أخاك النّصِيحة حسنةً كانتْ أوْ قبِيحةً وتجرّعِ الْغيْظ فإنِّي لمْ أر جُرْعةً أحْلى مِنْها عاقِبةً ولا ألذّ مغبّةً ولِنْ لِمنْ غالظك فإنّهُ يُوشِكُ أنْ يلِين لك وخُذْ على عدُوِّك بِالْفضْلِ فإنّهُ أحْلى

الظفريْنِ وإنْ أردْت قطِيعة أخِيك فاستبْقِ لهُ مِنْ نفْسِك بقِيّة يرْجِعُ إليْها إنْ بدا لهُ ذلِك يوْماً ما ومنْ ظنّ بك خيْراً فصدِّقْ ظنّهُ ولا تُضِيعنّ حقّ أخِيك اتِّكالًا على ما بيْنك وبيْنهُ فإنّهُ ليْس لك بِأخٍ منْ أضعْت حقّهُ ولا يكُنْ أهْلُك أشْقى الخلْقِ بِك ولا ترْغبنّ فِيمنْ زهِد عنْك ولا يكُوننّ أخُوك أقْو ى على قطِيعتِك مِنْك على صِلتِهِ ولا تكُوننّ على الْإساءةِ أقْو ى مِنْك على الْإحْسانِ ولا يكْبُرنّ عليْك ظُلْمُ منْ ظلمك فإنّهُ يسْعى فِي مضرّتِهِ ونفْعِك وليْس جزاءُ منْ سرّك أنْ تسُوءهُ واعْلمْ يا بُنيّ أنّ الرِّزْق رِزْقانِ رِزْقٌ تطْلُبُهُ ورِزْقٌ يطْلُبُك فإنْ أنْت لمْ تأْتِهِ أتاك ما أقْبح الْخُضُوع عِنْد الْحاجةِ والْجفاء عِنْد الْغِنى إنّما لك مِنْ دُنْياك ما أصْلحْت بِهِ مثْو اك وإنْ كُنْت جازِعاً على ما تفلّت مِنْ يديْك فاجْزعْ على كُلِّ ما لمْ يصِلْ إليْك اسْتدِلّ على ما لمْ يكُنْ بِما قدْ كان فإنّ الْأُمُور أشْباهٌ ولا تكُوننّ مِمّنْ لا تنْفعُهُ الْعِظةُ إلّا إذا بالغْت فِي إيلامِهِ فإنّ الْعاقِل يتّعِظُ بِالْآدابِ والْبهائِم لا تتّعِظُ إلّا بِالضّرْبِ. اطْرحْ عنْك وارِداتِ الْهُمُومِ بِعزائِمِ الصّبْرِ وحُسْنِ الْيقِينِ منْ ترك الْقصْد جار والصّاحِبُ مُناسِبٌ والصّدِيقُ منْ صدق غيْبُهُ والْهو ى شرِيكُ الْعمى ورُبّ بعِيدٍ أقْربُ مِنْ قرِيبٍ وقرِيبٍ أبْعدُ مِنْ بعِيدٍ والْغرِيبُ منْ لمْ يكُنْ لهُ حبِيبٌ منْ تعدّى الْحقّ ضاق مذْهبُهُ ومنِ اقْتصر على قدْرِهِ كان أبْقى لهُ وأوْثقُ سببٍ أخذْت بِهِ سببٌ بيْنك وبيْن اللّهِ سُبْحانهُ ومنْ لمْ يُبالِك فهُو عدُوُّك قدْ يكُونُ الْيأْسُ إدْراكاً إذا كان الطّمعُ هلاكاً ليْس كُلُّ عوْرةٍ تظْهرُ ولا كُلُّ فُرْصةٍ تُصابُ ورُبّما أخْطأ الْبصِيرُ قصْدهُ وأصاب الْأعْمى رُشْدهُ أخِّرِ الشّرّ فإنّك إذا شِئْت تعجّلْتهُ وقطِيعةُ الْجاهِلِ تعْدِلُ صِلة الْعاقِلِ منْ أمِن الزّمان خانهُ ومنْ أعْظمهُ أهانهُ ليْس كُلُّ منْ رمى أصاب إذا تغيّر السُّلْطانُ تغيّر الزّمانُ سلْ عنِ الرّفِيقِ قبْل الطّرِيقِ وعنِ الْجارِ قبْل الدّارِ إيّاك أنْ تذْكُر مِن الْكلامِ ما يكُونُ مُضْحِكاً وإنْ حكيْت ذلِك عنْ غيْرِك.

الرأي في المرأة

وإِيّاك ومُشو رة النِّساءِ فإِنّ رأْيهُنّ إِلى أفْنٍ وعزْمهُنّ إِلى وهْنٍ واكْفُفْ عليْهِنّ مِنْ أبْصارِهِنّ بِحِجابِك إِيّاهُنّ فإِنّ شِدّة الْحِجابِ أبْقى عليْهِنّ وليْس خُرُوجُهُنّ بِأشدّ مِنْ إِدْخالِك منْ لا يُوثقُ بِهِ عليْهِنّ وإِنِ اسْتطعْت ألّا يعْرِفْن غيْرك فافْعلْ ولا تُمْلِكِ الْمرْأة مِنْ أمْرِها ما جو ز نفْسها فإِنّ الْمرْأة ريْحانةٌ وليْستْ بِقهْرمانةٍ ولا تعْدُ بِكرامتِها نفْسها ولا تُطْمِعْها فِي أنْ تشْفع لِغيْرِها وإِيّاك والتّغايُر فِي غيْرِ موْضِعِ غيْرةٍ فإِنّ ذلِك يدْعُو الصّحِيحة إِلى السّقمِ والْبرِيئة إِلى الرِّيبِ واجْعلْ لِكُلِّ إِنْسانٍ مِنْ خدمِك عملًا تأْخُذُهُ بِهِ فإِنّهُ أحْرى ألّا يتو اكلُوا فِي خِدْمتِك وأكْرِمْ عشِيرتك فإِنّهُمْ جناحُك الّذِي بِهِ تطِيرُ وأصْلُك الّذِي إِليْهِ تصِيرُ ويدُك الّتِي بِها تصُولُ.

دعاء

اسْتوْدِعِ اللّه دِينك ودُنْياك واسْألْهُ خيْر الْقضاءِ لك فِي الْعاجِلةِ والْآجِلةِ والدُّنْيا والْآخِرةِ والسّلامُ.



Order 31

He wrote it for his son al-Hassan ibn Ali ﷺ when he camped at al-Hadirin on his way back from the Battle of Siffin:

"From the father who is (shortly) to die, who acknowledges the hardships of times, who has turned away from life, who has submitted himself to the (calamities of) time, who realizes the evils of the world, who is living in the abodes of the dead and is due to depart from them any day..., to the son who yearns for what is not to be achieved, who is treading the path of those who have died, who is the victim of ailments, who is entangled in the (worries of the) days, who is a target of hardships, a servant of the world, a trader of its deception, a debtor of wishes, a prisoner of morality, an ally of worries, a neighbor of griefs, a victim of distresses, the one who has been overpowered by desires and a successor of the dead.

"Now (you should know that) what I have learned from this world turning away from me, the onslaught of time over me and the advancing of the Hereafter towards me is enough to prevent me from remembering anyone except my soul and from thinking beyond myself. But when I confined myself to my own worries, leaving aside the worries of others, my intelligence saved me and protected me from my own desires. It clarified to me my affairs and led me to seriousness wherein there is no trickery, and to the truth which is not tarnished by falsehood. Here, I found you to be a part of myself, rather I found you my whole, so much so that if anything befalls you, it is as though it befalls me, and if death comes to you, it is as though it comes to me. Consequently, your affairs meant to me what my own matters meant. So, I have written this piece of advice (to you) as an instrument of seeking help, whether I remain alive or cease to exist.

"I admonish you to fear Allāh, O my child, to abide by His commandments, to fill your heart with His remembrance and to cling to hope from Him. No regard is more reliable than the regard between you and Allāh provided you take hold of it. Enliven your heart with preaching, kill it by renunciation, energize it with firm belief, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunes of this

world, make it fear the authority of the time and the severity of some changes during the nights and the days. Place before it the events of past peoples, recall to it what befell those who were before you. Traverse their cities and ruins, then see what they did and from what they have gone away, where they have gone and stayed. You will find that they departed from (their) friends and remained in loneliness. Shortly, you, too, will be like any of them. Therefore, plan for your place of stay and do not sell your next life for this one.

"Give up discussing what you do not know and speaking about what does not concern you. Keep off the track from which you fear to go astray because refraining (from moving) when there is fear of straying is better than embarking on dangers. Ask others to do good deeds; you will thus be among the doers of goodness. Discourage others from evil deeds with your own deeds as well as speech. Keep off, to the best of your ability, from whoever commits evil. Struggle for Allāh as is His due, and the reviling of a reviler should not deter you in matters relevant to Allāh. Leap into dangers for the sake of what is right wherever it may be. Acquire insight into religious laws. Habituate yourself to endure hardships since the best trait of character is endurance in matters of righteousness. In all your affairs, resign yourself to your Lord because you will thus be resigning yourself to a secure shelter and a strong Protector. You should ask only from your Lord because in His hand is all the giving and depriving. Seek goodness (from Allāh) as much as you can. Understand my advice and do not turn away from it because the best saying is that which benefits. Be informed that there is no good in that knowledge which is futile, and if knowledge is not implemented, then its acquisition is not justified.

"O my child! When I noticed that I was of goodly age and that I was becoming increasingly weak, I hastened with regard to my will to you and wrote down salient points lest death should overtake me before I divulge to you what I have in my heart, or lest my wit should be affected just as my body has been, or the forces of passions or the mischiefs of the world should overtake you making you like a stubborn camel. Certainly, the heart of a young man is like an uncultivated land. It accepts whatever is strewn on it. So, I hastened to mold you properly before your heart hardened and your

mind became occupied, so that you might be ready to accept through your intelligence the results of the experience of others and be saved from going through these experiences yourself. In this way, you will avoid the hardship of seeking them and the difficulties of experimenting them. Thus, you are getting to know what we had experienced and even those things become clear to you which we might have missed.

"O my child! Even though I have not reached the age which those before me have, yet I looked into their behavior and thought over events of their lives. I walked among their ruins till I was like one of them. In fact, by virtue of their affairs that have become known to me, it is as though I have lived with them from the very first to the very last. I have, therefore, been able to discern the impure from the clean and to benefit from harm.

"I have selected for you the choicest of those matters, gathered for you their good points and kept away from you their useless points. Since I feel for your affairs as a living father should, I aim at providing you with guidance. I thought it should be at a time when you are advancing in age and new to the state of the world, possessing upright intention and a clean heart and, being with the teaching of the Book of Allāh, to Whom belong Might and Majesty, and its interpretation, the laws and commandments of Islam, its lawful matters and unlawful ones..., I should not go beyond these for you. Then I feared lest you should get confused as other people had been confused on account of their passions and (different) views. Therefore, in spite of disliking the thought of warning you, I thought it better for me to make this issue strong rather than leave you in a status where I do not regard you as being safe from falling into destruction. I hoped that Allāh will help you in your straightforwardness and guide you in your resoluteness. Consequently, I wrote this piece of my will for you.

"Be informed, O my child, that what I love the most for you is that you adopt my will to fear Allāh, to confine yourself to what Allāh has made obligatory on you, to follow the deeds of your forefathers and the virtuous people of your household. These (men of virtue) did not fall short of seeing for themselves what you will see for yourself.

They did about their affairs as you will like to think (about your own affairs). Thereafter, their thinking led them to discharge the obligations which they came to know and to desist from what they were not required to do. If your heart does not accept this without acquiring knowledge as they acquired it, then your search should first be by way of understanding and learning, not by falling into doubts or getting entangled in quarrels.

"Before you probe into this, you should begin by seeking your Lord's help. Turn to Him for competence and keep aloof from everything that throws you into doubt or flings you towards misguidance. When you have made sure that your heart is clean and humble and your thoughts have come together, and once you have only a reflection about this matter..., it is then that you will see what I have explained to you. If you have not been able to achieve that peace of observation and thinking which you will like to have, then be informed that you are only stamping the ground like a blind she-camel and falling into darkness, while a seeker of religion should not grope in the dark, nor should he create confusion. It is better to avoid this.

"Appreciate my advice, O my child, and be admonished that the Master of death is also the Master of life: The Creator causes death and grants life. The One Who destroys is also the One Who restores life. The One Who inflicts disease is also the one Who cures. This world continues in the way which Allāh has made it with regard to its pleasures, trials, rewards on the Day of Judgment and all that He wishes and which you do not know. If anything of this advice is not understood by you, then attribute it to your ignorance of it because when you were first born, you were born ignorant; thereafter, you acquired knowledge. There are many masters of whom you are ignorant. There are many issues regarding which your sight first wonders and your eye wonders, too. After this, you shall see them as they are. Therefore, cling to the One Who created you, Who fed you and put you in order. You should worship only Him. Your eagerness should be towards Him, and your fear should be of Him.

"Be informed, O my child, that no one received messages from Allāh, the Glorified One, as the Prophet ﷺ did. Therefore, regard

him as your guide and leader towards salvation. Certainly, I shall spare no effort to provide you with advice, and surely even if you try, you cannot acquire such insight for your welfare as I have for you.

"Be informed, O my child, that had there been a partner with your Lord, his [alleged partner's] messengers, too, should have come to you and you would have seen signs of his authority and power. You should have known his deeds and qualities. But He is only One god, Allāh, as He has described Himself. No one can dispute with Him regarding His authority. He is from eternity and will remain for eternity. He is before all things without any beginning. He will remain after all things without an end. He is far too great to have His divinity proved by any encompassing heart or by any vision. Once you have understood this, you should do what is done by him who is like you by way of his low status (compared to that of the Almighty), his lack of authority, his increasing incapability and great need for his Lord so as to seek His obedience. Fear His chastisement and be forewarned of His wrath because He does not command you save to be virtuous; He does not refrain you save from evil.

"O my child! I have informed you about life in this world, its conditions, its decay and passing away, and I have informed you of the Hereafter and of what has been provided in it for its people. I have recounted to you parables about it so that you may draw instruction from them and depend on them. The example of those who have understood the world is like those travelers who, being fed-up with drought-stricken places, set off for greenery and a fruitful place. Then they endure difficulties on the way, separation from friends, hardships of the journey and unwholesome food in order to reach their fields of plenty and places of stay. Consequently, they do not feel any pain in all this and do not regard any effort to be wasteful. Nothing is more lovable to them than what takes them near their goal and carries them closer to their place of stay. (Contrariwise), the example of those who are deceived by this world is like the people who were in a green place but became disgruntled with it and went to a drought-stricken place. Therefore, for them nothing is more detestable or abominable than to leave the place where they were and to go to a place which they will reach

unexpectedly and for which they were heading.

"O my child! Make yourself the measure (for dealings) between you and others. Thus, you should wish for others what you wish for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good deeds for others as you like goodness to be done to you. Regard as bad for yourself whatever you regard as bad for others. Accept from others what you like others to accept from you. Do not talk about what you do not know even though what you know may be very little. Do not say to others what you do not like to be said to you.

"Be informed that self-admiration is contrary to propriety (deed) and is a calamity for the mind. Therefore, increase your striving and do not become a treasurer for (wealth to be inherited by) others. When you have been guided on the right path, humble yourself before Allāh as much as you can.

"Be informed that in front of you lies a road of long distance and severe hardship and that you cannot avoid treading it. Take your requirements of provision in order to keep the burden light. Do not load your back beyond your ability lest its weight should cause you mischief. Whenever you come across a needy person who can carry for you your provision in order to hand it back to you on the Day of Judgment when you will need it, accept it as a good opportunity and get him to carry it. Put in that provision as much as you are able, for it is likely that if you need him (afterwards), you may not get hold of him. If a person is willing to borrow from you in the days of your affluence to pay it back to you at the time of your need, then make use of this opportunity.

"Be informed that in front of you lies an impassable valley wherein the light-burdened man will be in a better condition than the heavy-burdened one, the slow-paced one will be in a worse condition than the swift-paced. Your terminating point at the other end of this passage will imminently be either Paradise or Hell. Therefore, reconnoiter for yourself before alighting and prepare the place before getting down because after death there can be neither preparation nor any return to this world.

"Be informed that Whoever owns the treasures of the heavens and the earth has permitted you to pray to Him and has promised you acceptance of the prayer. He has commanded you to beg of Him in order that He may give you, to seek His mercy in order that He may have mercy on you. He has not placed anything between you and Him that may veil Him from you.

"He has not required you to get a mediator between yourself and Him. If you err, He has not prevented you from repenting. He does not hasten His punishment. He does not reprīmānd you for repenting, nor does He humiliate you when humiliation is more appropriate for you. He is not harsh in accepting repentance. He does not severely question you about your sins. He does not disappoint you regarding His mercy. Rather, He regards abstention from sin as a virtue. He counts your sin as one while counting your good deed as ten.

"He has opened for you the gate of repentance. Therefore, whenever you call on Him, He hears your call; whenever you whisper to Him, He knows the whispers. Place before Him your needs, unveil yourself before Him, complain to Him of your worries, beseech Him to remove your troubles, seek His help in your affairs and ask Him to grant you from the treasures of His mercy that which no one else has power to give, namely: length of life, health of body and an increase in your sustenance. Then He has placed the keys of His treasures in your hands in the sense that He has shown you the way to ask Him.

"Wherever you wish, He opens the gates of His favor by virtue of your prayers. Let the abundant rains of His mercy fall on you. Delay in acceptance of your pleas should not disappoint you because the granting of a plea is dependent on the extent of (your) intention. Sometimes, acceptance (of a plea) is delayed with a view to its being a source of greater reward to the plead toing one and a better gift to the anticipating person. Sometimes, you may ask for a thing but it is not given to you and a better thing is given to you later, or a thing is taken away from you for some greater good. This is so because sometimes you may ask for a thing which contains ruin for your

religion if it is granted to you. Therefore, your request should be for things the beauty of which should be lasting and the burden of which should remain away from you. As for wealth, it will not last for you, nor will you live for its sake.

"O my child! Be informed that you have been created for the Hereafter, not for this world, for extinction (in this world), not for lasting (in it), and for dying, not for living. You are in a place which does not belong to you, an abode for making preparations, a passage to the Hereafter. You are being chased by death from which the runner-away cannot escape, as it will surely overtake him. So, be on guard against it lest it should overtake you at a time when you are in a sinful state and you are thinking of repenting, but it creates obstruction between yourself and repentance. In such a case, you will ruin yourself.

"O my child! Remember death quite often and the place where you have to go suddenly and reach after death, so that when it comes, you will be already on your guard against it, having prepared yourself for it. (Prepare yourself lest) it should come to you all of a sudden and surprise you. Beware lest you should become deceived by the leanings of the people towards worldly attractions and their rushing towards it. Allāh has warned you about it; the world has informed you of its mortal nature, unveiling to you its evils.

"Surely, those (who go) after this world are like barking dogs or devouring carnivore who hate each other. Those who are stronger among them consume the weaker ones. The big among them tramples over the small. Some are like tied cattle, and some are like untied cattle that have lost their wits and are running in unknown directions. They are flocks of calamities wandering in rugged valleys. There is no herdsman to detain them, nor is there anyone to tend to them and take them to graze. The world has put them on the track of blindness, taking away from their vision the beacons of guidance. They have, therefore, been perplexed in its bewilderment, sunken in its pleasures. They took it as a god, so it played havoc with them. They, too, played with it, forgotting what lies beyond it (the Hereafter).

"Darkness disappears gradually. Now it is as though travellers have got down and those who hasten will soon meet. Be informed, O my child, that everyone who is riding on the carriage of night and day is being carried by them even though he may be stationary; he is covering the distance even though he is staying and resting.

"You should know with certainty that you cannot achieve your desire and exceed your destined lifespan. You are on the track of those before you. Therefore, be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it [on his own], nor is everyone who is moderate in seeking is deprived. Keep yourself away from every low thing even though it may take you to your desired aims because you will not get any return for your own respect which you exhaust. Do not be a slave of others, for Allāh had made you free. There is no goodness in anything 'good' if it is achieved through evil. There is no goodness in any comfort that is achieved through a (disgracing) effort.

"Beware lest bearers of greed should carry you and make you descend to the springs of destruction. If you can, manage that there will be no wealthy person between yourself and Allāh. Do so because in any case you will find what is for you and will get what is your share. A little received directly from Allāh, the most Glorified One, is more dignified than that which is more but is received through His creatures, although (in all reality) everything comes from Allāh.

"It is easier to rectify what you miss by silence than to secure what you lose by speech. Whatever is in a pot can be retained by closing the lid. I should prefer you retain what is in your hands rather than seek what is in the hands of others. The bitterness of disappointment is better than seeking a hand-out from people. Manual labor with chastity is better than the riches of a vicious life. A man is the best guard of his own secrets. Often, a man strives for what harms him. Whoever speaks much speaks nonsense. Whoever ponders perceives. Associate yourself with the people of virtue, you will then become one of them. Keep aloof from people of vice, you will remain safe from them. The worst food is that which is unlawful.

Oppressing the weak is the worst type of oppression.

"Where leniency is unsuitable, harshness is lenience. Often, cure is illness and illness is cure. Often, the ill-wisher gives correct advice while the well-wisher cheats. Do not depend on hopes because hopes are the mainstay of fools. It is wise to safeguard one's experience. Your best experience is that which teaches you a lesson. Make use of leisure before it changes into grief. Every seeker does not achieve (what he seeks), and everyone who departs never returns. To lose provision and to earn evil for the Day of Judgment means ruin. Every matter has a consequence. What is destined for you will shortly come to you. A trader undertakes a risk. Often a small quantity is more beneficial than a large one. There is no good in an ignoble helper, nor is it in a suspicious friend. Be compliant with the world as long as it is in your grip. Do not put yourself to risk regarding anything in expectation for more. Beware lest the attitude of enmity should overpower you.

"Bear yourself towards your brother in such a way that if he disregards kinship, you maintain it; when he turns away, be kind to him and draw near to him; when he withholds, spend over him; when he distances himself, approach him; when he is harsh to you, be lenient to him; when he commits a wrong deed, think of an excuse for him as though you were a servant of his. Take care lest this should not be done appropriately, lest you should not behave thus with an undeserving person. Do not take the enemy of your friend as a friend of yours because you will thus antagonize your friend. Give true advice to your brother, be it sweet or bitter. Swallow your anger because I did not find a sweeter thing than its taste in the end, and nothing is more pleasant than it in the end. Be lenient to him who is harsh to you, for it is likely that he will shortly become lenient to you. Treat your enemy with favors because this is the sweeter of the two successes (the success of revenge and the success of doing a favor).

"If you intend to cut yourself off from a friend, leave some room for him from your side by which he may resume his friendship if it so take place some day. If anyone has a good idea about you, prove it to be true. Do not disregard the interests of your brother depending on

your terms with him, for he is not your brother if you disregard his interests. Your family should not become the most miserable people on your account. Do not lean towards him who turns away from you. Your brother should not be more firm in his disregard for kinship than you in paying regard to it, and you should exceed in doing good deeds to him than his doing evil to you. Do not feel too much the oppression of a person who oppresses you because he is only busy harming himself while benefitting you. The reward of him who pleases you is not that you should displease him.

"Be informed, O my child, that livelihood is of two kinds: a livelihood that you seek and a livelihood that seeks you which is such that if you do not reach it, it will reach you. How bad it is to bend down at the time of need and to be harsh while being in riches! You should have from this world only that with which you can adorn your permanent abode. If you cry over what has gone out of your hands, then also cry for what has not at all come to you. Infer about what has not yet happened from what has already happened because occurences are ever similar. Do not be like those whom preaching does not benefit unless you inflict pain on them because the wise take instruction from teaching, while beasts learn only from beating.

"Ward off from yourself the onslaught of worries by firmness of endurance and purity of belief. Whoever gives up moderation commits excesses. A companion is like a relative. A friend is one whose absence also proves his friendship. Passion is a partner of distress. Often, the near ones are more remote than the distant ones, and often the distant ones are nearer than the near ones. A stranger is one who has no friends. Whoever transgresses right narrows his own passage. Whoever stays in his status remains constant on it. The most trustworthy intermediary is that which you adopt between yourself and Allāh the Glorified One. Whoever does not care for your interests is your enemy. When greed leads to ruin, deprivation is an achievement. Not every defect can be reviewed; not every opportunity repeats itself.

"Often, a person with eyes misses the track while a blind person finds the correct path. Delay the doing of an evil deed because you will be able to hasten it whenever you wish. The disregard of kinship

of the ignorant is equal to regarding the kinship of the wise. Whoever takes the world to be safe will be betrayed by it. Whoever regards the world as great will be humiliated by it. Not everyone who shoots hits. When power shifts, time changes, too. Consult a friend before taking a course, a neighbor before buying a house. Beware lest you should mention in your speech what may cause laughter even though you may be relating it from others.

"Do not consult women because their view is weak and determination is unstable. Cover their eyes by keeping them under the veil because strictness of veiling keeps them for long. Their coming out is not worse than your allowing an untrustworthy man to visit them. If you can manage that they should not know anyone other than yourself, do so. Do not allow a woman matters other than those about herself because a woman is a flower, not an administrator. Do not pay her regard beyond herself. Do not encourage her to intercede for others. Do not show suspicion out of place because this leads a woman on the right course to evil and a chaste woman to deflection.

"For everyone among your servants fix a task for which you may hold him responsible. In this way, they will not fling the task one over the other. Respect your kinsmen because they are the wings with which you fly, the origin towards which you return and the hands with which you attack. Place your religion and world at Allāh's disposal and beg Him to ordain the best for you with regard to what is near and what is far, this world and the next, and that is the end of the matter."



اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية

وأرْديْت جيلا مِن النّاس كثِيراً خدعْتهُمْ بغيِّك وألقيْتهُمْ فِي موْج بحْرك تغْشاهُمُ الظُّلماتُ وتتلاطمُ بهمُ الشُّبُهاتُ فجازُوا عنْ وجْهتِهِمْ ونكصُوا على أعْقابهِمْ وتولّوْا على أدْبارهِمْ وعولُوا على أحْسابهِمْ إلّا منْ فاء مِنْ أهْلِ البصائِر فإنّهُمْ فارقُوك بعْد معْرفتِك وهربُوا إلى اللّهِ مِنْ مُوازرتِك إذْ حملْتهُمْ على الصّعْبِ وعدلْت بهِمْ عنِ القصْدِ فاتّقِ اللّه يا مُعاوِيةُ فِي نفْسِك وجاذِبِ الشّيْطان قِيادك فإنّ الدُّنْيا مُنْقطِعةٌ عنْك والآخِرة قرِيبةٌ مِنْك والسّلامُ.

Letter 32
To Mu`āwiyah

"You have ruined a large group of people whom you have deceived by your misguidance and have flung them into the torrents of your sea where darkness overwhelms them and misgivings toss them about. As a result, they have strayed from the right path and turned on their backs. They turned their backs and pushed forward except those wise ones who came back, leaving you behind, having come to understand you very well. They ran towards Allāh away from assisting you when you put them to troubles and caused them to deviate from the middle course. Therefore, O Mu`āwiyah, fear Allāh about yourself and take your rein away from Satan since this world is shortly to be cut off from you and the Hereafter is approaching you, and that is the end of the matter."



من كتاب له عليه السلام إلى قثم بن العباس، وهو عامله على مكة

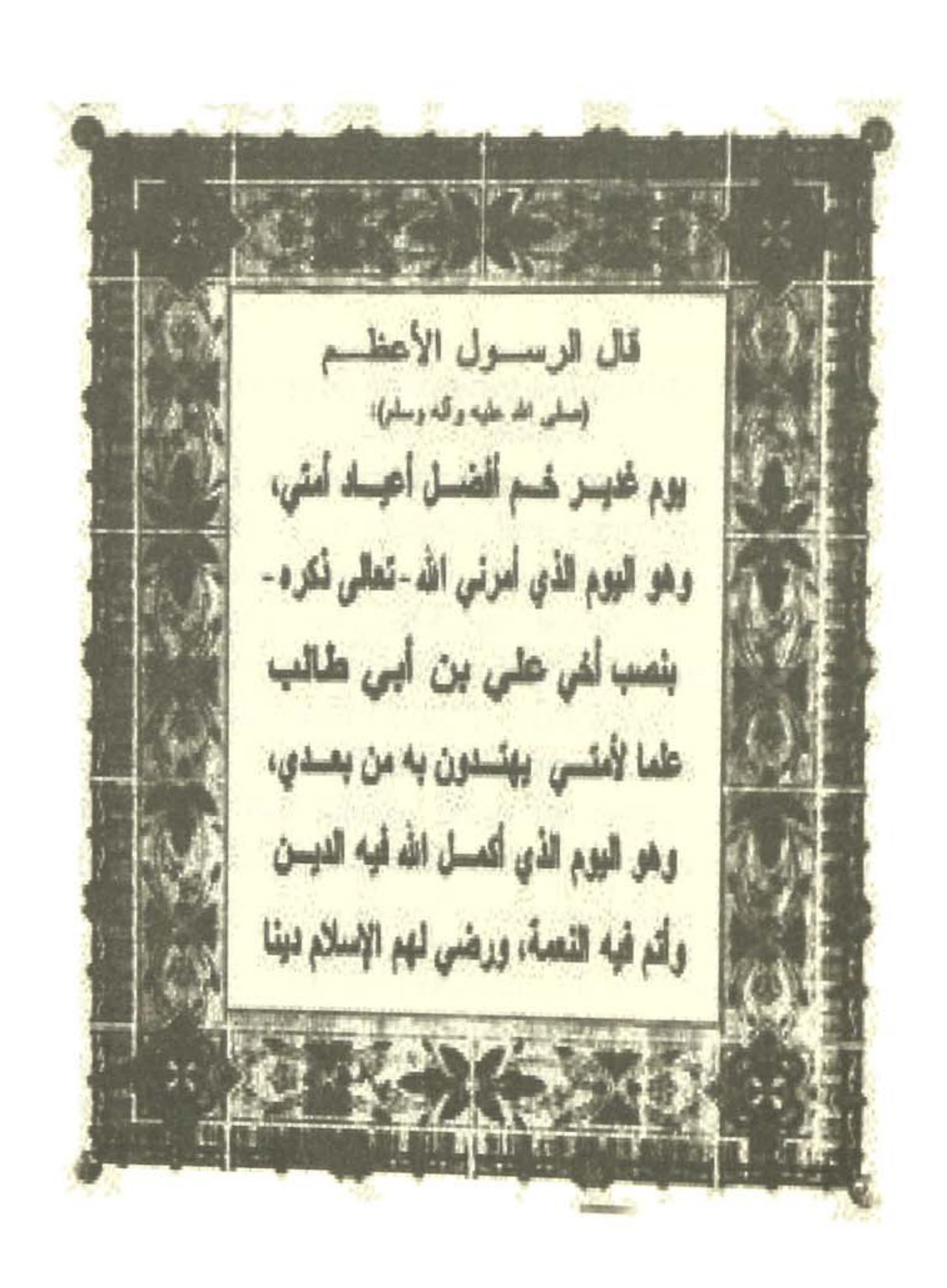
أمّا بعْدُ فإنّ عيْنِي بالْمغْرِبِ كتب إليّ يُعْلِمُنِي أنّهُ وُجِّه إلى الموْسِمِ أناسٌ مِنْ أهْلِ الشّامِ الْعُمْيِ الْقُلُوبِ الصُّمِّ الْأسْماعِ الْكُمْهِ الْأبْصارِ الّذِين يلْبِسُون الْحقّ بِالْباطِلِ ويُطِيعُون الْمخْلُوق فِي معْصِيةِ الْخالِقِ ويحْتلِبُون الدُّنْيا درّها بِالدِّينِ ويشْترُون عاجِلها بِآجِلِ الْأبْرارِ الْمُتّقِين ولنْ يفُوز بِالْخيْرِ إلّا عامِلُهُ ولا يُجْزى جزاء الشّرِّ إلّا فاعِلُهُ فأقِمْ على ما فِي يديْك قِيام الْحازِمِ الصّلِيبِ والنّاصِحِ اللّبِيبِ التّابِعِ لِسُلْطانِهِ الْمُطِيعِ لِإمامِهِ وإيّاك وما يُعْتذرُ مِنْهُ ولا تكُنْ عِنْد النّعْماءِ بطِراً ولا عِنْد الْبأساءِ فشِلًا والسّلامُ.

Letter 33
To Qutham ibn al-Abbās, his governor over Mecca

"My informer in the west[1] has written me telling me that some people from Syria have been sent for *hajj* and who are blind at heart, deaf in the ears and devoid of vision. They confound the truth with vanity, obey men while disobeying Allāh, lay a claim on the milk of the world in the name of religion and trade in the pleasures of this world by forsaking the rewards of the virtuous and the God-fearing. No one achieves good except whoever labors for it, and no one is awarded the recompense of evil except whoever commits it. Therefore, carry out your duties like an intelligent, experienced,

[1]Mu`āwiyah sent some men disguised as pilgrims to Mecca in order to stir the public and steer them away from their peaceful atmosphere. Taking common men into their confidence, they made a hypocritical show of piety, presenting themselves as God-fearing. They persuaded them that Ali ibn Abū Tālib عليه السلام instigated people against `Othmān. In the end, they succeeded in getting `Othmān killed. In this way, they were to hold Ali عليه السلام responsible for `Othmān being killed and for turning people against him. They also hoped to incline the people towards Mu`āwiyah by mentioning the "greatness" of his character, the sublimity of his manners and the tales of his generosity. But when the men whom Imām Ali ibn Abū Tālib عليه السلام had put on the job informed him of all of this, he wrote this letter to Quthām ibn al-Abbās so that he might keep an eye on their movements and put an end to their mischief.

well-wishing and wise man who follows his superior and is obedient to his Imām. You should avoid what you may have to explain later. Do not rise up in riches nor lose courage when in distress, and that is the end of the matter."





من كتاب له عليه السلام
إلى محمد بن أبي بكر لما بلغه توجده من عزله بالأشتر عن مصر، ثم توفي الأشتر في توجهه إلى هناك قبل وصوله إليها

أمّا بعْدُ، فقدْ بلغنِي موْجِدتُك مِنْ تسْرِيح الْأشْتر إلى عملِك وإنِّي لمْ أفْعلْ ذلِك اسْتِبْطاءً لك فِي الْجهْد ولا ازْدِياداً لك فِي الْجِدِّ ولوْ نزعْتُ ما تحْت يدِك مِنْ سُلْطانِك لولّيْتُك ما هُوأيْسرُ عليْك منُونةَ وأعْجبُ إليْك ولايةَ إنّ الرّجُل الّذِي كُنْتُ ولّيْتُهُ أمْر مِصْر كان رجُلًا لنا ناصِحاً وعلى عدُوِّنا شدِيداً ناقِماً فرحِمهُ اللّهُ فلقدِ اسْتكْمل أيّامهُ ولاقى حِمامهُ ونحْنُ عنْهُ راضُون أوْلاهُ اللّهُ رضْوانهُ وضاعف الثّواب لهُ فأصْحِرْ لِعدُوِّك وامْض على بصِيرتِك وشمِّرْ لِحرْبِ منْ حاربك وادْعُ إلى سبيلِ ربِّك وأكْثِرِ الِاسْتِعانة باللّهِ يكْفِك ما أهمّك ويُعِنْك على ما يُنْزِلُ بك إنْ شاء اللّهُ.

Letter 34

To Muhammed ibn Abū Bakr ﵁ on coming to know that he had assumed the status of Mālik ibn al-Ashtar as governor of Egypt after the latter had died on his way to Egypt:

"I have come to know of your distress about the status of al-Ashtar, but I did not do so because of any shortcoming on your part or to get you to add to your responsibilities. When I take away what is under your authority, I place you in a status which will then be less exhausting and more attractive to you.

"The man whom I have made (provincial) governor of Egypt was my well-wisher, very tough and vengeful towards our enemies. May Allāh have mercy on him since he has finished his days and met his death. I am quite pleased with him. May Allāh, too, accord him His pleasure and multiply his rewards. Now get ready for your enemy and act according to your intelligence. Prepare to fight one who

fights you and call people to the path of Allāh. Seek Allāh's help earnestly. If Allāh wills, He will assist you in what worries you and help you with what befalls you."



Old picture of the Ka`ba

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى عبد الله بن العباس بعد مقتل محمد بن أبي بكر

أمّا بعْدُ فإنّ مِصْر قدِ افْتُتِحتْ ومُحمّدُ بْنُ أبي بكْرٍ رحِمهُ اللّهُ قدِ اسْتُشْهِد فعِنْد اللّهِ نحْتسِبُهُ ولداً ناصِحاً وعامِلًا كادِحاً وسيْفاً قاطِعاً ورُكْناً دافِعاً وقدْ كُنْتُ حثثْتُ النّاس على لحاقِهِ وأمرْتُهُمْ بِغِياثِهِ قبْل الْوقْعةِ ودعوْتُهُمْ سِرّاً وجهْراً وعوْداً وبدْءاً فمِنْهُمُ الْآتِي كارِهاً ومِنْهُمُ الْمُعْتلُّ كاذِباً ومِنْهُمُ الْقاعِدُ خاذِلًا أسْألُ اللّه تعالى أنْ يجْعل لِي مِنْهُمْ فرجاً عاجِلًا فواللّهِ لوْ لا طمعِي عِنْد لِقائِي عدُوِّي فِي الشّهادةِ وتوْطِينِي نفْسِي على الْمنِيّةِ لأحْببْتُ ألّا ألْقى مع هؤُلاءِ يوْماً واحِداً ولا ألْتقِي بِهِمْ أبداً.

Letter 35

To Abdullāh ibn Abbās after Muhammed ibn Abū Bakr had been killed:

"Egypt has been conquered, and Muhammed ibn Abū Bakr, may Allāh have mercy on him, has been martyred. We plead to Allāh to reward him. He was a son, a well-wisher, a hard worker, a sharp sword and a bastion of defense (of Islam). I had called on the people to join him and ordered them to reach him to help him prior to this incident. I repeatedly called on them secretly and openly. Some of them came half-heartedly, some put up false excuses, and some sat away leaving me behind. I ask Allāh, the Sublime One, to grant me an early relief from them, for by Allāh, had I not been yearning to meet the enemy for the sake of martyrdom and not prepared myself for death, I would not have liked to be with these people for a single day, nor ever to face the enemy with them."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام
إلى أخيه عقيل بن أبي طالب في ذكر جيش أنفذه إلى بعض الأعداء، و هو جواب كتاب كتبه إليه عقيل

فسرّحْتُ إليْهِ جيْشاً كثِيفاً مِن الْمُسْلِمِين فلمّا بلغهُ ذلِك شمّر هارِباً ونكص نادِماً فلحِقُوهُ بِبعْضِ الطّرِيقِ وقدْ طفّلتِ الشّمْسُ لِلْإِيابِ فاقْتتلُوا شيْئاً كلا ولا فما كان إلّا كموْقِفِ ساعةٍ

حتّى نجا جريضاً بعْد ما أخِذ مِنْهُ بالْمُخنّق ولمْ يبْق مِنْهُ غيْرُ الرّمق فلأياً بلأيٍ ما نجا فدعْ عنْك قُريْشاً وترْكاضهُمْ فِي الضّلال وتجْوالهُمْ فِي الشّقاق وجِماحهُمْ فِي التِّيهِ فإنّهُمْ قدْ أجْمعُوا على حرْبي كإجْماعِهِمْ على حرْبِ رسُولِ اللّهِ صلى الله عليه وآله قبْلِي فجزتْ قُريْشاً عنّي الجوازي فقدْ قطعُوا رحِمِي وسلبُونِي سُلْطان ابْنِ أمِّي وأمّا ما سألت عنْهُ مِنْ رأيي فِي الْقِتال فإنّ رأيِي قِتالُ الْمُحِلّين حتّى ألقى الله لا يزِيدُنِي كثْرةُ النّاسِ حوْلِي عِزّةً ولا تفرُّقُهُمْ عنّي وحْشةً ولا تحْسبنّ ابْن أبيك ولوْ أسْلمهُ النّاسُ مُتضرِّعاً مُتخشِّعاً ولا مُقِرّاً لِلضّيْمِ واهِناً ولا سلِس الزِّمامِ لِلْقائِدِ ولا وطِيء الظّهْرِ لِلرّاكِبِ الْمُتقعِّدِ ولكِنّهُ كما قال أخُو بنِي سلِيمٍ. فإنْ تسْألِينِي كيْف أنْت فإنّنِي صبُورٌ على ريْبِ الزّمانِ صلِيبُ يعِزُّ عليّ أنْ تُرى بي كآبةٌ فيشْمت عادٍ أوْ يُساء حبيبُ.

Letter 36

To his brother, Aqīl ibn Abū Tālib[1], in reply to his letter referring to the army which Imām Ali ibn Abū Tālib ﷺ had dispatched to encounter an enemy threat

"I sent him a large army of Muslims. When he came to know of it, he fled away and retreated in repent. They met him on the way when the sun was about to set. They grappled for a while like nothing. It was about an hour then he rescued himself, half-dead, as he had almost been taken by the neck and only the last breath had remained in him. In this way, he escaped in panic.

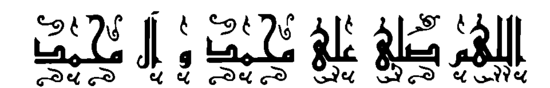
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[1]After the arbitration, Mu`āwiyah started a killing and devastation campaign, sending a force of four thousand under ad-Dahhāk ibn Qays al-Fihri to attack Imām Ali ibn Abū Tālib's cities. When Imām Ali ibn Abū Tālib ﷺ came to know about it, he ordered the people of Kūfa to set up defense lines, but they made lame excuses. At last, Hijr ibn `Adiy al-Kindi rose with a force of four thousand strong and, chasing the enemy, he overtook him at Tadmur (Tadmor or Tedmor تدمر, an ancient Syrian city 215 km northeast of Damascus, 180 km southwest of Deir ez-Zor, in Palmyra, once kingdom of the palm trees). The two parties had only a few skirmishes when darkness fell in. Ad-Dahhāk fled away under the cover of the night. This was the time when Aqīl ibn Abū Tālib had come to Mecca for *`umra*. When he came to know that after attacking Hīra, ad-Dahhāk had escaped alive, that the people of Kūfa were afraid of fighting and that all their activities had come to a halt, he sent a letter to Imām Ali ibn Abū Tālib ﷺ through Abd ar-Rahmān ibn Ubayd al-Azdi offering his help. In his reply, Imām Ali ibn Abū Tālib ﷺ wrote this letter wherein he complained of the behavior of the people of Kūfa, making a reference to the flight of ad-Dahhāk.

"Leave the tribesmen of Quraish rushing in misguidance, their galloping in disunity and their leaping over destruction. They have joined together to fight me as they had joined to fight the Messenger of Allāh ﷺ before me. I wish the tribesmen of Quraish will get the reward of thus treating me. They disregarded my kinship [to the Prophet ﷺ] and deprived me of the power due to me from the son of my mother (i.e. the Holy Prophet ﷺ).

"As regarding your inquiry about my opinion to fight till I die, I am in favor of fighting those who regard fighting as lawful. The crowd of men around me does not give me strength, nor does their dispersal from me make me lonely. Surely, do not consider the son of your father as weak or afraid, even if all people have forsaken him. Bow down submissively before injustice or hand over his reins to the hands of the puller, or allow his back to be used by the rider to sit on. But he is as the man of Banū Salim has:

If you inquire how I am, then listen: I am enduring and strong
Against the vicissitudes of time. I do not allow myself to be forlorn
Lest the foe feels joyed and the friend feels his sorrow has grown."



من كتاب له عليه السلام إلى معاوية

فسُبْحان اللّهِ ما أشدّ لزُومك لِلأهواء المُبْتدعةِ والحيْرةِ المُتّبعةِ مع تضْييع الحقائِق واطّراح الوثائِق التي هِي لِلّهِ طِلبة وعلى عِبادِهِ حُجّة فأمّا إكْثارُك الحِجاج على عُثْمان وقتلتِهِ فإنّك إنّما نصرْت عُثْمان حيْثُ كان النّصْرُ لك وخذلْته حيْثُ كان النّصْرُ لهُ والسّلامُ.

Letter 37
To Mu`āwiyah

"All glory belongs to Allāh! How staunchly you cling to innovated passions and painful bewilderment along with ignoring the facts and

rejecting strong reasons which are liked by Allāh and serve as pleas for the people! As regarding you prolonging the question of `Othmān's murder[1], the situation is that you helped `Othmān when you were really promoting your own cause, and you forsook him when he was in need of help, and that is the end of the matter."



[1]There is no question that Mu`āwiyah claimed to help `Othmān after the latter had been killed. When `Othmān was besieged and desperately needed help, he wrote Mu`āwiyah pleading for his help, but his written plea fell on the deaf ears of Mu`āwiyah who never budged an inch. However, just to make a public show, he sent a contingent to Medīna under the command of Yazīd ibn Assad al-Qasri, ordering it to remain waiting nearby in the valley of Dhu Khushub near Medīna. Eventually, `Othmān was murdered and the commander went back with his contingent, having accomplished nothing. Undoubtedly, Mu`āwiyah wished `Othmān to be killed so that he could create confusion in the name of seeking revenge for the shedding of his blood. Through such disturbances, Mu`āwiyah could clear the way for securing allegiance to himself (as ruler of Sham). This is why he neither helped `Othmān when he was besieged nor thought it necessary to trace the murderers of `Othmān after actually having secured power for himself.

اللهم صل على محمد وآل محمد

من كتاب له عليه السلام إلى أهل مصر لما ولى عليهم الأشتر

مِنْ عبْدِ اللّهِ عليٍّ أمِيرِ الْمُؤْمِنِين إلى الْقوْمِ الّذِين غضِبُوا لِلّهِ حِين عُصِي فِي أرْضِهِ وذُهِب بِحقِّهِ فضرب الْجوْرُ سُرادِقهُ على الْبرِّ والْفاجِرِ والْمُقِيمِ والظّاعِنِ فلا معْرُوفٌ يُسْتراحُ إليْهِ ولا مُنْكرٌ يُتناهى عنْهُ أمّا بعْدُ فقدْ بعثْتُ إليْكُمْ عبْداً مِنْ عِبادِ اللّهِ لا ينامُ أيّام الْخوْفِ ولا ينْكُلُ عنِ الْأعْداءِ ساعاتِ الرّوْعِ أشدّ على الْفُجّارِ مِنْ حرِيقِ النّارِ وهُومالِكُ بْنُ الْحارِثِ أخُو مذْحِجٍ فاسْمعُوا لهُ وأطِيعُوا أمْرهُ فِيما طابق الْحقّ فإِنّهُ سيْفٌ مِنْ سُيُوفِ اللّهِ لا كلِيلُ الظُّبةِ ولا نابِي الضّرِيبةِ فإِنْ أمركُمْ أنْ تنْفِرُوا فانْفِرُوا وإِنْ أمركُمْ أنْ تُقِيمُوا فأقِيمُوا فإِنّهُ لا يُقْدِمُ ولا يُحْجِمُ ولا يُؤخِّرُ ولا يُقدِّمُ إلّا عنْ أمْرِي وقدْ آثرْتُكُمْ بِهِ على نفْسِي لِنصِيحتِهِ لكُمْ وشِدّةِ شكِيمتِهِ على عدُوِّكُمْ.

Letter 38

To the people of Egypt when he ﷺ appointed (Mālik ibn) al-Ashtar as governor over them:

"From the servant of Allāh, Ali ibn Abū Tālib, to the people who became wrathful for the sake of Allāh when He was disobeyed on His earth and His rights were ignored, when oppression had spread its coverings over the virtuous as well as the vicious, on the native as well as on the foreigner. Consequently, neither goodness was acted on, nor any evil was avoided.

"I have sent you a man from among the servants of Allāh Who allows himself no sleep in the days of danger, nor does he shrink from the enemy at critical moments. He is more tough against the wicked than a blazing fire. He is Mālik ibn al-Hārith, our brother from (the tribe of) Madhhaj. Therefore, listen to him and obey his orders that agree with what is right because he is a sword among the swords of Allāh the edge of which is not dull and which does not miss its victim. If he orders you to advance, do advance, and if he orders you to stay, do stay because he surely neither advances nor attacks nor puts anyone backward or forward save with my command. I have preferred him for you rather than for myself because of his being your well-wisher and (because of) the severity of his toughness with your enemies."

Birth Place of Muhammad (PBUH)

Birthplace of our Prophet ﷺ is now a public library....!



Surely we belong to Allah, and to Him shall we surely return

اللهم صلِّ على محمد وآل محمد

من كتاب له عليه السلام إلى عمرو بن العاص

فإنّك قدْ جعلت دِينك تبعاً لِدُنْيا امْرِئٍ ظاهِرٍ غيُّهُ مهْتُوكٍ سِتْرُهُ يشِينُ الكريم بِمجْلِسِهِ
ويُسفِّهُ الحلِيم بِخِلْطتِهِ فاتّبعْت أثرهُ وطلبْت فضْلهُ اتِّباع الكلْبِ لِلضِّرْغامِ يلُوذُ بِمخالِبِهِ
وينْتظِرُ ما يُلْقِي إليْهِ مِنْ فضْلِ فرِيستِهِ فأذْهبْت دُنْياك وآخِرتك ولوْ بِالحقِّ أخذْت أدْركْت ما
طلبْت فإنْ يُمكِّنِّي اللّهُ مِنْك ومِن ابْنِ أبِي سُفْيان أجْزِكُما بِما قدّمْتُما وإنْ تُعْجِزا وتبْقيا فما
أمامكُما شرٌّ لكُما والسّلامُ

Letter 39
To `Amr ibn al-`Ās

"You have surely made your religion subservient to the worldly pursuits of a man whose misguidance is not a concealed matter and whose veil has been torn away. He mars an honorable man with his company and makes fools of those around him. You are following in his footsteps and seeking his favors like the dog that follows the lion looking at its paws and waiting for whatever remains of his prey that will fall down to it. In this way, you have ruined your world as well as the next. Had you stuck to what is right, you would have earned what you were seeking. If Allāh grants me power over you and over the son of Abū Sufyān (Mu`āwiyah), I shall award you both the recompense of what you have done, but if you escape and survive, then there is only evil for you both, and that is the end of the matter."

اللهم صلِّ على محمد وآل محمد

من كتاب له عليه السلام إلى بعض عماله

أمّا بعْدُ فقدْ بلغنِي عنْك أمْرٌ إنْ كُنْت فعلْتهُ فقدْ أسْخطْت ربّك وعصيْت إمامك وأخْزيْت
أمانتك بلغنِي أنّك جرّدْت الأرْض فأخذْت ما تحْت قدميْك وأكلْت ما تحْت يديْك فارْفعْ إليّ
حِسابك واعْلمْ أنّ حِساب اللّهِ أعْظمُ مِنْ حِسابِ النّاسِ والسّلامُ.

Letter 40
To one of his government officials

"I have come to know such a thing about you which, if true, (it shows that) you have displeased your Lord, disobeyed your Imām and betrayed your trust.

"I have come to know that you have razed the ground and taken away whatever was under your feet, devouring whatever fell in your hands. Send me your account and be admonished that accounting to Allāh will be much more severe than that to the people, and that is the end of the matter."



New interior of the tomb of Imam al-Hussain عليه السلام

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى بعض عماله

أمّا بعْدُ فإنّي كُنْتُ أشْركْتُك فِي أمانتِي وجعلْتُك شِعاري وبطانتِي ولمْ يكُنْ رجُلٌ مِنْ أهْلِي أوْثق مِنْك فِي نفْسِي لِمُواساتِي ومُوازرتِي وأداءِ الْأمانةِ إليّ فلمّا رأيْت الزّمان على ابْن عمِّك قدْ كلِب والْعدُوقدْ حرب وأمانة النّاسِ قدْ خزيتْ وهذِهِ الْآمّة قدْ فنكتْ وشغرتْ قلبْت لِابْنِ عمِّك ظهْر الْمِجنِّ ففارقْتهُ مع الْمُفارِقِين وخذلْتهُ مع الْخاذِلِين وخُنْتهُ مع الْخائِنِين فلا ابْن عمِّك آسيْت ولا الْأمانة أدّيْت وكأنّك لمْ تكُنِ الله تُرِيدُ بِجِهادِك وكأنّك لمْ تكُنْ على بيِّنةٍ مِنْ ربِّك وكأنّك إنّما كُنْت تكِيدُ هذِهِ الْآمّة عنْ دُنْياهُمْ وتنْوِي غِرّتهُمْ عنْ فيْئِهِمْ فلمّا أمْكنتْك الشِّدّةُ فِي خِيانةِ الْآمّةِ أسْرعْت الْكرّة وعاجلْت الْوثْبة واخْتطفْت ما قدرْت عليْهِ مِنْ أمْوالِهِمُ الْمصُونةِ لِأرامِلِهِمْ وأيْتامِهِمُ اخْتِطاف الذِّئْبِ الْأزلِّ دامِية الْمِعْزى الْكسِيرة فحملْتهُ إلى الْحِجازِ رحِيب الصّدْرِ بِحمْلِهِ غيْر مُتأثِّمٍ مِنْ أخْذِهِ كأنّك لا أبا لِغيْرِك حدرْت إلى أهْلِك تُراثك مِنْ أبِيك وأُمِّك فسُبْحان اللهِ أ ما تُؤْمِنُ بِالْمعادِ أ وما تخافُ نِقاش الْحِسابِ أيُّها الْمعْدُودُ كان عِنْدنا مِنْ أولِي الْألْبابِ كيْف تُسِيغُ شراباً وطعاماً وأنْت تعْلمُ أنّك تأكُلُ حراماً وتشْربُ حراماً وتبْتاعُ الْإماء وتنْكِحُ النِّساء مِنْ أمْوالِ الْيتامى والْمساكِينِ والْمُؤْمِنِين والْمُجاهِدِين الّذِين أفاء اللهُ عليْهِمْ هذِهِ الْأمْوال وأحْرز بِهِمْ هذِهِ الْبِلاد فاتّقِ الله وارْدُدْ إلى هؤُلاءِ الْقوْمِ أمْوالهُمْ فإنّك إنْ لمْ تفْعلْ ثُمّ أمْكننِي اللهُ مِنْك لأُعْذِرنّ إلى اللهِ فِيك ولأضْرِبنّك بِسيْفِي الّذِي ما ضربْتُ بِهِ أحداً إلّا دخل النّار وواللهِ لوْ أنّ الْحسن والْحُسيْن فعلا مِثْل الّذِي فعلْت ما كانتْ لهُما عِنْدِي هوادةٌ ولا ظفِرا مِنِّي بِإِرادةٍ حتّى آخُذ الْحقّ مِنْهُما وأُزِيح الْباطِل عنْ مظْلمتِهِما وأُقْسِمُ بِاللهِ ربِّ الْعالمِين ما يسُرُّنِي أنّ ما أخذْتهُ مِنْ أمْوالِهِمْ حلالٌ لِي أتْرُكُهُ مِيراثاً لِمنْ بعْدِي فضحِّ رُويْداً فكأنّك قدْ بلغْت الْمدى ودُفِنْت تحْت الثّرى وعُرِضتْ عليْك أعْمالُك بِالْمحلِّ الّذِي يُنادِي الظّالِمُ فِيهِ بِالْحسْرةِ ويتمنّى الْمُضيِّعُ فِيهِ الرّجْعة ولات حِين مناصٍ.

Letter 41
To one of his government officials

"I made you a partner in my trust and my chief man. For me, no other person from among my kinsmen was more trustworthy than you in the matter of sympathizing with me, assisting and respecting my trust. But when you saw that time had attacked your cousin, the enemy had waged war, the trust of the people was being humiliated and the community was trackless and disunited…, you turned your back against your cousin and forsook him when others forsook him, too. You abandoned him when others abandoned him and betrayed him when others betrayed him. Thus, you demonstrated no sympathy to your cousin, nor did you discharge the trust.

"It seems as if you do not want to please Allāh through your *jihād*, as if you do not stand on a clear sign from your Lord, and as if you have been playing tricks with this *umma* (Muslim nation) in order to earn (the pleasure of) this world, watching for the moment of their neglectfulness in order to usurp their wealth. As soon as it was possible for you to misappropriate the *umma*'s trust, you tended to turn around and attack (them), making a swift leap to snatch away whatever you could from their wealth. Such wealth was intended for their widows and orphans. You did so like a wolf snatching a wounded and helpless goat. Then you happily loaded it off to Hijāz without feeling guilty for having thus acquired it. Allāh's woe on your evil wishes! It was as though you were sending to your family what you had inherited from your parents.

"Glory to Allāh! Do you either not believe in the Day of Judgment, or do you not fear the exacting of your account? O do you, who were counted by us among the men of sound minds, enjoy food and drink when you know that you are eating and drinking what is unlawful? You are purchasing bondmaids and wedding women with the money of the orphans, the poor, the believers and the participants in *jihād*, people to whom Allāh had dedicated this money and through whom He had strengthened these cities. Fear Allāh and return to these people what belongs to them. If you do not do so, and if Allāh grants me power over you, I shall excuse myself before Allāh about you and strike you with my sword with which I did not strike anyone but that he went to Hell.

"By Allāh, even if Hassan and Hussain ﷺ had done what you did, there would have been no leniency for them, and they would not have won their way with me till I had recovered from them the right and destroyed the wrong produced by unjust actions. I swear by Allāh, the Master of all beings, that I will not be pleased to regard their money which you have appropriated as lawful for me and to leave it to my successors by way of inheritance. Mind yourself and consider for a while as though you had reached the end of your life and been buried under in the ground. Your actions will then be presented before you in the place where the oppressor cries 'Alas!' while whoever wasted his life yearns for return (to the world)... وَلَاتَ حِينَ مَنَاصٍ *but there was no time to escape* (Qur'ān, 38:3)."

اللهم صلِّ على محمد و آل محمد

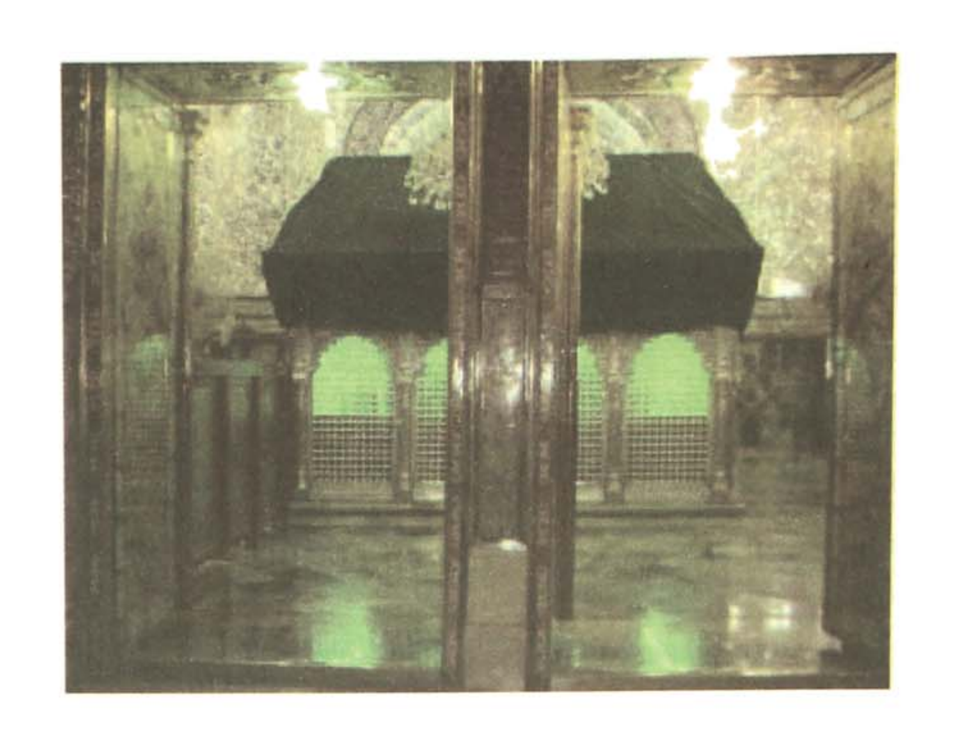
من كتاب له عليه السلام إلى عمر بن أبي سلمة المخزومي، وكان عامله على البحرين، فعزله، واستعمل نعمان بن عجلان الزّرقي مكانه

أمّا بعْدُ، فإنّي قدْ ولّيْتُ النُّعْمان بْن عجْلان الزُّرقِيّ على البحْريْن ونزعْتُ يدك بلا ذمٍّ لك ولا تثْرِيبٍ عليْك فلقدْ أحْسنْت الوِلاية وأدّيْت الْأمانة فأقْبِلْ غيْر ظنِينٍ ولا ملُومٍ ولا مُتّهمٍ ولا مأْثُومٍ فلقدْ أردْتُ الْمسِير إلى ظلمةِ أهْلِ الشّامِ وأحْببْتُ أنْ تشْهد معِي فإنّك مِمّنْ أسْتظْهِرُ بِهِ على جِهادِ الْعدُوِّ وإقامةِ عمُودِ الدِّينِ إنْ شاء اللّهُ.

Letter 42
To `Omar ibn Abū Salamah al-Makhzūmi (foster-son of the Holy Prophet ﷺ by Umm al-Mu'minīn Umm Salamah ), Imām Ali ibn Abū Tālib's governor over Bahrain, whom he depoed and replaced with an-Nu`mān ibn `Ajlān az-Zarqi

"I have appointed an-Nu`mān ibn `Ajlān az-Zarqi on Bahrain and have relieved you of that position with neither a bad thing from you nor to reproach you because you managed to govern well and carried out your obligations. Therefore, proceed to me when you are neither suspected nor rebuked, neither blameworthy nor guilty. I have just intended to proceed towards the rebel of Syria [Mu`āwiyah]. I wish that you should be with me because you are among those on whom I can rely in fighting the enemy and in erecting the pillars of religion, if Allāh so wills."

اللهم تقبل منا، انك أنت السميع العليم





A SALUTATION TO BOTH PROPHETS, ADAM AND NOAH, PEACE WITH THEM, WHO REST IN PEACE IN YOUR NEIGHBORHOOD, O COMMANDER OF THE FAITHFUL AND MASTER OF PROPHETS' SUCCESSORS!

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى مصقلة بن هبيرة الشيباني، وهو عامله على أردشير خُرة

بلغني عنْك أمْرٌ إنْ كُنْت فعلْتهُ فقدْ أسْخطْت إلهك وعصيْت إمامك أنّك تقْسِمُ فيْء الْمُسْلِمِين الّذِي حازتْهُ رِماحُهُمْ وخُيُولُهُمْ وأُرِيقتْ عليْهِ دِماؤُهُمْ فِيمن اعْتامك مِنْ أعْرابِ قوْمِك فوالّذِي فلق الْحبّة وبرأ النّسمة لئِنْ كان ذلِك حقّاً لتجِدنّ لك عليّ هواناً ولتخِفّنّ عِنْدِي مِيزاناً فلا تسْتهِنْ بِحقِّ ربِّك ولا تُصْلِحْ دُنْياك بِمحْقِ دِينِك فتكُون مِن الْأخْسرِين أعْمالًا ألا وإِنّ حقّ منْ قِبلك وقِبلنا مِن الْمُسْلِمِين فِي قِسْمةِ هذا الْفيْءِ سواءٌ يرِدُون عِنْدِي عليْهِ ويصْدُرُون عنْهُ.

Letter 43
To Masqalah ibn Hubayrah ash-Shaybāni, Imām Ali's governor over Ardashir Khurrah (Persia)

"I have come to know about you a matter which, if you have done, will cause you to displease your Lord and disobey your Imām. You are distributing among the Arabs (bedouins) of your kin who tend to you the property of the Muslims which they gathered by dint of their spears and horses and on which their blood was shed. By Allāh Who germinated the seed and created living beings, if this is true, you will be lowered in my esteem and will become light in weight. Therefore, do not treat lightly the obligations of your Lord, and do not reform your world by ruining your religion, since you will then be among the losers by so behaving.

"Be informed that the right of those Muslims who are around you and those who are around me in this wealth is equal. For that reason, they come to me to take from it."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى زياد ابن أبيه، و قد بلغه أن معاوية كتب إليه يريد خديعته بآستلحاقه

وقدْ عرفْتُ أنّ مُعاوِية كتب إِليْك يسْتزِلُّ لُبّك ويسْتفِلُّ غرْبك فاحْذرْهُ فإِنّما هُوالشّيْطانُ يأْتِي الْمرْء مِنْ بيْنِ يديْهِ ومِنْ خلْفِهِ وعنْ يمِينِهِ وعنْ شِمالِهِ لِيقْتحِم غفْلتهُ ويسْتلِب غِرّتهُ وقدْ

كان مِنْ أبي سُفْيان فِي زمنِ عُمر بْنِ الْخطّابِ فلتة مِنْ حدِيثِ النّفْسِ ونزْغة مِنْ نزغاتِ الشّيْطانِ لا يثْبُتُ بِها نسبٌ ولا يُسْتحقُّ بِها إرْثٌ والْمُتعلّقُ بِها كالْواغِلِ الْمُدفّعِ والنّوْطِ الْمُذبْذبِ.

فلمّا قرأ زِيادٌ الْكِتاب قال: شهِد بِها وربِّ الْكعْبةِ، ولمْ تزلْ فِي نفْسِهِ حتّى ادّعاهُ مُعاوِيةُ.

قال الرضي: قوله عليه السلام الواغل هو الذي يهجم على الشرب ليشرب معهم و ليس منهم، فلا يزال مدفعا محاجزا؛ و النوط المذبذب هو ما يناط برحل الراكب من قعب أو قدح أو ما أشبه ذلك، فهو أبدا يتقلقل إذا حث ظهره و استعجل سيره.

Letter 44

To Ziyād ibn Abīh when Imām Ali ibn Abū Tālib ﷺ came to know that Mu`āwiyah had written Ziyād to deceive him and to claim him as his blood relative:

"I have come to know that Mu`āwiyah has written you to deceive your wit and blunt your sharpness. You should be on guard against him because he is the Satan who approaches a believer from the front and from the back, from the right and from the left, to catch him suddenly in the hour of his carelessness and to overcome his intelligence.

"During the days of `Omar ibn al-Khattāb, Abū Sufyān happened to utter a thoughtless point which was an evil insinuation of Satan from which neither kinship is established nor entitlement to succession takes places. Whoever relies on it is like the uninvited guest to a drinking party or like the dangling cup (tied to a saddle)."

Sayyid ar-Radi says the following: "When Ziyād read the letter, he said, 'By Allāh he has testified to it'. This point remained in his mind till Mu`āwiyah claimed him (to be his brother from his father's side)."

Imām Ali ibn Abū Tālib's word "al-waghil" means the man who joins the drinking group in order to drink with them, but he is not one of them. He is, therefore, constantly turned out and pushed away. As for the words "an-nawtul-mudhabdhab", it is a wooden cup or a bowl, or the like, attached to the saddle of the rider so that it dangles when the rider drives the beast or it hastens its pace.

`Omar ibn al-Khattāb sent Ziyād to Yemen for some encounter. When he returned after having accomplished his mission, he addressed a gathering which included Imām Ali ibn Abū Tālib ﷺ, `Omar, `Amr ibn al-`Ās and Abū Sufyān. Impressed with the speech, `Amr ibn al-`Ās said the following: "What a good man! Had he been from the tribesmen of Quraish, he would have led all of Arabia with his stick," whereupon Abū Sufyān said, "He is from the tribesmen of Quraish since I know who his father is." `Amr ibn al-`Ās inquired, "Who was his father?" Abū Sufyān said, "It is I." History also conclusively holds that Ziyād's mother, Sumayya, who was a bondmaid of al-Hārith ibn Kaldah and was married to a servant named Ubayd, used to lead an immoral life in a quarter of at-Tā'if known as Haratul-Baghaya (quarter of the prostitutes) and immoral men used to visit her. Once, Abū Sufyān also slept with her through the mediation of Abū Maryam as-Sallūli. As a result, Ziyād was born. When `Amr ibn al-`Ās heard this from Abū Sufyān, he asked him why he had not declared it publicly. Abū Sufyān pointed to `Omar [ibn al-Khattāb] and said that he was afraid of him; otherwise, he would have declared him as his own son. Although he would not have dared to do this, when Mu`āwiyah acquired power, he started correspondence with him because Mu`āwiyah was in need of such persons who were intelligent and cunning as well as expert in scheming. In any case, when Imām Ali ibn Abū Tālib ﷺ obtained information about this correspondence, he wrote this letter to Ziyād wherein he warned him against Mu`āwiyah so that he should not fall in his trap. But he did fall in his trap anyway and joined Mu`āwiyah; the latter declared him as his brother by attributing him to his kinsfolk although the Prophet ﷺ had declared, "The child goes to the lawful husband while the adulterer gets stoned."



اللهم صل على محمد وآل محمد

من كتاب له عليه السلام إلى عثمان بن حنيف الأنصاري، وكان عامله على البصرة، وقد بلغه أنه دعي إلى وليمة قوم من أهلها، فمضى إليها قوله

أمّا بعْدُ، يا ابْنَ حُنَيْفٍ فقدْ بلغنِي أنّ رجُلًا مِنْ فِتْيةِ أهْلِ الْبصْرةِ دعاك إلى مأْدُبةٍ فأسْرعْت إليْها تُسْتطابُ لك الْألْوانُ وتُنْقلُ إليْك الْجِفانُ وما ظننْتُ أنّك تُجِيبُ إلى طعامِ قوْمٍ عائِلُهُمْ مجْفُوٌّ وغنِيُّهُمْ مدْعُوٌّ فانْظُرْ إلى ما تقْضمُهُ مِنْ هذا الْمقْضمِ فما اشْتبه عليْك عِلْمُهُ فالْفِظْهُ وما أيْقنْت بِطِيبِ وُجُوهِهِ فنلْ مِنْهُ ألا وإِنّ لِكُلِّ مأْمُومٍ إماماً يقْتدِي بِهِ ويسْتضِيءُ بِنُورِ عِلْمِهِ ألا وإِنّ إمامكُمْ قدِ اكْتفى مِنْ دُنْياهُ بِطِمْريْهِ ومِنْ طُعْمِهِ بِقُرْصيْهِ ألا وإِنّكُمْ لا تقْدِرُون على ذلِك ولكِنْ أعِينُونِي بِورعٍ واجْتِهادٍ وعِفّةٍ وسدادٍ فواللّهِ ما كنزْتُ مِنْ دُنْياكُمْ تِبْراً ولا ادّخرْتُ مِنْ غنائِمِها وفْراً ولا أعْددْتُ لِبالِي ثوْبِي طِمْراً ولا حُزْتُ مِنْ أرْضِها شِبْراً ولا أخذْتُ مِنْهُ إلّا كقُوتِ أتانٍ دبِرةٍ ولهِي فِي عيْنِي أوْهى وأوْهنُ مِنْ عفْصةٍ مقِرةٍ بلى كانتْ فِي أيْدِينا فدكٌ مِنْ كُلِّ ما أظلّتْهُ السّماءُ فشحّتْ عليْها نُفُوسُ قوْمٍ وسختْ عنْها نُفُوسُ قوْمٍ آخرِين ونِعْم الْحكمُ اللّهُ وما أصْنعُ بِفدكٍ وغيْرِ فدكٍ والنّفْسُ مظانُّها فِي غدٍ جدثٌ تنْقطِعُ فِي ظُلْمتِهِ آثارُها وتغِيبُ أخْبارُها وحُفْرةٌ لوْ زِيد فِي فُسْحتِها وأوْسعتْ يدا حافِرِها لأضْغطها الْحجرُ والْمدرُ وسدّ فُرجها التُّرابُ الْمُتراكِمُ وإِنّما هِي نفْسِي أرُوضُها بِالتّقْوى لِتأْتِي آمِنةً يوْم الْخوْفِ الْأكْبرِ وتثْبُت على جوانِبِ الْمزْلقِ ولوْ شِئْتُ لاهْتديْتُ الطّرِيق إلى مُصفّى هذا الْعسلِ ولُبابِ هذا الْقمْحِ ونسائِجِ هذا الْقزِّ ولكِنْ هيْهات أنْ يغْلِبنِي هواي ويقُودنِي جشعِي إلى تخيُّرِ الْأطْعِمةِ ولعلّ بِالْحِجازِ أوْ الْيمامةِ منْ لا طمع لهُ فِي الْقُرْصِ ولا عهْد لهُ بِالشِّبعِ أوْ أبِيت مِبْطاناً وحوْلِي بُطُونٌ غرْثى وأكْبادٌ حرّى أوْ أكُون كما قال الْقائِلُ:

وحسْبُك داءً أنْ تبِيت بِبِطْنةٍ * وحوْلك أكْبادٌ تحِنُّ إلى الْقِدِّ

أ أقْنعُ مِنْ نفْسِي بِأنْ يُقال هذا أمِيرُ الْمُؤْمِنِين ولا أُشارِكُهُمْ فِي مكارِهِ الدّهْرِ أوْ أكُون أُسْوةً لهُمْ فِي جُشُوبةِ الْعيْشِ فما خُلِقْتُ لِيشْغلنِي أكْلُ الطّيِّباتِ كالْبهِيمةِ الْمرْبُوطةِ همُّها علفُها أوِ الْمُرْسلةِ شُغُلُها تقمُّمُها تكْترِشُ مِنْ أعْلافِها وتلْهُو عمّا يُرادُ بِها أوْ أُتْرك سُدًى أوْ أُهْمل عابِثاً أوْ أجُرّ حبْل الضّلالةِ أوْ أعْتسِف طرِيق الْمتاهةِ وكأنِّي بِقائِلِكُمْ يقُولُ إذا كان هذا قُوتُ ابْنِ أبِي طالِبٍ فقدْ قعد بِهِ الضّعْفُ عنْ قِتالِ الْأقْرانِ ومُنازلةِ الشُّجْعانِ ألا وإِنّ الشّجرة الْبرِّيّة أصْلبُ عُوداً والرّواتِع الْخضِرة أرقُّ جُلُوداً والنّابِتاتِ الْعِذْية أقْوى وقُوداً

وأبطأ خُمُوداً. وأنا مِنْ رسُولِ اللهِ كالضَوْءِ مِن الضَوْءِ والذّراعِ مِن العضُدِ واللهِ لوْ تظاهرتِ العربُ علي قِتالي لما وليْتُ عنْها ولوْ أمْكنتِ الفُرصُ مِنْ رقابِها لسارعْتُ إليْها وسأجْهدُ فِي أنْ أطهِّر الْأرْض مِنْ هذا الشّخْص المعْكُوسِ والْجِسْمِ المرْكُوسِ حتّى تخْرُج الْمدرةُ مِنْ بيْنِ حبِّ الْحصِيدِ.

ومِنْ هذا الْكِتابِ، وهُوآخِرُهُ:
إليْكِ عنِّي يا دُنْيا فحبْلُكِ على غاربِكِ قدِ انْسللْتُ مِنْ مخالِبِكِ وأفْلتُّ مِنْ حبائِلِكِ واجْتنبْتُ الذّهاب فِي مداحِضِكِ أيْن الْقُرُونُ الّذِين غررْتِهِمْ بمداعِبِكِ أيْن الْأُممُ الّذِين فتنْتِهِمْ بزخارِفِكِ فها هُمْ رهائِنُ الْقُبُورِ ومضامِينُ اللُّحُودِ واللهِ لوْ كُنْتِ شخْصاً مرْئِيّاً وقالِباً حِسِّيّاً لأقمْتُ عليْكِ حُدُود اللهِ فِي عِبادٍ غررْتِهِمْ بالْأمانِيِّ وأُممٍ ألْقيْتِهِمْ فِي المهاوِي ومُلُوكٍ أسْلمْتِهِمْ إلى التّلفِ وأوْردْتِهِمْ موارِد الْبلاءِ إذْ لا وِرْد ولا صدر هيْهات منْ وطِئ دحْضكِ زلِق ومنْ ركِب لُججكِ غرِق ومنِ ازْورّ عنْ حبائِلِكِ وُفِّق والسّالِمُ مِنْكِ لا يُبالِي إنْ ضاق بِهِ مُناخُهُ والدُّنْيا عِنْدهُ كيوْمٍ حان انْسِلاخُهُ اعْزُبِي عنِّي فواللهِ لا أذِلُّ لكِ فتسْتذِلِّينِي ولا أسْلسُ لكِ فتقُودِينِي وايْمُ اللهِ يمِيناً أسْتثْنِي فِيها بمشِيئةِ اللهِ لأرُوضنّ نفْسِي رياضةً تهشُّ معها إلى الْقُرْصِ إذا قدرْتُ عليْهِ مطْعُوماً وتقْنعُ بالْمِلْحِ مأْدُوماً ولأدعنّ مُقْلتِي كعيْنِ ماءٍ نضب معِينُها مُسْتفْرِغةً دُمُوعها أ تمْتلِئُ السّائِمةُ مِنْ رعْيِها فتبْرُك وتشْبعُ الرّبِيضةُ مِنْ عُشْبِها فترْبِض ويأْكُلُ عليٌّ مِنْ زادِهِ فيهْجع قرّتْ إذاً عيْنُهُ إذا اقْتدى بعْد السِّنِين الْمُتطاوِلةِ بالْبهِيمةِ الْهامِلةِ والسّائِمةِ الْمرْعِيّةِ طُوبى لِنفْسٍ أدّتْ إلى ربِّها فرْضها وعركتْ بجنْبِها بُؤْسها وهجرتْ فِي اللّيْلِ غُمْضها حتّى إذا غلب الْكرى عليْها افْترشتْ أرْضها وتوسّدتْ كفّها فِي معْشرٍ أسْهر عُيُونهُمْ خوْفُ معادِهِمْ وتجافتْ عنْ مضاجِعِهِمْ جُنُوبُهُمْ وهمْهمتْ بذِكْرِ ربِّهِمْ شِفاهُهُمْ وتقشّعتْ بطُولِ اسْتِغْفارِهِمْ ذُنُوبُهُمْ أُولئِك حِزْبُ اللهِ ألا إنّ حِزْب اللهِ هُمُ الْمُفْلِحُون فاتّقِ الله يا ابْن حُنيْفٍ ولْتكْفُفْ أقْراصُك لِيكُون مِن النّارِ خلاصُك.

ومن كتاب له عليه السلام إلى بعض عماله:
أمّا بعْدُ، فإنّك مِمّنْ أسْتظْهِرُ بهِ على إقامةِ الدِّينِ وأقْمعُ بِهِ نخْوة الْأثِيمِ وأسُدُّ بِهِ لهاة الثّغْرِ الْمخُوفِ فاسْتعِنْ باللهِ على ما أهمّك واخْلِطِ الشِّدّة بضِغْثٍ مِن اللِّينِ وارْفُقْ ما كان الرِّفْقُ أرْفق واعْتزِمْ بالشِّدّةِ حِين لا تُغْنِي عنْك إلّا الشِّدّةُ واخْفِضْ لِلرّعِيّةِ جناحك وابْسُطْ لهُمْ وجْهك وألِنْ لهُمْ جانِبك وآسِ بيْنهُمْ فِي اللّحْظةِ والنّظْرةِ والْإشارةِ والتّحِيّةِ حتّى لا يطْمع الْعُظماءُ فِي حيْفِك ولا ييْأس الضُّعفاءُ مِنْ عدْلِك، والسّلامُ.

Letter 45
To `Othmān ibn Hunayf al-Ansāri, Imām Ali ibn Abū Tālib's governor over Basra, when he ﷺ came to know that the people of Basra had invited `Othmān to a banquet which he attended:

"O son of Hunayf! I have come to know that a young man of Basra invited you to a feast and you leaped to it. Foods of different colors were chosen for you and big bowls were served to you. I never thought that you would accept the feast of people who turn the

beggars out while inviting the rich. Look at the morsels which you take. Leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully.

"Remember that every follower has a leader whom he follows, and from the glory of whose knowledge he derives light. Realize that your Imām is satisfied with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so, but at least support me in piety, exertion, chastity and uprightness because, by Allāh, I have not treasured any gold out of your world nor amassed wealth nor gathered any clothes other than these two shabby sheets.

"Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it, and the other party withheld themselves from it. Allāh is, after all, the best arbiter. What shall I do? Fadak or no Fadak, tomorrow this body is to go into the grave in the darkness of which it will be destroyed and (even) news of it will disappear. It is a pit that, even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its opening. I try to keep myself engaged in piety so that on the Day of Great Fear it will be peaceful and steady in slippery places.

"Had I wished, I could have taken the way leading to (worldly pleasures such as) pure honey, fine wheat and silk clothes, but it cannot be that my passions lead me and greed takes me to choosing good meals while in the Hijāz or in Yamāma there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie down with a satiated belly while around me there may be hungry bellies and thirsty livers? Or shall I be as the poet has said:

Suffices you for an ailment that you lie down with your belly full
While around you are people badly yearning for dried leather...

"Shall I be content with being called Amīr al-Mu'minīn (Commander of the Faithful), although I do not share with the people the hardships of the world? Or shall I be an example for them in the distresses of life? I have not been created to keep myself busy

eating good foods like a tied animal the only concern of which is its fodder, or like a loose animal the activity of which is swallowing. It fills its belly with its feed, forgetting the purpose behind it. Shall I be left uncontrolled to pasture freely, or to draw the rope of misguidance, or to roam aimlessly in the paths of bewilderment?

"I see as if one of you will say that if this is what the son of Abū Tālib eats, then weakness must have made him unfit to fight his foes and encounter the brave ones. Remember that the tree of the forest is the best timber, while green twigs have soft bark. Wild bushes are very strong for burning and slow in dying. My relationship with the Messenger of Allāh is that of one branch with another, or like the wrist with the forearm. By Allāh, if the Arabs join together to fight me, I will not run away from them, and if I get the opportunity, I will hasten to catch them by their necks. I shall surely strive to relieve the earth of this man of perverse mind and uncouth body till the bits of earth are removed from the grain."

An excerpt from the same, letter's conclusion:

"Get away from me, O world! Your rein is on your own shoulders as I have released myself from your clutches, removed myself from your snares and avoided walking into your slippery places. Where are those whom you have deceived by your jokes? Where are those communities whom you have enticed with your embellishments? They are all confined to graves and hidden in burial grounds. By Allāh, if you had been a visible person, a body capable of feeling, I would have awarded you the penalties fixed by Allāh because of the people whom you deceived through desires, the communities whom you threw into destruction and the rulers whom you consigned to ruin and drive to places of distress after which there is neither going forward nor retreating. Indeed, whoever stepped on your slippery place slipped, whoever rode your waves was drowned, and whoever evaded your snares received inward support. Whoever keeps himself safe from you does not worry even though his affairs may be straitened and the world to him is like a day about to end.

"Get away from me for, by Allāh, I do not bow before you so that you may humiliate me, nor do I let loose the reins for you so that

you may drive me away! I swear by Allāh an oath wherein I, except if Allāh wills otherwise, shall so train myself that it will feel joyed if it gets one loaf to eat and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream the water of which has flown away. Should Ali eat whatever he has and fall asleep like the cattle that fill their stomachs from the pasture then lie down, or as the grazing goats eat the green grass then go into their pen?! May his eyes die if he, after long years, follows the ways of loose cattle and pasture animals.

"Blessed is whoever carries out his obligations towards Allāh and endures hardships, allows himself no sleep in the night but when sleep overpowers him, he lies down on the ground using his hand as a pillow, along with those who keep their eyes wakeful in fear of the Day of Judgment, whose bodies are ever away from beds, whose lips are humming the Name of Allāh and whose sins have been erased through their prolonged beseeching for forgiveness. They are the party of Allāh; Be it known,.. ألا إنَّ حِزْبَ اللّهِ هُمُ المُفْلِحُون *Verily the party of Allāh alone shall be the successful one* (Qur'ān, 58:22). Therefore, O Ibn Hunayf, fear Allāh and be content with your own loaves so that you may escape Hell."

Fadak was a fertile village near Medīna in the Hijāz region, and it also had a fortress called ash-Shumrukh according to Yāqūt al-Hamawi who states so on p. 238, Vol. 4 of his *Mu`jam al-Buldān*; al-Bakri, *Al-Mu`jam Mima Ista`jam*, Vol. 3, p. 1015; al-Himyari, *Al-Rawd al-Mi`tar*, p. 437; *Wafā' al-Wafā'*, Vol. 4, p. 1280). Fadak belonged to some of Medīna's Jews at the time. In the year 7 A.H./628 A.D., its ownership went from the Jews to the Prophet ﷺ under the terms of a peace settlement between both parties. The reason for this settlement was that after the fall of Khaybar to the Muslims, the Jews realized the real power of the Muslims, so their martial aspirations were lowered. Noting that the Prophet ﷺ had spared the lives of some Jews who sought his protection, the Jews also sent a message of peace to the Prophet ﷺ and expressed their desire that Fadak should be taken from them so that their area should not be turned into a battlefield. Consequently, the Prophet ﷺ accepted their request and granted them amnesty. This land became

his personal property wherein no one else had any right or claim, nor could there be any interest because the Muslims had a share only in those properties which they acquired as booty after *jihād*, whereas property acquired without *jihād* is called *fay'* and only the Prophet ﷺ was entitled to it. No other person has a share in it or a right to it. Thus, Allāh says the following: وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ، فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ، وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ، وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "And whatever Allāh bestows on His Messenger from them, you did not stir any horse or a camel towards it, but Allāh grants authority to whomsoever of His Messengers He pleases; and Allāh over all things is all-Powerful" (Qur'ān, 59:6).

No one has ever disputed the fact that Fadak was secured without battle. It was, therefore, the Prophet's personal property to which no one else was entitled. Historians write:

"Fadak was a property of the Prophet ﷺ since the Muslims did not use their horses or camels to acquire it" as we read in this sources: al-Tabari, *Tārīkh,* Vol. 1, pp. 1582-583, 1589; Ibn al-Athīr, *Al-Tārīkh Al-Kāmil,* Vol. 2, pp. 224 - 25; Ibn Hishām, *As-Sīra Al-Nabawiyya*, Vol. 3, p. 368; Ibn Khaldūn, *Tārīkh,* Vol. 2, part 2, p. 40; ad-Diyār-Bakri, *Tārīkh al-Khamīs*, Vol. 2, p. 58; Ali ibn Burhān ad-Dīn al-Halabi, *Al-Sīra al-Halabiyya* (the full title of which is: *Insān al-`Uyūn fī Sīrat al-Amīn al-Ma'mūn*), Vol. 3, p. 50.

The historian and geographical scholar, Ahmed ibn Yahya al-Balādhiri (d. 279 A.H./892 A.D.), writes the following on p. 33, Vol. 1 of his book titled *Fath al-Buldān* (a chronology of military conquests of the time): "Fadak was the personal property of the Prophet ﷺ as the Muslims had not used their horses or camels for its acquisition."

`Omar ibn al-Khattāb had himself regarded Fadak as the unshared property of the Holy Prophet ﷺ when he declared the following: "The property of Banū an-Nadir was among that which Allāh bestowed on His Messenger. Against them [its original Jewish owners], neither horses nor camels were stirred. It belonged to the Messenger of Allāh specifically," according to these sources: al-

Bukhāri, *Sahīh,* Vol. 4, p. 46; Vol. 7, p. 82; Vol. 9, pp. 121-22; Muslim, *Sahīh,* Vol. 5, p. 151; Abū Dāwūd, *Al-Sunan,* Vol. 3, pp. 139 - 141; al-Nisā'i, *Al-Sunan*, Vol. 7, p. 132; Ahmed ibn Hanbal, *Al-Musnad,* Vol. 1, pp. 25, 48, 60, 208; al-Bayhayqi, *Al-Sunan al-Kubra,* Vol. 6, pp. 296 - 99.

It is also proven, in the accepted way, that the Prophet ﷺ had in his lifetime given this land (Fadak) to Fātima عليها السلام as a gift. It is narrated through al-Bazzar, Abū Ya`li, Ibn Abū Hatim, Ibn Mardawayh and others from Abū Sa`īd al-Khudri and through Ibn Mardawayh from Abdullāh ibn Abbās that when the verse: ﴿ وَآتِ ذَا الْقُرْبَى حَقَّهُ ﴾ "And give to the (Prophet's) near of kin his due..." (Qur'ān, 17:26) was revealed, the Holy Prophet ﷺ called Fātima عليها السلام and gave her Fadak as a gift" (al-Sayyūti, *Al-Durr al-Manthūr*, Vol, 4, p. 177; al-Haythami, *Majma` al-Zawā'id*, Vol. 7, p. 46; al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 3, p. 439; al-Ālūsi, *Rūh al-Ma`āni*, Vol. 15, p. 62.

When Abū Bakr assumed power as the caliph, in view of reaping some benefits for his government, he turned Fātima عليها السلام out of Fadak, confiscating it. Thus, historians write: "Certainly, Abū Bakr snatched Fadak from Fātima عليها السلام," as we read in: *Sharh Nahjul-Balāgha* of Ibn Abul-Hadīd, Vol. 16, p. 219; *Wafā'ul-Wafā'* of as-Samhudi, Vol. 3, p. 1000; *Al-Sawā`iq al-Muhriqa* of Ibn Hajar al-`Asqalāni, p. 32.

Fātima عليها السلام raised her objection against such an injustice. Protesting to Abū Bakr, she said, "You have taken over the possession of Fadak although the Prophet ﷺ had given it to me as a gift during his lifetime." To this, Abū Bakr asked her to produce a witness. Consequently, Imām Ali ibn Abū Tālib عليه السلام and Umm Ayman testified in her favor. Umm Ayman was the freed bondmaid and the dry nurse of the Holy Prophet ﷺ. She was the mother of Usamah ibn Zaid ibn al-Hārithah. The Holy Prophet ﷺ used to say, "Umm Ayman is my mother after my own mother," as we read in these references: al-Hākim, *Al-Mustadrak*, Vol. 4, p. 63; al-Tabari, *Tārīkh*, Vol. 3, p. 3460; Ibn Abdul-Barr, *Al-Istī`āb*, Vol. 4, p. 1793 and Ibn al-Athīr, *Usd al-Ghāba*, Vol. 5, p. 567 and others. The Holy Prophet

ﷺ testified that she is among the people of Paradise as we are told by Ibn Sa`d in his *Al-Tabaqāt Al-Kubra* (or *Tabaqāt Ibn Sa`d*), Vol. 8, p. 192; Ibn Hajar, *Al-Isāba*, Vol. 4, p. 432 and others. But this testimony was held inadmissible by Abū Bakr, and Fātima's claim was rejected as being based on a false statement. About this, al-Balādhiri writes the following: "Fātima ؑ said to Abū Bakr, 'The Messenger of Allāh had appropriated Fadak to me; therefore, give it to me.' He asked her for a witness other than Umm Ayman, saying, 'O daughter of the Prophet ﷺ! You know that testimony is not admissible except by two men or one man and two women."

After these facts, there remains no possibility to deny the fact that Fadak was the personal property of the Prophet ﷺ and that he had gifted it to Fātima by handing over its possession during his lifetime. But Abū Bakr took over its possession and dislodged her from it. In this regard, he rejected the testimony of both Ali ؑ and Umm Ayman on the ground that the requirement of testimony was not completed when only one man and one woman testify. Besides them, Imām Hassan and Imām Hussain ؑ, too, testified in support of Fātima ؑ, but their testimony, too, was rejected on the ground that the testimony of the offspring and "minors" was not acceptable in favor of their parents. Then Rabah, servant of the Holy Prophet ﷺ, was also produced as a witness in support for the claim of Fātima ؑ, brining the number of witnesses to five. But the testimony of the virtuous Rabah, too, was rejected. Read more details in this references: al-Balādhiri, *Fath al-Buldān,* Vol. 1, p. 35; al-Ya`qūbi, *Tārīkh,* Vol. 3, p. 195; al-Mas`ūdi, *Murūj al-Dhahab,* Vol. 3, p. 237; Abū Hilāl al-`Askari, *Al-Awā'il,* p. 209; *Wafā' al-Wafā'*, Vol. 3, pp. 999, 1000 - 1001; Yāqūt al-Hamawi, *Mu`jam al-Buldān,* Vol. 4, p. 239; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha,* Vol. 16, pp. 216, 219 - 20, 274; Ibn Hazm, *Al-Muhalla,* Vol. 6, p. 507; *Al-`Sīra al-Halabiyya*, Vol. 3, p. 361; al-Fakhr ar-Radi, *At-Tafsīr*, Vol. 29, p. 284.

At this stage, the question arises that when Fātima's possession of Fadak is admitted, as Imām Ali ibn Abū Tālib ؑ also clarifies in this letter by saying, "We had Fadak in our possession," what was the meaning of asking Fātima ؑ to produce testimony in support

for her claim since the onus of proof does not lie on the person with the claim of ownership? The onus of proof lies on the person filing a counter claim, an objection, an appeal, because possession itself constitutes a legal proof. As such, it was Abū Bakr who was required to produce a proof to the lawfulness of his own taking the contested land from its owner. In this case, if he is unable to do so, Fātima's possession will mean a testimony of her lawful ownership. As such, it will be wrong to ask her to produce some more proof or testimony on her own.

It is strange that when other claims of this nature came before Abū Bakr, he arbitrated them in favor of the claimant merely on the basis of the claim itself: The claimant is neither asked to provide proof of his claim nor to produce witnesses. Why did Abū Bakr apply a different standard in the case of "Sayyidatu Nisā' al-`Ālamīn"? Did he regard the daughter of the Prophet ﷺ, one of the four perfect women of mankind, as a liar? Or did he have other political objectives in mind when he treated her with such injustice? In this regard, the traditionists write the following: "It is related from Jābir ibn Abdullāh al-Ansāri that he said that the Messenger of Allāh ﷺ had said that when the booty from Bahrain arrived, he will allow him such-and-such of it, but the booty did not arrive till after the Prophet's death. When it arrived during the days of Abū Bakr, he went to the latter to claim it. Abū Bakr made the announcement that whoever had a claim against the Messenger of Allāh or against whomsoever he had made a promise should come for his claim. So, I went to him and told him that the Prophet ﷺ had promised to give me such-and-such property out of the booty from Bahrain, whereupon he gave me all of that," according to these sources: al-Bukhāri, *Sahīh,* Vol. 3, pp. 119, 209, 236; Vol. 4, p. 110; Vol. 5, p. 218; Muslim, *Sahīh,* Vol. 7, pp. 75-76; al-Tirmidhi, *Al-Jāmi` al-Sahīh,*Vol. 5, p. 129; Ahmed ibn Hanbal, *Al-Musnad,* Vol. 3, pp. 307-308; Ibn Sa`d, *Al-Tabaqāt al-Kubra,* Vol. 2, part 2, pp. 88 - 89.

In the annotations to this tradition, Shihabūd-Dīn Ahmed ibn Ali (Ibn Hajar) al-`Asqalāni ash-Shāfi`i (773 – 852 A.H./1372 – 1449 A.D.) and Badrud-Dīn Mahmūd ibn Ahmed al-`Ayni al-Hanafi (762 – 855 A.H./1361 – 1451 A.D.) have written the following: "This

tradition leads to the conclusion that the testimony of one equitable companion can be admitted as full testimony [equal to two or more] even though it may be in his own personal favor because Abū Bakr did not ask Jābir to produce any [other] witness to prove his claim, according to these sources as well: *Fath al-Bāri fi Sharh Sahīh al-Bukhāri,* Vol. 5, p. 380; *`Umdatul-Qāri fi Sharh Sahīh al-Bukhāri*, Vol. 12, p. 121.

If it is lawful to grant property to Jābir on the basis of good impression about him without calling for witnesses or for the testimony of anyone at all, then what stopped Abū Bakr from allowing Fātima's claim on the basis of similar good impressions? Or was Abū Bakr's impression of the Head of the Women of Mankind not good at all?! If good impressions could exist in the case of Jābir to such an extent that he was not held as speaking a lie, then why should there not be the good belief about Fātima عليها السلام that she would not attribute a false statement to her father, the Prophet ﷺ, just for a piece of land? Firstly, her admitted truthfulness and honesty was enough for holding her truthful in her claim. Moreover, the testimony of Ali and Umm Ayman in her favor was also available besides other evidences. It has been said that the claim could not be decided in favor of Fātima عليها السلام on the basis of these two witnesses because the Holy Qur'ān lays down the principle of testimony that:

﴿وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾

".... Then call to testify two witnesses from among your men, and if there are no two men (to testify), then a man and two women" (Qur'ān, 2:282).

If this principle is general, it should be implemented on every occasion, not selectively. But on some occasions, it is found not to have been followed at all. For example, when an Bedouin had a dispute with the Prophet ﷺ about a camel, Khuzaymah ibn Thābit al-Ansāri provided his testimony in favor of the Prophet ﷺ, and this one single witness was deemed to be equal to two because there was no doubt in the honesty and truthfulness of this individual in

whose favor the testimony was led. It was for this reason that the Holy Prophet ﷺ granted him the title of "Dhul-Shahadatayn" (i.e. one whose testimony is equivalent to that of two) according to al-Bukhāri, *Sahīh*, Vol. 4, p. 24; Vol. 6, p. 146; Abū Dāwūd, *Sunan*, Vol. 3, p. 308; al-Nisā'i, *Sunan*, Vol. 7, p. 302; Ahmed ibn Hanbal, *Musnad,* Vol. 5, pp. 188 - 89, 216; *Al-Istī`āb*, Vol. 2, p. 448; *Usd al-Ghāba*, Vol. 2, p. 114; *Al-Isāba*, Vol. 1, pp. 425 - 26; as-Sam`āni, *Al-Musannaf*, Vol. 8, pp. 366 - 68).

Consequently, neither was the generality of the verse about testimony affected by this action, nor was it deemed to be against the canons of testimony. So, if here, in view of the Prophet's truthfulness, one testimony in his favor was deemed to be equal to two, then could not the testimony of Ali and Umm Ayman be regarded sufficient with regard to the inheritance belonging to Fātima ؑ in view of her moral greatness and truthfulness? Besides, this verse does not show that there can be no other way of establishing a claim other than these two methods. In this regard, Judge Nurullah al-Mar`ashi at-Tustari (956 – 1019 A.H./1549 – 1610 A.D.) has written the following in *Ihqāq-al-Haqq* in a chapter on *al-Matā`in*: "The view of the contention that Umm Ayman's testimony remained incomplete is wrong on the grounds that from certain traditions, it is seen that it is lawful to give a decision on the basis of one single witness, and it does not necessarily mean that the injunction of the Holy Qur'ān has been violated because this verse means that a decision can be given on the strength of the testimony of two men or one man and two women and that their testimony is enough. From this, it does not appear that if there are some other grounds besides the testimony of witnesses that are unacceptable and that a verdict cannot be given on its basis, unless it is argued that this is the only meaning for this verse. But since every meaning is not a final argument, this notion can be brushed aside, particularly because the tradition clearly points out to a contrary notion, and ignoring the notion does not necessarily mean violating the verse. Secondly, the verse allows making a choice between the testimony of two men or that of one man and two women. If, by virtue of the tradition, a third choice is added, namely that a verdict can be passed by means of other testimony as well, then how does it necessitate

that the Qur'ānic verse should stand violated?!"

In any case, from this reply, it is clear that a claimant is not obligated to produce the testimony of two men or that of one man and two women in support of his claim. This is so because if there is one witness and the claimant swears an oath, he can then be taken to have legitimacy in his claim and a decision can be given in his favor. In this regard, it has been narrated by more than twelve companions of the Holy Prophet ﷺ that the Messenger of Allāh ﷺ used to decide cases on the strength of one single witness and the swearing of an oath.

It has been explained by some companions of the Prophet ﷺ and by some scholars of jurisprudence that this decision is specially related to rights, property and transactions, and this decision was practiced by the three caliphs: Abū Bakr, `Omar and `Othmān, according to Muslim, *Sahīh*, Vol. 5, p. 128; Abū Dāwūd, *Sunan*, Vol. 3, pp. 308 - 309; al-Tirmidhi, *Sunan*, Vol. 3, pp. 627 - 29; Ibn Mājah, *Sunan*, Vol. 2, p. 793; Ahmed ibn Hanbal, *Musnad*, Vol. 1, pp. 248, 315, 323; Vol. 3, p. 305; Vol. 5, p. 285; Mālik ibn Anas, *Al-Muwatta'*, Vol. 2, pp. 721 - 25; al-Bayhaqi, *Al-Sunan al-Kubra*, Vol. 10, pp. 167176; al-Dār Qutni, *Sunan*,Vol. 4, pp. 212-215; *Majma` az-Zawā'id*, Vol. 4, p. 202; al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 7, p. 13).

When decisions were issued based on the strength of one witness and one oath, even if in Abū Bakr's view the requirement of testimony was incomplete, he should have asked her to swear an oath then give a decision in her favor. But here the very objective was to tarnish the image of truthfulness of Fātima عليها السلام so that in the future the question of her testimony should not come up.

However, when Fātima's claim was rejected in this manner and Fadak was not accepted as the Prophet's gift to her, she claimed it on the basis of inheritance saying: "If you do not agree that the Prophet ﷺ had gifted it to me, you cannot at least deny that Fadak and the revenues of Khaybar as well as the lands around Medīna were the Prophet's personal properties and I am his only heir." Yet she was

deprived of her inheritance on the basis of a tradition related by Abū Bakr himself that the Holy Prophet ﷺ said, "We, prophets, have no successors, and whatever we leave behind constitutes charity," according to al-Bukhāri, Vol. 4, p. 96; Vol. 5, pp. 25 - 26, 115, 117; Vol. 8, p. 185; Muslim, Vol. 5, pp. 153 - 155; al-Tirmidhi, Vol. 4, pp. 157 - 158; Abū Dāwūd, Vol. 3, pp. 142 - 143; al-Nisā'i, Vol. 7, p. 132; Ahmed ibn Hanbal, Vol. 1, pp. 4, 6, 9, 10; al-Bayhaqi, Vol. 6, p. 300; Ibn Sa`d, Vol. 2, part 2, pp. 86 - 87; al-Tabari, Vol. 1, p. 1825 and *Tārīkh al-Khamīs*, Vol. 2, pp. 173-174.

Besides Abū Bakr, nobody else had any knowledge of this statement which was presented to the public as a tradition of the Prophet ﷺ, nor had anyone from among the companions heard it at all... Who is the truthful one, Fātima ؑ or Abū Bakr? Thus, Jalalud-Dīn `Abd ar-Rahmān ibn Abū Bakr al-Sayyūti ash-Shāfi`i (849 – 911 A.H./1445 – 1505 A.D.) and Shihabūd-Dīn Ahmed ibn Muhammed (Ibn Hajar) al-Haythami ash-Shāfi`i (909 – 974 A.H./1504 - 1567) have written the following: "After the death of the Prophet ﷺ, there was a difference of opinion about his inheritance and no one had any information in this matter. Then, Abū Bakr said that he had heard the Messenger of Allāh saying, 'We, prophets, leave no successors, and whatever we leave behind constitutes charity'" (*Tārīkh al-Khulafā'*, p.73; *Al-Sawā`iq al-Muhriqa*, p. 19).

The mind refuses to believe that the Prophet ﷺ should not tell those individuals who could be deemed as his successors that they would not inherit him while informing a third party that did not have even the remotest kinship to him that there would be no heir/successor to him. Is not Abū Bakr considered as a "successor" of the Prophet ﷺ by many people?! Is there no contradiction here?! Then this story was made public only when the issue of Fadak was raised in the court of Abū Bakr who himself constituted the contesting party! In such circumstances, how can it be deemed permissible that he presents in his own support a tradition which no one else at all had ever heard? If it is argued that this tradition should be accepted in view of the greatness of the status of Abū Bakr, then why can Fātima's claim to the said gift not be relied on because of her honesty and truthfulness, more so when the testimony of Imām

Ali ibn Abū Tālib ﷺ and that of Umm Ayman, as well as of others as well, was also in her favor? If necessity was felt to call more witnesses in her case, testimony can also be called for regarding this alleged unheard-of "tradition", particularly since this "tradition" contradicted the general instructions of the Holy Qur'ān relevant to both issues of succession and inheritance. How can such a tradition, which is weak in the manner of its relating because it has no *isnad*, the authenticity of which is questioned on the basis of facts to the contrary..., be deemed to specify a generality of the Qur'ānic injunction on inheritance/succession? The question of the inheritance of the prophets is clearly mentioned in the Holy Qur'ān, as Fātima ﷺ pointed out to Abū Bakr. In this regard, Allāh says the following: "...وَوَرِثَ سُلَيْمَانُ دَاوُودَ And Solomon inherited David" (Qur'ān, 27:16). So, prophets do leave heirs/successors...

At another place, the following is stated by prophet Zakariyya:

﴿ فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۞ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ﴾

Grant me from Yourself an heir who shall inherit me and inherit the family of Jacob (Qur'ān, 19:5 - 6).

So, folks, prophets do leave heirs and successors...

In these verses, succession refers to inheriting estates, etc. To take it in its figurative meaning of succession in prophetic knowledge will not only be absurd but also against established facts because knowledge and Prophethood are not objects of succession, nor do they possess the quality of transmission through inheritance, for in that case, all the descendants of the prophets should have been prophets! There is no sense in making a distinction that the progeny of some prophets may inherit Prophethood while others should remain deprived of it. It is strange that the theory of transmission of Prophethood through inheritance is propagated by those who have always laid the objection against the Shī`as that they regard the Imāmate and the caliphate as an objective of inheritance and confined to one family only. Will not Prophethood become an objective of inheritance by taking succession in this verse to mean

succession to the Prophethood?

If, in Abū Bakr's view, by virtue of this "tradition," there could be no successor to the Prophet ﷺ, then where was this "tradition" sitting when a document had been written admitting Fātima's claim for inheritance? Thus, Nurud-Dīn Ali ibn Ibrāhīm al-Halabi ash-Shāfi`i (975 – 1044 A.H./1567 – 1635 A.D.) quotes Shamsud-Dīn Yousuf (Sibt ibn al-Jawzi) al-Hanafi (581 – 654 A.H./1185 – 1256 A.D.) narrating the following: "Abū Bakr was on the pulpit when Fātima ؏ came to him and said, 'O Abū Bakr! The Holy Qur'ān should allow your daughter to inherit you, yet I am not to inherit my father!' Abū Bakr started weeping, and he descended from the pulpit. Then he wrote her an ownership deed for Fadak. At that time, `Omar arrived and inquired what the written sheet was all about. Abū Bakr replied, 'It is a document which I have written for Fātima ؏ about the inheritance from her father.' `Omar said, 'What will you spend on the Muslims while the Arabs are waging war against you, as you see?' Then `Omar took the deed and tore it to pieces" as recorded in *Al-`Sīra al-Halabiyya*, Vol. 3, pp. 361-62.

Every rational person who takes note of this behavior can easily reach the conclusion that this "tradition" is concocted and wrong. It was fabricated only to secure possession of Fadak and other legacies. Consequently, Fātima ؏ refused to accept it and expressed her anger in this way: She made a will about Abū Bakr and `Omar that the two should not participate in her funeral prayers. `Ā'isha narrated the following: "Fātima ؏, the daughter of the Holy Prophet ﷺ, sent for Abū Bakr (after he became caliph following the death of the Holy Prophet ﷺ claiming from him her inheritance left for her by the Messenger of Allāh from what Allāh had bestowed (specifically) on him in Medīna and Fadak and what was left from the fifth (*khums*) of the income from Khaybar. Abū Bakr refused to hand over anything of it to Fātima ؏. Then, Fātima ؏ became angry with Abū Bakr and forsook him and did not talk to him till the end of her life. When she died, her husband, Ali ibn Abū Tālib, buried her at night. He did not inform Abū Bakr about her death and performed the funeral prayers for her personally," as recorded by al-Bukhāri, *Sahīh*, Vol. 5, p. 177; Vol. 8, p. 185;

Muslim, *Sahīh*,Vol. 5, pp. 153 - 55; al-Bayhaqi, Vol. 4, p. 29; Vol. 6, pp. 300 -301; Ibn Sa`d, Vol. 2, part 2, p. 86; Ahmed ibn Hanbal, Vol. 1, p. 9; al-Tabari, *Tārīkh*, Vol. 1, p. 1825; Ibn Kathīr, *Tārīkh*, Vol. 5, pp. 285 - 286; Ibn Abul-Hadīd, Vol. 6, p. 46 and *Wafā' al-Wafā'*,Vol. 3, p. 995.

In this regard, Umm Ja`far, daughter of Muhammed ibn Ja`far, narrated the following about the request of Fātima ﷺ, who was nearing her death, to Asmā' daughter of `Umays: "When I die, I want you and Ali to wash me and do not allow anyone to get in my house."

When she died, `Ā'isha went to enter her house [perhaps to offer condolences to the family], but Asmā' said to her, "Do not enter." `Ā'isha complained to Abū Bakr (her father) saying, "This Khath`amiyya (woman from the tribe of Khath`am) stands in our way to the house of the daughter of the Messenger of Allāh ﷺ." Abū Bakr came out, stood at the gate and said, "O Asmā'! What makes you prevent the wives of the Prophet ﷺ from entering to see the daughter of the Messenger of Allāh?" Asmā' replied, "She had herself ordered me not to allow anyone to enter." Abū Bakr said, "Do what she has ordered you" (*Hilyat al-Awliyā'*, Vol. 2, p. 43; *Al-Sunan al-Kubra*, Vol. 3, p. 396; Vol. 4, p. 334; *Ansāb al-Ashrāf*, Vol. 1, p. 405; *Al-Istī`āb*, Vol. 4, pp. 1897 - 1898; *Usd al-Ghāba*, Vol. 5, p. 524; *Al-Isāba*, Vol. 4, pp. 378 - 379).

Fātima ﷺ had also made a request to Imām Ali ibn Abū Tālib ﷺ that she must be buried at night, that no one should come to her, that Abū Bakr and `Omar should not be notified about her death and burial, and that Abū Bakr should not be allowed to perform the funeral prayer for her.

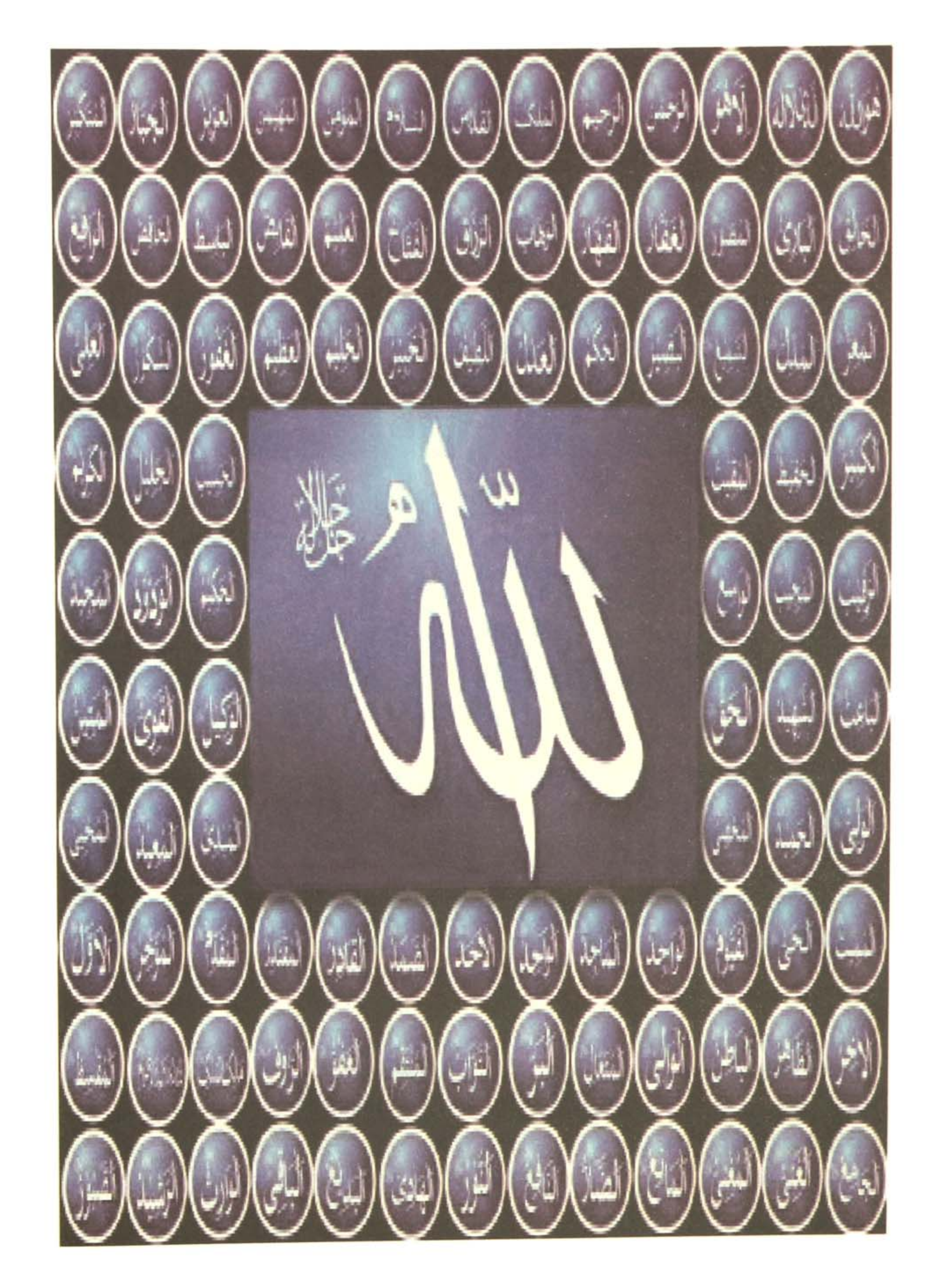
When she died, Ali washed and buried her in the dark of the night without notifying Abū Bakr and `Omar. So, these two were not aware of her burial.

Historian Muhammed ibn `Omar al-Wāqidi (130 – 207 A.H./747 – 823 A.D.) recorded the following: "It has been proven to us that Ali

ﷺ performed her funeral prayers and buried her at night accompanied by al-Abbās (ibn Abdul-Muttalib) and (his son) al-Fadl and did not notify anyone."

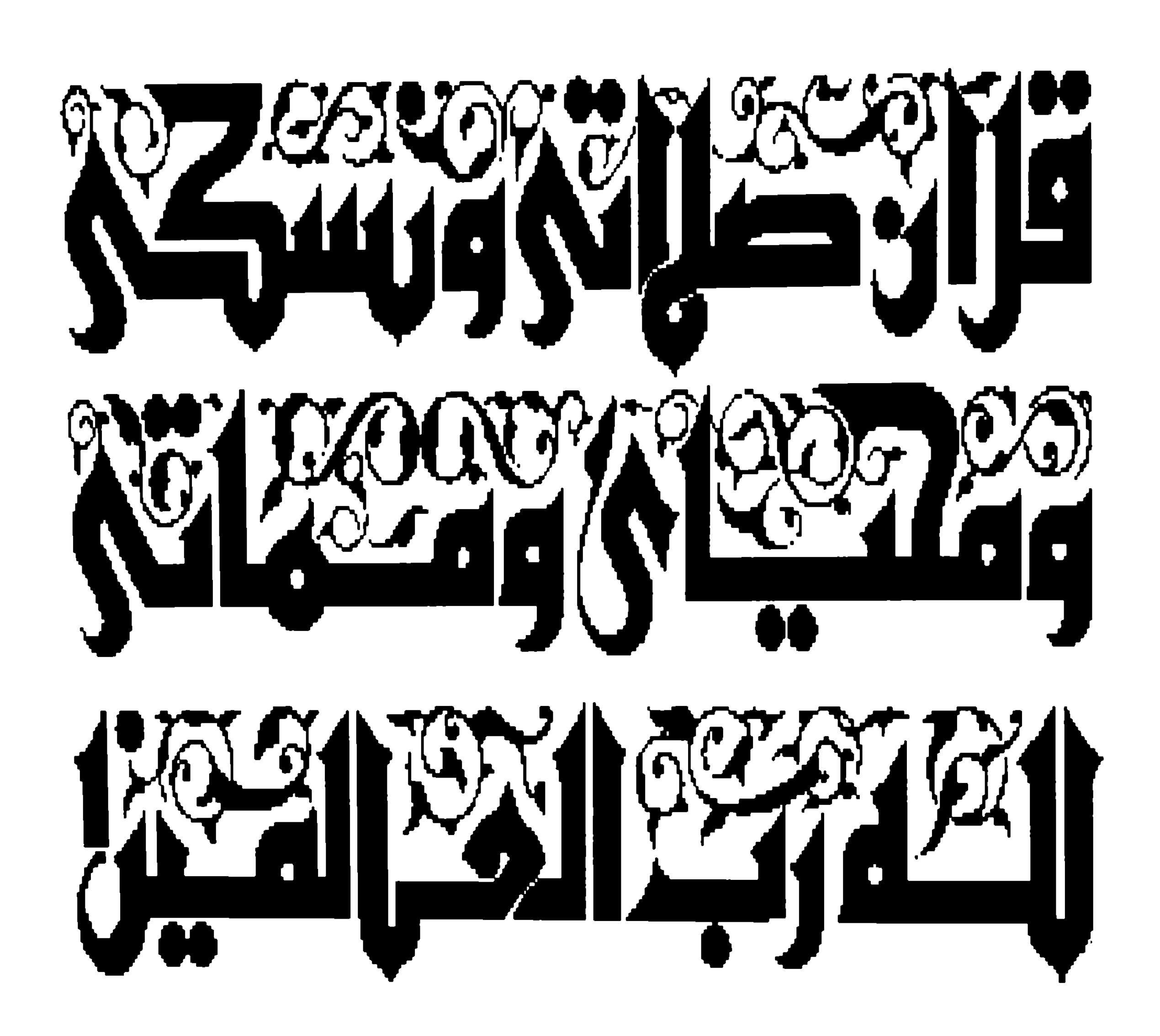
It was for this reason that the burial place of Fātima ؑ is hidden and is unknown, none alive is sure about it, as we read in: Al-Mustadrak, Vol. 3, pp. 162 - 63; *Al-Musannaf*, Vol. 4, p. 141; *Ansāb al-Ashrāf*, Vol. 1, pp. 402, 405; *Al-Istī`āb*, Vol. 4, p. 1898; *Usd al-Ghāba*, Vol. 5, pp. 524 - 525; *Al-Isāba*, Vol. 4, pp. 379 - 380; al-Tabari, *Tārīkh*, Vol. 3, pp. 2435 - 36; Ibn Sa`d, Vol. 8, pp. 19 - 20; *Wafā' al-Wafā'*, Vol. 3, pp. 901 - 902, 904, 905; Ibn Abul-Hadīd, Vol. 16, pp. 279-281).

To attribute this displeasure of Fātima ؑ to sentiments, thereby undermining its significance, does not hold water: If this displeasure had been the result of sentiments, Imām Ali ibn Abū Tālib ؑ would have stopped her from this out-of-place displeasure, but there is no historical record showing that Imām Ali ibn Abū Tālib ؑ took this displeasure to be as such. Besides, how could her displeasure be the result of personal feelings or sentiments since her pleasure or displeasure always agree with Allāh's will? The Prophet's following statement is clear evidence: "O Fātima! Surely Allāh is angered when you are angered and is pleased when you are pleased," as we read in: *Al-Mustadrak*, Vol. 3, p. 153; *Usd al-Ghāba*, Vol. 5, p. 522; *Al-Isāba*, Vol. 4, p. 366; *Tahdhīb al-Tahdhīb*, Vol. 12, p. 441; *Al-Khasā'is al-Kubra*, Vol. 2, p. 265; *Kanz al-`Ummāl*, Vol. 13, p. 96; Vol. 16, p. 280 and *Majma` al-Zawā'id*, Vol. 9, p. 203.



Allāh and His 99 Attributes

بسم الله الرحمن الرحيم



صدق الله العظيم



A Brief History of Fadak after the Death of Fātima

The motive which prompts us to pursue the history of Fadak and to extract the series of events after it for a period of three centuries from the texts of historical books is to clarify three issues:

a. The truth about the rule of annulment of inheritance from prophets allegedly made by the Holy Prophet; in other words, the claim that property of the Holy Prophet is part of the public treasury and belongs to all Muslims. This was claimed by the first caliph, Abū Bakr, and it was rejected by his successors, by both next caliphs (`Omar and `Othmān), by the Umayyads and the Abbāssids, all of them. We must consider that the lawfulness and rightfulness of their caliphate depended on the "correctness" and "lawfulness" of the caliphate of the first caliph and his actions.

b. Imām Ali ibn Abū Tālib and the descendants of Fātima never had any hesitation regarding the rightfulness and justification of their claim. They emphasized and confirmed that Fātima had always been right and that Abū Bakr's claim had always been rejected; they did not yield to false claims.

c. Whenever a caliph made a decision to put Allāh's command into effect, with regard to Fadak, to observe justice and equity and to restore the right to the entitled one in conformity with Islamic rules..., he used to return Fadak to the descendants of Fātima.

`Omar ibn al-Khattāb was the most harsh person in keeping Fātima ﷺ from Fadak and her inheritance as he himself confessed: "When the Messenger of Allāh died, I came along with Abū Bakr to Ali ibn Abū Tālib and said, 'What do you say about what has been left by the Messenger of Allāh?' He replied, 'We have the most rights with the Holy Prophet ﷺ.' I (`Omar) said, 'Even those properties of Khaybar?' He said, 'Yes, even those of Khaybar.' I said, 'Even those of Fadak?' He replied, 'Yes, even those of Fadak.' Then I said, 'By Allāh! We say NO even if you cut our necks with saws'" as recorded in *Majma` al-Zawā'id*, Vol. 9, pp. 39 - 40. As it has already been mentioned, `Omar then took the document (deed of ownership) of Fadak and tore it up. But when `Omar became caliph (13 – 23 A.H./634 – 644 A.D.), he gave Fadak back to heirs of the Holy Prophet ﷺ. Yāqūt al-Hamawi (574 – 626 A.H./1178 – 1229 A.D.), the famous historian and geographer, discussing the Fadak issue, says the following: "When `Omar ibn al-Khattāb became caliph and gained victories and the Muslims secured abundant wealth (i.e. the public treasury satisfied the caliphate's needs), he made a judgment contrary to that of his predecessor. He gave it (Fadak) back to the Prophet's heirs. At the time, Ali ibn Abū Tālib and Abbās ibn Abdul-Muttalib disputed about Fadak."

Ali said that the Holy Prophet ﷺ had bestowed it on Fātima ﷺ during his lifetime. Abbās denied this and used to say, "This was in the possession of the Holy Prophet ﷺ and I have a share in this inheritance." They were disputing this with each other and asked `Omar to settle the case. He refused to judge between them and said, "Both of you are more conscious and aware of your problem; but I only give it [Fadak] to you" (*Mu`jam al-Buldān*, Vol. 4, pp. 238 - 239; *Wafā' al-Wafā'*, Vol. 3, p. 999; *Tahdhīb al-Lughah*, Vol. 10, p. 124; *Lisān al-Arab*, Vol. 10, p. 473; *Tāj al-`Arūs*, Vol. 7, p. 166).

The reason why `Omar and Abū Bakr were trying to seize Fadak was economic and political, not merely a religious one, as the previous episode shows. When the economic and political conditions of the caliphate improved, and when there was no need for the income obtained from Fadak, `Omar reversed his own decision.

The last part of this historic event has been inserted afterwards to demonstrate the matter of inheritance by the brother or paternal uncle of the deceased when the latter had no sons. This problem is a matter of dispute among Islamic sects. The judicial and jurisprudential discussion is separate from our own goal in the writing of this book. We are only discussing the matter historically.

Abbās had no claim in this case because he had not proven that he had a share in this property, nor did his descendants consider it to be among their own assets even when they [the Abbāsides] became caliphs and were ruling the Islamic lands. They either considered themselves as owners of this estate in their capacity as caliphs, or they used to return it to the descendants of Fātima when they had decided to be just rulers.

When `Othmān ibn `Affān became caliph, following the death of `Omar (23 – 35 A.H./644 – 656 A.D.), he granted Fadak to Marwān ibn al-Hakam, his cousin (*Al-Sunan al-Kubra*, Vol. 6, p. 301; *Wafā' al-Wafā'*, Vol. 3, p. 1000; Ibn Abul-Hadīd, Vol. 1, p. 198) and this was one of the causes of hostile feelings among the Muslims against `Othmān (*Al-Ma`ārif*, Ibn Qutaybah, p. 195; *Al-`Iqd al-Farīd*, Vol. 4, pp. 283, 435; Abul-Fidā', *Tārīkh*, Vol. 1, p. 168; Ibn al-Wardi, *Tārīkh*, Vol. 1, p. 204) which ended in the rebellion against him and in his murder. "While previously Fātima used to claim it, sometimes as her inheritance and sometimes as a gift (from her father), she was driven away from it (Fadak)," as Ibn Abul-Hadīd has said in *Sharh Nahjul-Balāgha*. In this way, Fadak fell into the possession of Marwān. He used to sell its crops, fruits and products for at least ten thousand dinars per year. If in some years its income decreased, this drop was not made public. This was its usual profit till the time of the caliphate of `Omar ibn Abdul-Azīz (in 100 A.H./718 A.D.) (Ibn Sa`d, Vol. 5, pp. 286, 287; Subh al-A`shā, Vol. 4, p. 291).

When Mu`āwiyah ibn Abū Sufyān (41 – 60 A.H./661 – 680 A.D.) declared himself ruler of Syria, he became partner in Fadak with Marwān ibn al-Hakam and others, allotting one third of it to Marwān, one third to `Amr son of `Othmān ibn `Affān, and one third

to his own son Yazīd, as if it were their personal property. This was after the death of Imām al-Hassan ibn Ali. "In order to enrage the progeny of the Holy Prophet, as al-Ya`qūbi states on p. 199, Vol. 2 of his *Tārīkh*, it remained in the possession of the three above-mentioned individuals till Marwān became monarch for less than a couple of years (64 – 65 A.H./684 – 685 A.D.); he took full possession of it. Then he doled it out to his two sons, Abdul-Malik and Abdul-Azīz. Then Abdul-Azīz doled out his share to his son (`Omar ibn Abdul-Azīz).

When `Omar ibn Abdul-Azīz became caliph (99 – 101 A.H./717 – 720 A.D.) for this shorter period, he delivered a sermon once in which he said, "Verily, Fadak was among the things which Allāh had bestowed on His Messenger and no horse, nor camel was stirred for it (its acquisition)." He mentioned the history of the Fadak case during the past monarchies till he said the following: "Then Marwān [ibn al-Hakam] gave it (Fadak) to my father and to Abdul-Malik. It became mine as well as al-Walīd's and Sulaymān's (Marwān's two sons). When al-Walīd became ruler (86 – 96 A.H./705 – 715 A.D.), I asked him for his share and he gave it to me. I also asked for Sulaymān's share and he, too, gave it to me. Then I gathered the three parts and I possessed no property more dear to me than it. Do testify that I have returned it to its original status (as property of Fātima's descendants)." He wrote to his governor of Medīna, Abū Bakr ibn Muhammed ibn `Amr ibn Hazm, ordering him to carry out what he had declared in this sermon. Then Fadak went back to the possession of the children of Fātima. "This was the first removal of oppression through the returningof Fadak to the children of Ali," writes Abū Hilāl al-`Askari on p. 209 of his work titled *Al-Awā'il*. They possessed it during the rule of `Omar ibn Abd al-Azīz.

When Yazīd ibn Abdul-Malik became caliph (101 – 105 A.H./720 – 724 A.D.), he seized Fadak and they (Ali's children) were again dispossessed, robbed of their property. It fell into the possession of the children of Marwān ibn al-Hakam, cousin of `Othmān ibn Affān, as it had previously used to be. They passed it from one to another till their authority came to an end. It was then that it passed to the hands of Banū al-Abbās, the Abbāsids or Abbāsides or Abbāsis.

When "Abul-Abbās" Abdullāh as-Saffah became the first caliph of the Abbāsid dynasty (132 – 136 A.H./749 – 754 A.D.), he returned Fadak to the children of Fātima عليها السلام, handing it over to Abdullāh ibn al-Hassan ibn al-Hassan [known as al-Hassan al-Muthanna or al-Hassan II] son of Imām Ali ibn Abū Tālib عليه السلام. When "Abū Ja`far" Abdullāh al-Mansūr ad-Dawaniqi (136 – 158 A.H./754 -775 A.D.) became caliph, he confiscated Fadak from the offspring of Imām al-Hassan عليه السلام. When Muhammed al-Mahdi, son of al-Mansūr, became caliph (158 – 169 A.H./775 – 785 A.D.), he returned Fadak to the children of Fātima عليها السلام. Then Mūsa al-Hadi ibn al-Mahdi (169 – 170 A.H./785 – 786 A.D.) and his brother Hārūn ar-Rashīd (170 – 193 A.H./786 – 809 A.D.) confiscated it from the descendants of Fātima عليها السلام. It found itself in the possession of Banū al-Abbās till the time when al-Ma'mūn became caliph (193 – 218 A.H./813 – 833 A.D.). Al-Ma'mūn al-Abbāsi gave it back to the descendants of Fātima عليها السلام in 210 A.H./826 A.D.).

It is narrated through al-Mahdi ibn Sabiq that al-Ma'mūn one day sat to hear the complaints of the people and to judge in their disputes. The first complaint which he received caused him to weep on considering it. When he asked where the defending representative of the children of Fātima عليها السلام daughter of the Holy Prophet ﷺ was, an old man stood up and came forth. He argued with him about Fadak, and al-Ma'mūn, too, argued till the first won the argument over al-Ma'mūn, as we read on p. 209 of *Al-Awā'il.* Al-Ma'mūn summoned the *faqīhs* and questioned them about the claim of the descendants of Fātima عليها السلام. They narrated to al-Ma'mūn saying that the Holy Prophet ﷺ gave Fadak to Fātima عليها السلام as a gift and that after the death of the Holy Prophet ﷺ, Fātima عليها السلام demanded Abū Bakr to return it to her. He asked her to bring witnesses to her claim regarding this gift. She brought Ali, al-Hassan, al-Hussain and Umm Ayman as her witnesses. They testified in the case in her favor. Abū Bakr rejected their testimony. Then al-Ma'mūn asked the *faqīhs*: "What is your view about Umm Ayman?" They replied, "She is a woman to whom the Holy Prophet ﷺ testified that she is a resident of Paradise." Al-Ma'mūn disputed at length with them and forced them to accept his argument. They finally confessed that Ali, al-

Hassan, al-Hussain and Umm Ayman had testified only to the truth. When they unanimously adopted this stand, he restored Fadak to the descendants of Fātima ﷺ as we read on pp. 195-96 of Vol. 3 of the famous history book, *Tārīkh*, by the earliest historian, al-Ya`qūbi.

Then al-Ma'mūn ordered the Fadak estate to be registered as the property of the descendants of Fātima ﷺ. Once it was registered, al-Ma'mūn signed the deed in person. Then he wrote a letter to his governor in Medīna, Quthām ibn Ja`far, as follows:

"Be informed that Imām Ali ibn Abū Tālib ﷺ, exercising the authority vested on him by the divine religion as the caliph, successor and kinsman of the Holy Prophet ﷺ, considered himself more worthy of following the precedent of the Holy Prophet ﷺ and of carrying out his commands. And (the chief is more entitled) to restore to the rightful persons any endowment gifted by the Holy Prophet ﷺ or anything which the Holy Prophet ﷺ had gifted to anyone. The success and safeguarding of Imām Ali ibn Abū Tālib ﷺ is done by Allāh, and he is particularly anxious to act in a way which will win the pleasure of the Almighty for him. Verily, the Holy Prophet ﷺ had gifted the estate of Fadak to his daughter, Fātima ﷺ. He had transferred its ownership to her. It is a clear and an established fact. None of the kindred of the Holy Prophet ﷺ has any difference of view in this regard. Fātima ﷺ always claimed that which was more worthy (to be justified) than the person (Abū Bakr) whose word was accepted. Imām Ali ibn Abū Tālib ﷺ considers it right and proper to restore Fadak to the heirs of Fātima ﷺ. He will hereby win nearness to Allāh Almighty by establishing His justice and right. It will win the appreciation of the Holy Prophet ﷺ by carrying his commandments into effect. Imām Ali ibn Abū Tālib ﷺ has commanded that this restoration of Fadak should duly be registered. This command should be transmitted to all officials.

"As it was a custom to proclaim on every annual *hajj* gathering after the death of the Holy Prophet ﷺ, anyone to whom the Holy Prophet ﷺ had promised by way of a gift or a present should come forward. His statement will be accepted and the promise will thus be

fulfilled. Certainly, Fātima ﷺ had a superior right to have her statements accepted in the matter of the gifting of Fadak by the Holy Prophet ﷺ to her.

"Verily, Imām Ali ibn Abū Tālib ﷺ has commanded his servant, Mubarak al-Tabari, to restore Fadak to the descendants of Fātima ﷺ the daughter of the Holy Prophet ﷺ, in all its borders, rights and servants attached thereto, cereal crops and other things.

"The same has been restored to Muhammed ibn Yahya ibn al-Hassan ibn Zaid ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib ﷺ and Muhammed ibn Abdullāh ibn al-Hassan ibn Ali ibn al-Hussain ibn Ali ibn Abū Tālib ﷺ.

"Imām Ali ibn Abū Tālib ﷺ appointed both of them as agents representing the owners of the lands: the heirs of Fātima ﷺ. Be then informed that this is the view of Imām Ali ibn Abū Tālib ﷺ and that Allāh has inspired him to obey the order of Allāh and to win His pleasure and the pleasure of the Holy Prophet ﷺ. Let also your subordinates know this. Behave towards Muhammed ibn Yahya and Muhammed ibn Abdullāh in the same manner as you used to behave towards Mubarak al-Tabari. Help them both in everything which has anything to do with its flourishing and prosperity, its improvement in abundance of cereals by Allāh's will, and that is the end of the matter."

This document was dated Wednesday, two nights past Dhul-Qi`dah, of the year 210 A.H. which coincided with February 14, 826 A.D.[1]

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[1]If you have a good conversion table from the Hijri to the Christian calendar—as good as the one I have—, you will find this date: February 14th of 826 A.D. as having fallen exactly on a Wednesday according to both Julian and Gregorian calendars which seldom agree with each other when it comes to the day of the week… I, translator of this book, verified this date and found it to be exactly so. The 7th edition of *Nahjul-Balāgha* which I edited and which Tahrike-Tarsile-Qur'an, Inc. of New York published carried the date of February 15th, but the 14th is definitely more accurate. I have also to admit that due to time constraints imposed on me by this book's Publisher, I could not verify all the dates this great book

During the period of al-Ma'mūn's government, Fadak was in the possession of Fātima's descendants. This continued during the caliphate of al-Mu`tasim (218 – 227 A.H./833 – 842 A.D.) and that of al-Wāthiq (227 – 232 A.H./842 – 847 A.D.).

When Ja`far al-Mutawakkil became caliph (232 – 247 A.H./847 – 861 A.D.), the one among them who was marked as an arch-enemy of the progeny of the Holy Prophet ﷺ, both of those alive and of those dead, gave the order to again confiscate Fadak from the descendants of Fātima ؏. He seized it and gave it to his poet Harmalah al-Hajjām (the cupper). After the death of al-Hajjām, he gave it to al-Bāzyār (the falconer, a native of Tabaristan), according to *Kashf al-Ghumma*, Vol. 2, pp. 121 - 122; *Bihār al-Anwār* [1st old ed.], Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351. Abū Hilāl al-`Askari stated that his name was Abdullāh ibn `Omar al-Bazyar and added: "... And there were in it (Fadak) eleven date-palm trees which the Holy Prophet ﷺ had planted with his own hands. The descendants of Abū Tālib used to pick these dates. When pilgrims (*hujjaj*) entered Medīna, these descendants donated the dates to them. Through this, they received a considerable return. This news reached al-Mutawakkil. He ordered Abdullāh ibn `Omar to pick the produce and to squeeze it into juice. Abdullāh ibn `Omar sent a man named Bishr ibn Umayyah ath-Thaqafi who squeezed the produce into juice. It was reported that he made it into wine..., *Astaghfirullāh*... It had not reached Basra, on its way to this Mutawakkil despot, before decaying. By then al-Mutawakkil was killed, as we read on p. 209 of *Al-Awā'il*. When al-Mutawakkil was killed and al-Muntasir (his son) succeeded him (247 – 248 A.H./861 – 862 A.D.), the latter issued an order to restore Fadak to its rightful owners, the descendants of al-Hassan and al-Hussain ؑ, awarding grants to them in order to mitigate them. This took place in 248

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contains, and there are many of them. If there is any discrepancy at all, however, it should not be in more than one or two years of any given date, be it Hijri or Anno Domini, and surely Allāh knows best. If Allāh enables me to live long enough to edit the 9th edition of this book which Tahrike-Tarsile-Qur'an, Inc. may publish, since I am now aging, folks, I will *Insha-Allāh* make it an obligation to verify each and every date it contains.

A.H./862 A.D. according to the following references: *Fath al-Buldān*, Vol. 1, pp. 33 - 38; *Mu`jam al-Buldān*, Vol. 4, pp. 238 - 240; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 199; Vol. 3, pp. 48, 195 - 196; *Al-Tārīkh Al-Kāmil*, Ibn al-Athīr, Vol. 2, pp. 224 - 225; Vol. 3, pp. 457, 497; Vol. 5, p. 63; Vol. 7, p. 116; *Al-`Iqd al-Farīd*, Vol. 4, pp. 216, 283, 435; *Wafā' al-Wafā'*, Vol. 3, pp. 999 - 1000; Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 5, pp. 286 - 287; *Tārīkh al-Khulafā'*, pp. 231 - 232, 356; *Murūj al-Dhahab*, Vol. 4, p. 82; *Sīrat `Omar ibn Abdul-Azīz*, Ibn al-Jawzi, p. 110; *Subh al-A`shā*, Vol. 4, p. 291; *Jamharat Rasa'il al-`Arab*, Vol. 2, pp. 331 - 332; Vol. 3, pp. 509 - 510; *A`lām an-Nisā'*, Vol. 3, pp. 1211 - 1212; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 16, pp. 277 - 278; *Al-Awā'il*, p. 209; *Kashf al-Ghumma*, Vol. 2, pp. 120 - 122; *Bihār al-Anwār*, Vol. 8, pp. 107 - 108.

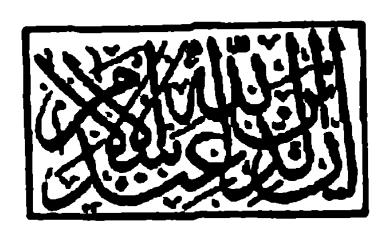
It seemed that Fadak was re-seized from the descendants of Fātima ع after the death of Abdul-Nāsir "al-Muntasir Billāh", which took place in 248 A.H./862 A.D., because "Abul-Hassan" Ali ibn Isa al-Irbili (d. 692 A.H./1293 A.D.) stated that al-Mu`tadid (279 – 289 A.H./892 – 902 A.D.) returned Fadak to the descendants of Fātima ع. Then he mentioned that al-Muqtafi (289 – 295 A.H./902 – 908 A.D.) seized it from them. It is said also that al-Muqtadir (295 – 320 A.H./908 – 932 A.D.) returned it to them (to the descendants of Fātima ع), according to *Kashf al-Ghumma*, Vol. 2, p. 122; *Bihār al-Anwār*, Vol. 8, p. 108 and *Safīnat al-Bihār*, Vol. 2, p. 351.

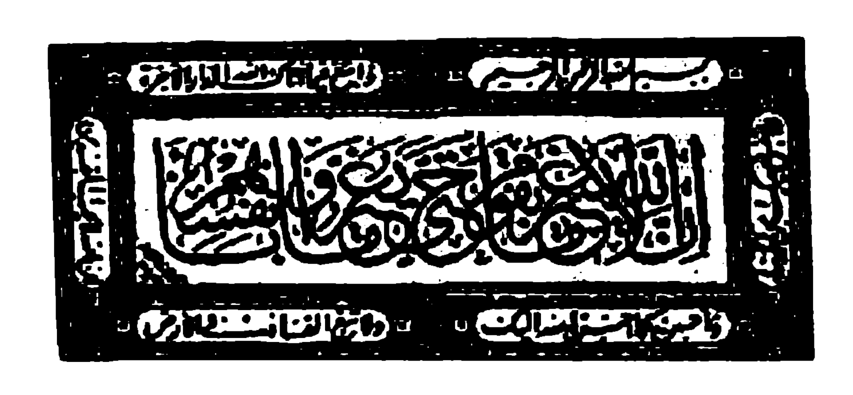
After this long period of re-seizing and restoring, Fadak was returned to the possession of the usurpers and their heirs. It seems there is no further mention that such changing hands was ever made in history, and the curtain fell. "Is it then that the judgment of (the times of pagan) ignorance that they desire? And who (else) can be better than Allāh to judge for a people of assured faith?" (Qur'ān, 5: 50).

اللهم صل على محمد وآل محمد

من كتاب له عليه السلام إلى بعض عماله

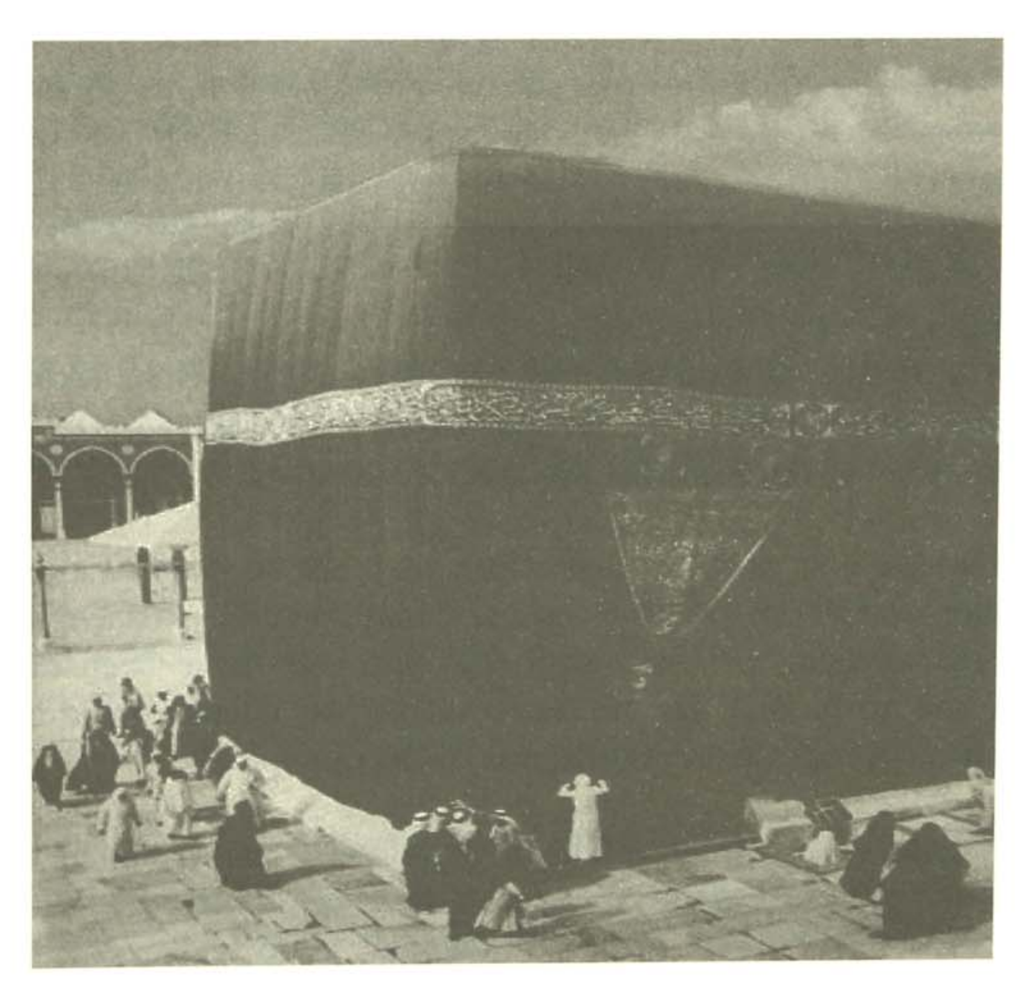
أمّا بعْدُ، فإنّك ممّنْ أسْتظْهرُ بهِ على إقامةِ الدِّينِ وأقْمعُ بهِ نخْوة الْأثِيمِ وأسُدُّ بهِ لهاة الثّغْرِ الْمخُوفِ فاسْتعِنْ باللّهِ على ما أهمّك واخْلِطِ الشِّدّة بِضِغْثٍ مِن اللّينِ وارْفُقْ ما كان الرِّفْقُ أرْفق واعْتزِمْ بِالشِّدّةِ حِين لا تُغْنِي عنْك إلّا الشِّدّةُ واخْفِضْ لِلرّعِيّةِ جناحك وابْسُطْ لهُمْ وجْهك وألِنْ لهُمْ جانِبك وآسِ بيْنهُمْ فِي اللّحْظةِ والنّظْرةِ والْإشارةِ والتّحِيّةِ حتّى لا يطْمع الْعُظماءُ فِي حيْفِك ولا ييْأس الضُّعفاءُ مِنْ عدْلِك والسّلامُ.





Letter 46
To one of his governors

"Now, you are surely one of those whose help I accept in establishing religion and with whose help I break the haughtiness of the sinful and guard critical borders. You should seek Allāh's help in whatever causes you anxiety. Add a little harshness to the mixture of leniency and remain lenient where leniency is more appropriate. Adopt toughness when you cannot do without harshness. Bend your wings (in humbleness) before the subjects. Meet them with your face broad and keep yourself lenient (in behavior) with them. Treat them equally in looking at them with half eyes or full eyes, in signaling and in greeting, so that the great should not expect transgression on your part and the weak should not lose hope in your justice, and that is the end of the matter."



A very old photo of the Ka`ba

اللهم صل على محمد و آل محمد

من وصية له عليه السلام للحسن والحسين عليهما السلام لما ضربه ابن ملجم لعنه الله:

أوصِيكُما بتقْوى اللهِ وألّا تبغِيا الدُّنيا وإنْ بغتْكُما ولا تأسفا على شيْءٍ مِنْها زُوِي عنْكُما وقُولا بالْحقّ واعْملا لِلْأجْر وكُونا لِلظّالِمِ خصْماً ولِلْمظْلومِ عوْناً أوصِيكُما وجمِيع ولدِي وأهْلِي ومنْ بلغهُ كِتابِي بتقْوى اللهِ ونظْمِ أمْرِكُمْ وصلاحِ ذاتِ بيْنِكُمْ فإنّي سمِعْتُ جدّكُما (صلى الله عليه وآله) يقُولُ صلاحُ ذاتِ الْبيْنِ أفْضلُ مِنْ عامّةِ الصّلاةِ والصِّيامِ اللهَ اللهَ فِي الْأيْتامِ فلا تُغِبُّوا أفْواههُمْ ولا يضِيعُوا بحضْرتِكُمْ واللهَ اللهَ فِي جِيرانِكُمْ فإنّهُمْ وصِيّةُ نبِيِّكُمْ ما زال يُوصِي بهِمْ حتّى ظننّا أنّهُ سيُورِّثُهُمْ واللهَ اللهَ فِي الْقُرْآنِ لا يسْبِقُكُمْ بالْعملِ بهِ غيْرُكُمْ واللهَ اللهَ فِي الصّلاةِ فإنّها عمُودُ دِينِكُمْ واللهَ اللهَ فِي بيْتِ ربِّكُمْ لا تُخْلُوهُ ما بقِيتُمْ فإنّهُ إنْ تُرِك لمْ تُناظرُوا واللهَ اللهَ فِي الْجِهادِ بأمْوالِكُمْ وأنْفُسِكُمْ وألْسِنتِكُمْ فِي سبِيلِ اللهِ وعليْكُمْ بالتّواصُلِ والتّباذُلِ وإيّاكُمْ والتّدابُر والتّقاطُع لا تتْرُكُوا الْأمْر بالْمعْرُوفِ والنّهْي عنِ الْمُنْكرِ فيُولّى عليْكُمْ شِرارُكُمْ ثُمّ تدْعُون فلا يُسْتجابُ لكُمْ.

ثُمّ قال: يا بنِي عبْدِ الْمُطّلِبِ لا أُلْفِينّكُمْ تخُوضُون دِماء الْمُسْلِمِين خوْضاً تقُولُون قُتِل أمِيرُ الْمُؤْمِنِين ألا لا تقْتُلُنّ بِي إلّا قاتِلِي انْظُرُوا إذا أنا مِتُّ مِنْ ضرْبتِهِ هذِهِ فاضْرِبُوهُ ضرْبةً بضرْبةٍ ولا تُمثِّلُوا بالرّجُلِ فإنّي سمِعْتُ رسُول اللهِ (صلى الله عليه وآله) يقُولُ إيّاكُمْ والْمُثْلة ولوْ بالْكلْبِ الْعقُورِ.

Will 47

To both Imāms al-Hassan and al-Hussain ﷺ when (Abd ar-Rahmān) ibn Muljim (the one cursed by Allāh) fatally struck the Commander of the Faithful ﷺ with his sword:

"I admonish you both to fear Allāh and not to hanker after the (pleasures of this) world even though it may run after you. Do not be sorry for anything of this world that you may have been denied. Speak the truth and act (in expectation) of Divine rewards. Be enemies of the oppressor and helpers of the oppressed.

"I admonish you both as well as all my children and members of my family and everyone whom my writing reaches to fear Allāh, to keep your affairs in order and to maintain good relations among yourselves, for I have heard your grandfather (the Holy Prophet ﷺ saying, 'Improvement of mutual differences is better than general

prayers and fast.'

"Fear Allāh and keep Him in view with regard to orphans. So, do not allow them to starve, and they should not be ruined in your presence.

"Fear Allāh and keep Him in view with regard to your neighbors because they were the subject of the Prophet's advice. He went on advising in their favor till we thought he would allow neighbors to inherit neighbors.

"Fear Allāh and keep Him in view with regard to the issue of the Holy Qur'ān. No one should excel you in acting on it.

"Fear Allāh and keep Him in view in the matter of prayer because it is the pillar of your religion.

"Fear Allāh and keep Him in view in the matter of your Lord's House (Ka`ba). Do not forsake it so long as you live because if it is abandoned, you will not be spared.

"Fear Allāh and keep Him in view in the matter of *jihād* with the help of your property, lives and tongues in the way of Allāh. You should maintain respect for kinship and spend on others. Avoid turning away from one another and from severing mutual ties. Do not give up bidding goodness and forbidding evil lest the mischievous should gain status over you, then if you pray, your prayers will not be answered."

Then the Imām ﷺ said the following: "O sons of `Abdul-Muttalib! Certainly I do not wish to see you plunging harshly into the blood of Muslims shouting that Ali ibn Abū Tālib has been killed. Beware! Do not kill on my account except the one who kills me.

"Wait till I die by his (Ibn Muljim's) existing stroke. Then strike him one single stroke for his single stroke and do not disfigure the limbs of the man, for I have heard the Messenger of Allāh saying, 'Avoid cutting limbs even though it may be those of a rabid dog'."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية

فإنّ الْبغْي والزُّور يُوتِغان الْمرْء فِي دِينِهِ ودُنْياهُ ويُبْدِيان خللهُ عِنْد منْ يعِيبُهُ وقدْ علِمْتُ
أنّك غيْرُ مُدْرِكٍ ما قُضِي فواتُهُ وقدْ رام أقْوامٌ أمْراً بغيْر الْحقِّ فتألّوْا على اللهِ فأكْذبهُمْ
فاحْذرْ يوْماً يغْتبطُ فِيهِ منْ أحْمد عاقِبة عملِهِ ويندمُ منْ أمْكن الشّيْطان مِنْ قِيادِهِ فلمْ
يُجاذِبْهُ وقدْ دعوْتنا إلى حُكْمِ الْقُرْآنِ ولسْت مِنْ أهْلِهِ ولسْنا إيّاك أجبْنا ولكِنّا أجبْنا الْقُرْآن
فِي حُكْمِهِ والسّلامُ.

Letter 48
To Mu`āwiyah

"Surely, rebellion and falsehood abase a man in his religious as well as worldly matters and manifest his shortcomings before his critics. You know that you cannot take hold of what is destined to remain away from you. Many people had aims other than right (ones) and swear by Allāh (that they will attain their goal), but He proved them wrong. Therefore, fear the Day when happy is whoever made his end happy (by good deeds) while repentant is whoever allowed Satan to lead him and did not resist him. You called us to a settlement through the Holy Qur'ān although you were never a man of the Holy Qur'ān; yet we responded to the Holy Qur'ān through its judgment and not to you, and that is the end of the matter."

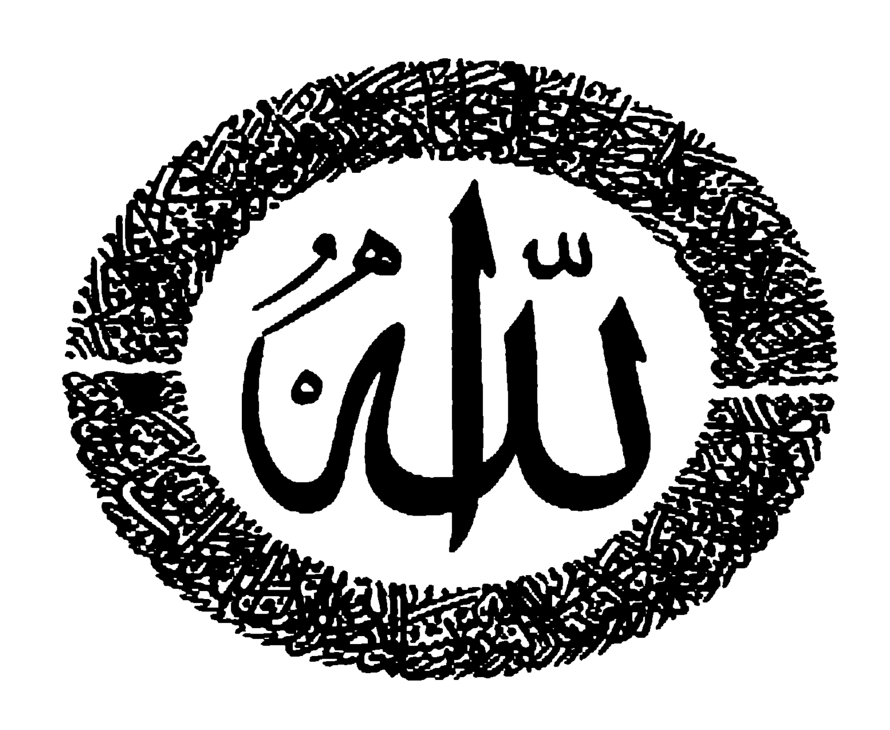
اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية أيضا

أمّا بعْدُ، فإنّ الدُّنْيا مشْغلةٌ عنْ غيْرِها ولمْ يُصِبْ صاحِبُها مِنْها شيْئاً إلا فتحتْ لهُ حِرْصاً
عليْها ولهجاً بها ولنْ يسْتغْنِي صاحِبُها بما نال فِيها عمّا لمْ يبْلُغْهُ مِنْها ومِنْ وراءِ ذلِك
فِراقُ ما جمع ونقْضُ ما أبْرم ولو اعْتبرْت بما مضى حفِظْت ما بقِي والسّلامُ.

Letter 49
To Mu`āwiyah

"This world turns away from the next. Whoever is devoted to it achieves nothing from it except that it increases his greed and coveting. Whoever is devoted to it is not satisfied with what he gets from it because of what he has not had. Eventually, there will be a separation from what has been amassed and a breaking of what has been strengthened. If you learn a lesson from the past, you can be safe in the future, and that is the end of the matter."



Nothing is more awesome or more beautiful than the word "Allah"...!

اللهم صلِّ على محمد وآل محمد

من كتاب له عليه السلام إلى أمرائه على الجيش

مِنْ عبْدِ اللّهِ عليٍّ بْنِ أبي طالِبٍ أمِيرِ المُؤْمِنِين إلى أصْحابِ المسالِح أمّا بعْدُ، فإنّ حقّاً على الوالِي ألّا يُغيِّرهُ على رعِيّتِهِ فضْلٌ نالهُ ولا طوْلٌ خُصّ بهِ وأنْ يزِيدهُ ما قسم اللّهُ لهُ مِنْ نِعمِهِ دُنُوّاً مِنْ عِبادِهِ وعطفاً على إخْوانِهِ ألا وإنّ لكُمْ عِنْدِي ألّا أحْتجِز دُونكُمْ سِرّاً إلّا فِي حرْبٍ ولا أطْوِي دُونكُمْ أمْراً إلّا فِي حُكْمٍ ولا أُؤخِّر لكُمْ حقّاً عنْ محلِّهِ ولا أقِف بهِ دُون مقْطعِهِ وأنْ تكُونُوا عِنْدِي فِي الْحقِّ سواءً فإذا فعلْتُ ذلِك وجبتْ لِلّهِ عليْكُمُ النِّعْمةُ ولِي عليْكُمُ الطّاعةُ وألّا تنْكُصُوا عنْ دعْوةٍ ولا تُفرِّطُوا فِي صلاحٍ وأنْ تخُوضُوا الْغمراتِ إلى الْحقِّ فإنْ أنْتُمْ لمْ تسْتقِيمُوا لِي على ذلِك لمْ يكُنْ أحدٌ أهْون عليّ مِمّنِ اعْوجّ مِنْكُمْ ثُمّ أُعْظِمُ لهُ الْعُقُوبة ولا يجِدُ عِنْدِي فِيها رُخْصةً فخُذُوا هذا مِنْ أُمرائِكُمْ وأعْطُوهُمْ مِنْ أنْفُسِكُمْ ما يُصْلِحُ اللّهُ بهِ أمْركُمْ والسّلامُ.

Letter 50
To commanders of his army

“From the servant of Allāh, Ali ibn Abū Tālib, to the officer in charge of garrisons:

“It is obligatory on an officer that the distinction which he achieves, or the wealth with which he has been exclusively endowed, should not make him change his behavior towards those under his command, and that the riches which Allāh has bestowed on him should increase him in nearness to his people and kindness to his brethren.

“Be aware of the fact that it is obligatory on me that I should not keep anything secret from you except during wartime, nor should I decide any matter without consulting you except with regard to the commands of the creed, nor should I ignore the fulfillment of any of your rights without discharging it fully, and that for me all of you should be equal in rights. Once I have done all this, it becomes obligatory on you to thank Allāh for this bounty and to obey me. You should not hold back when called on, nor should you jeopardize your good deeds. You should face hardships for the sake of what is right. If you do not remain steadfast in this, there will be no one

more humiliated in my view than the one among you who has deviated, then I will increase his penalty wherein no one will get any concession from me. Take the pledge from your (subordinate) officers and accord to them such behavior from your side by which Allāh may improve your matters, and that is the end of it."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى عماله على الخراج

مِنْ عبْدِ اللّهِ علِيٍّ أمِيرِ الْمُؤْمِنِين إلى أصْحابِ الْخراج أمّا بعْدُ، فإنّ منْ لمْ يحْذرْ ما هُو صائِرٌ إليْهِ لمْ يُقدِّمْ لِنفْسِهِ ما يُحْرِزُها واعْلمُوا أنّ ما كُلِّفْتُمْ بِهِ يسِيرٌ وأنّ ثوابهُ كثِيرٌ ولوْ لمْ يكُنْ فِيما نهى اللّهُ عنْهُ مِن الْبغْيِ والْعُدْوانِ عِقابٌ يُخافُ لكان فِي ثوابِ اجْتِنابِهِ ما لا عُذْر فِي تركِ طلبِهِ فأنْصِفُوا النّاس مِنْ أنْفُسِكُمْ واصْبِرُوا لِحوائِجِهِمْ فإنّكُمْ خُزّانُ الرّعِيّةِ ووُكلاءُ الْأُمّةِ وسُفراءُ الْأئِمّةِ ولا تُحْشِمُوا أحداً عنْ حاجتِهِ ولا تحْبِسُوهُ عنْ طلِبتِهِ ولا تبِيعُنّ لِلنّاسِ فِي الْخراج كِسْوة شِتاءٍ ولا صيْفٍ ولا دابّةً يعْتمِلُون عليْها ولا عبْداً ولا تضْرِبُنّ أحداً سوْطاً لِمكانِ دِرْهمٍ ولا تمسُّنّ مال أحدٍ مِن النّاسِ مُصلٍّ ولا مُعاهِدٍ إلّا أنْ تجِدُوا فرساً أوْ سِلاحاً يُعْدى بِهِ على أهْلِ الْإسْلامِ فإنّهُ لا ينْبغِي لِلْمُسْلِمِ أنْ يدع ذلِك فِي أيْدِي أعْداءِ الْإسْلامِ فيكُون شوْكةً عليْهِ ولا تدّخِرُوا أنْفُسكُمْ نصِيحةً ولا الْجُنْد حُسْن سِيرةٍ ولا الرّعِيّة معُونةً ولا دِين اللّهِ قُوّةً وأبْلُوا فِي سبِيلِ اللّهِ ما اسْتوْجب عليْكُمْ فإنّ اللّه سُبْحانهُ قدِ اصْطنع عِنْدناو عِنْدكُمْ أنْ نشْكُرهُ بِجُهْدِنا وأنْ ننْصُرهُ بِما بلغتْ قُوّتُنا ولا قُوّة إلّا بِاللّهِ الْعلِيِّ الْعظِيمِ.

Letter 51
To his (land) tax collectors:

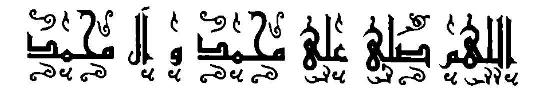
"From the servant of Allāh, Ali ibn Abū Tālib, to the tax collectors:

"Whoever does not fear where he is going does not send forward for himself that which can protect him. You should know that the obligations laid on you are few, while their reward is much. Even if there had been no fear of punishment for rebellion and disobedience, which Allāh has prohibited, the reward in keeping aloof from it will be enough (incentive) to abstain from going after it. Conduct yourselves justly with the people and deal with them with endurance with regard to their needs because you are the treasurers of the people, the representatives of the community and the ambassadors of

the Imāms.

“Do not deprive anyone of his needs and do not prevent him from (securing) his requirements. For the collection of tax (*khiraj*) from the people, do not sell their winter or summer clothes nor cattle with which they work nor slaves. Do not whip anyone for the sake of one dirham. Do not touch the property of any person, be he one who prays (a Muslim), or a protected unbeliever, unless you find a horse or weapons used to attack the Muslims because it is not proper for the Muslims to leave these things in the hands of the enemies of Islam in order to enable them to have power over Islam.

“Do not deny good counsel to yourself, good behavior to the army, succor to the subjects and strength to the religion of Allāh. Strive in the way of Allāh as is obligatory on you because Allāh, the Glorified One, desires us and you own selves to be thankful to Him as best as we can, and that we should support His Cause to the best of our ability. And there is no power save with Allāh, the all-Sublime, the all-Glorious.”



من كتاب له عليه السلام إلى أمراء البلاد في معنى الصلاة

أمّا بعْدُ، فصلّوا بالنّاس الظّهْر حتّى تفِيء الشّمْسُ مِنْ مرْبض الْعنْز وصلّوا بهِمُ الْعصْر والشّمْسُ بيْضاءُ حيّةٌ فِي عُضْوٍ مِن النّهار حِين يُسارُ فِيها فرْسخان وصلّوا بهِمُ المغرب حِين يُفْطِرُ الصّائِمُ ويدْفعُ الحاجُّ إلى مِنًى وصلّوا بهِمُ الْعِشاء حِين يتوارى الشّفقُ إلى ثُلُثِ اللّيْلِ وصلّوا بهِمُ الْغداة والرّجُلُ يعْرِفُ وجْه صاحِبِهِ وصلّوا بهِمْ صلاة أضْعفِهِمْ ولا تكُونُوا فتّانِين.

Letter 52
To his governors over various areas about prayers:

“Offer the noon prayers with the people when the shade of the wall of the goats’ pen is equal to that of the wall. Offer the afternoon prayers with them when the sun is still shining in a portion of the day enough to cover the distance of two farasangs (about six miles).

Offer the sunset prayers when whoever is fasting ends the fast and a pilgrim rushes (from Arafat) to Mina. Offer the evening prayers with them when twilight disappears up to one third of the night. Say the early morning prayers with them when a man can recognize the face of his companion. Say the prayers with the people as the weakest of them will do, and do not be causes of sedition."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام

كتبه للأشتر النخعي، لما ولاه على مصر و أعمالها، حين اضطرب أمر أميرها محمد بن أبي بكر

بسْمِ اللّهِ الرّحْمنِ الرّحِيمِ

هذا ما أمر بهِ عبْدُ اللّهِ، علِيٌّ أمِيرُ الْمُؤْمِنِين، مالِك بْنِ الْحارِثِ الْأشْتر فِي عهْدِهِ إِليْهِ حِين ولّاهُ مِصْر جِبايةَ خراجِها وجِهاد عدُوِّها واسْتِصْلاح أهْلِها وعِمارة بِلادِها: أمرهُ بِتقْوى اللّهِ وإِيْثار طاعتِهِ واتِّباع ما أمر بهِ فِي كِتابهِ مِنْ فرائِضِهِ وسُننِهِ الّتِي لا يسْعدُ أحدٌ إِلّا بِاتِّباعِها ولا يشْقى إِلّا مع جُحُودِها وإِضاعتِها، وأنْ ينْصُر اللّه سُبْحانهُ بِقلْبِهِ ويدِهِ ولِسانِهِ، فإِنّهُ جلّ اسْمُهُ قدْ تكفّل بِنصْرِ منْ نصرهُ وإِعْزازِ منْ أعزّهُ وأمرهُ أنْ يكْسِر نفْسهُ مِن الشّهواتِ ويزعها عِنْد الْجمحاتِ فإِنّ النّفْس أمّارةٌ بِالسُّوءِ إِلّا ما رحِم اللّهُ ثُمّ اعْلمْ يا مالِكُ أنِّي قدْ وجّهْتُك إِلى بِلادٍ قدْ جرتْ عليْها دُولٌ قبْلك مِنْ عدْلٍ وجوْرٍ وأنّ النّاس ينْظُرُون مِنْ أُمُورِك فِي مِثْلِ ما كُنْت تنْظُرُ فِيهِ مِنْ أُمُورِ الْوُلاةِ قبْلك ويقُولُون فِيك ما كُنْت تقُولُ فِيهِمْ وإِنّما يُسْتدلُّ على الصّالِحِين بِما يُجْرِي اللّهُ لهُمْ على ألْسُنِ عِبادِهِ فلْيكُنْ أحبّ الذّخائِرِ إِليْك ذخِيرةُ الْعملِ الصّالِحِ فامْلِكْ هواك وشُحّ بِنفْسِك عمّا لا يحِلُّ لك فإِنّ الشُّحّ بِالنّفْسِ الْإِنْصافُ مِنْها فِيما أحبّتْ أوْ كرِهتْ وأشْعِرْ قلْبك الرّحْمة لِلرّعِيّةِ والْمحبّة لهُمْ واللُّطْف بِهِمْ ولا تكُوننّ عليْهِمْ سبُعاً ضارِياً تغْتنِمُ أكْلهُمْ فإِنّهُمْ صِنْفانِ إِمّا أخٌ لك فِي الدِّينِ وإِمّا نظِيرٌ لك فِي الْخلْقِ يفْرُطُ مِنْهُمُ الزّللُ وتعْرِضُ لهُمُ الْعِللُ ويُؤْتى على أيْدِيهِمْ فِي الْعمْدِ والْخطإِ فأعْطِهِمْ مِنْ عفْوِك وصفْحِك مِثْلِ الّذِي تُحِبُّ وترْضى أنْ يُعْطِيك اللّهُ مِنْ عفْوِهِ وصفْحِهِ فإِنّك فوْقهُمْ ووالِي الْأمْرِ عليْك فوْقك واللّهُ فوْق منْ ولّاك وقدِ اسْتكْفاك أمْرهُمْ وابْتلاك بِهِمْ ولا تنْصِبنّ نفْسك لِحرْبِ اللّهِ فإِنّهُ لا يد لك بِنِقْمتِهِ ولا غِنى بِك عنْ عفْوِهِ ورحْمتِهِ ولا تنْدمنّ على عفْوٍ ولا تبْجحنّ بِعُقُوبةٍ ولا تُسْرِعنّ إِلى بادِرةٍ وجدْت مِنْها منْدُوحةً ولا تقُولنّ إِنِّي مُؤمّرٌ آمُرُ فأُطاعُ فإِنّ ذلِك إِدْغالٌ فِي الْقلْبِ ومنْهكةٌ لِلدِّينِ وتقرُّبٌ مِن الْغِيرِ وإِذا أحْدث لك ما أنْت فِيهِ مِنْ سُلْطانِك أُبّهةً أوْ مخِيلةً فانْظُرْ إِلى عِظمِ مُلْكِ اللّهِ فوْقك وقُدْرتِهِ مِنْك على ما لا تقْدِرُ عليْهِ مِنْ نفْسِك فإِنّ ذلِك يُطامِنُ إِليْك مِنْ طِماحِك ويكُفُّ عنْك مِنْ غرْبِك ويفِيءُ إِليْك بِما عزب عنْك مِنْ عقْلِك إِيّاك ومُساماة اللّهِ فِي عظمتِهِ والتّشبُّه بِهِ فِي جبرُوتِهِ فإِنّ اللّه يُذِلُّ كُلّ جبّارٍ ويُهِينُ كُلّ مُخْتالٍ أنْصِفِ اللّه وأنْصِفِ

النّاس مِنْ نفسِك ومِنْ خاصّةِ أهْلِك ومنْ لك فِيهِ هوًى مِنْ رعِيّتِك فإنّك إلّا تفعلْ تظلِمْ ومنْ ظلم عِباد اللّهِ كان اللّهُ خصْمهُ دُون عِبادِهِ ومنْ خاصمهُ اللّهُ أدْحض حُجّتهُ وكان لِلّهِ حرْباً حتّى ينْزِع أوْ يتُوب وليْس شيْءٌ أدْعى إلى تغْيِيرِ نِعْمةِ اللّهِ وتعْجِيلِ نِقْمتِهِ مِنْ إقامةٍ على ظُلْمٍ فإنّ اللّه سمِيعٌ دعْوة الْمُضْطهدِين وهُو لِلظّالِمِين بِالْمِرْصادِ ولْيكُنْ أحبّ الْأُمُورِ إليْك أوْسطُها فِي الْحقِّ وأعمُّها فِي الْعدْلِ وأجْمعُها لِرِضى الرّعِيّةِ فإنّ سُخْط الْعامّةِ يُجْحِفُ بِرِضى الْخاصّةِ وإنّ سُخْط الْخاصّةِ يُغْتفرُ مع رِضى الْعامّةِ وليْس أحدٌ مِن الرّعِيّةِ أثْقل على الْوالِي مئُونةً فِي الرّخاءِ وأقلّ معُونةً لهُ فِي الْبلاءِ وأكْره لِلْإِنْصافِ وأسْأل بِالْإِلْحافِ وأقلّ شُكْراً عِنْد الْإِعْطاءِ وأبْطأ عُذْراً عِنْد الْمنْعِ وأضْعف صبْراً عِنْد مُلِمّاتِ الدّهْرِ مِنْ أهْلِ الْخاصّةِ وإنّما عِمادُ الدِّينِ وجِماعُ الْمُسْلِمِين والْعُدّةُ لِلْأعْداءِ الْعامّةُ مِن الْأُمّةِ فلْيكُنْ صِغْوُك لهُمْ وميْلُك معهُمْ ولْيكُنْ أبْعد رعِيّتِك مِنْك وأشْنأهُمْ عِنْدك أطْلبُهُمْ لِمعايِبِ النّاسِ فإنّ فِي النّاسِ عُيُوباً الْوالِي أحقُّ منْ سترها فلا تكْشِفنّ عمّا غاب عنْك مِنْها فإنّما عليْك تطْهِيرُ ما ظهر لك واللّهُ يحْكُمُ على ما غاب عنْك فاسْتُرِ الْعوْرة ما اسْتطعْت يسْتُرِ اللّهُ مِنْك ما تُحِبُّ ستْرهُ مِنْ رعِيّتِك أطْلِقْ عنِ النّاسِ عُقْدة كُلِّ حِقْدٍ واقْطعْ عنْك سبب كُلِّ وِتْرٍ وتغاب عنْ كُلِّ ما لا يضِحُ لك ولا تعْجلنّ إلى تصْدِيقِ ساعٍ فإنّ السّاعِي غاشٌّ وإنْ تشبّه بِالنّاصِحِين ولا تُدْخِلنّ فِي مشُورتِك بخِيلًا يعْدِلُ بِك عنِ الْفضْلِ ويعِدُك الْفقْر ولا جباناً يُضْعِفُك عنِ الْأُمُورِ ولا حرِيصاً يُزيِّنُ لك الشّره بِالْجوْرِ فإنّ الْبُخْل والْجُبْن والْحِرْص غرائِزُ شتّى يجْمعُها سُوءُ الظّنِّ بِاللّهِ إنّ شرّ وُزرائِك منْ كان لِلْأشْرارِ قبْلك وزِيراً ومنْ شركهُمْ فِي الْآثامِ فلا يكُوننّ لك بِطانةً فإنّهُمْ أعْوانُ الْأثمةِ وإِخْوانُ الظّلمةِ وأنْت واجِدٌ مِنْهُمْ خيْر الْخلفِ مِمّنْ لهُ مِثْلُ آرائِهِمْ ونفاذِهِمْ وليْس عليْهِ مِثْلُ آصارِهِمْ وأوْزارِهِمْ وآثامِهِمْ مِمّنْ لمْ يُعاوِنْ ظالِماً على ظُلْمِهِ ولا آثِماً على إِثْمِهِ أُولئِك أخفُّ عليْك مئُونةً وأحْسنُ لك معُونةً وأحْنى عليْك عطْفاً وأقلُّ لِغيْرِك إِلْفاً فاتّخِذْ أُولئِك خاصّةً لِخلواتِك وحفلاتِك ثُمّ لْيكُنْ آثرُهُمْ عِنْدك أقْولهُمْ بِمُرِّ الْحقِّ لك وأقلّهُمْ مُساعدةً فِيما يكُونُ مِنْك مِمّا كرِه اللّهُ لِأوْلِيائِهِ واقِعاً ذلِك مِنْ هواك حيْثُ وقع والْصقْ بِأهْلِ الْورعِ والصِّدْقِ ثُمّ رُضْهُمْ على ألّا يُطْرُوك ولا يبْجحُوك بِباطِلٍ لمْ تفْعلْهُ فإنّ كثْرة الْإِطْراءِ تُحْدِثُ الزّهْو وتُدْنِي مِن الْعِزّةِ ولا يكُوننّ الْمُحْسِنُ والْمُسِيءُ عِنْدك بِمنْزِلةٍ سواءٍ فإنّ فِي ذلِك تزْهِيداً لِأهْلِ الْإِحْسانِ فِي الْإِحْسانِ وتدْرِيباً لِأهْلِ الْإِساءةِ على الْإِساءةِ وألْزِمْ كُلًّا مِنْهُمْ ما ألْزم نفْسهُ واعْلمْ أنّهُ ليْس شيْءٌ بِأدْعى إلى حُسْنِ ظنِّ راعٍ بِرعِيّتِهِ مِنْ إِحْسانِهِ إليْهِمْ وتخْفِيفِهِ الْمئُوناتِ عليْهِمْ وترْكِ اسْتِكْراهِهِ إِيّاهُمْ على ما ليْس لهُ قِبلهُمْ فلْيكُنْ مِنْك فِي ذلِك أمْرٌ يجْتمِعُ لك بِهِ حُسْنُ الظّنِّ بِرعِيّتِك فإنّ حُسْن الظّنِّ يقْطعُ عنْك نصباً طوِيلًا وإنّ أحقّ منْ حسُن ظنُّك بِهِ لمنْ حسُن بلاؤُك عِنْدهُ وإنّ أحقّ منْ ساء ظنُّك بِهِ لمنْ ساء بلاؤُك عِنْدهُ ولا تنْقُضْ سُنّةً صالِحةً عمِل بِها صُدُورُ هذِهِ الْأُمّةِ واجْتمعتْ بِها الْأُلْفةُ وصلحتْ عليْها الرّعِيّةُ ولا تُحْدِثنّ سُنّةً تضُرُّ بِشيْءٍ مِنْ ماضِي تِلْك السُّننِ فيكُون الْأجْرُ لِمنْ سنّها والْوِزْرُ عليْك بِما نقضْت مِنْها وأكْثِرْ مُدارسة الْعُلماءِ ومُناقشة الْحُكماءِ فِي تثْبِيتِ ما صلح عليْهِ أمْرُ بِلادِك وإِقامةِ ما اسْتقام بِهِ النّاسُ قبْلك واعْلمْ أنّ الرّعِيّة طبقاتٌ لا يصْلُحُ بعْضُها إِلّا بِبعْضٍ ولا غِنى بِبعْضِها عنْ بعْضٍ فمِنْها جُنُودُ اللّهِ ومِنْها كُتّابُ الْعامّةِ والْخاصّةِ ومِنْها قُضاةُ الْعدْلِ ومِنْها عُمّالُ الْإِنْصافِ والرِّفْقِ ومِنْها أهْلُ الْجِزْيةِ والْخراجِ مِنْ أهْلِ الذِّمّةِ ومُسْلِمةِ النّاسِ ومِنْها التُّجّارُ وأهْلُ الصِّناعاتِ ومِنْها الطّبقةُ السُّفْلى مِنْ ذوِي الْحاجةِ والْمسْكنةِ وكُلٌّ قدْ سمّى اللّهُ لهُ سهْمهُ ووضع على حدِّهِ فرِيضةً فِي كِتابِهِ أوْ سُنّةِ نبِيِّهِ (صلى الله عليه وآله) عهْداً مِنْهُ عِنْدنا محْفُوظاً فالْجُنُودُ بِإِذْنِ اللّهِ حُصُونُ الرّعِيّةِ وزيْنُ الْوُلاةِ وعِزُّ الدِّينِ وسُبُلُ الْأمْنِ وليْس تقُومُ

الرّعِيّةَ إلّا بِهِمْ ثُمّ لا قِوام لِلْجُنُودِ إلّا بما يُخْرِجُ اللّهُ لهُمْ مِن الْخراجِ الّذِي يقْوون بِهِ على جِهادِ عدُوِّهِمْ ويعْتمِدُون عليْهِ فِيما يُصْلِحُهُمْ ويكُونُ مِنْ وراءِ حاجتِهِمْ ثُمّ لا قِوام لِهذيْنِ الصِّنْفيْنِ إلّا بِالصِّنْفِ الثّالِثِ مِن الْقُضاةِ والْعُمّالِ والْكُتّابِ لِما يُحْكِمُون مِن الْمعاقِدِ ويجْمعُون مِن الْمنافِعِ ويُؤْتمنُون عليْهِ مِنْ خواصِّ الْأُمُورِ وعوامِّها ولا قِوام لهُمْ جمِيعاً إلّا بِالتُّجّارِ وذوِي الصِّناعاتِ فِيما يجْتمِعُون عليْهِ مِنْ مرافِقِهِمْ ويُقِيمُونهُ مِنْ أسْواقِهِمْ ويكْفُونهُمْ مِن التّرفُّقِ بِأيْدِيهِمْ ما لا يبْلُغُهُ رِفْقُ غيْرِهِمْ ثُمّ الطّبقةُ السُّفْلى مِنْ أهْلِ الْحاجةِ والْمسْكنةِ الّذِين يحِقُّ رِفْدُهُمْ ومعُونتُهُمْ وفِي اللّهِ لِكُلٍّ سعةٌ ولِكُلٍّ على الْوالِي حقٌّ بِقدْرِ ما يُصْلِحُهُ وليْس يخْرُجُ الْوالِي مِنْ حقِيقةِ ما ألْزمهُ اللّهُ مِنْ ذلِك إلّا بِالِاهْتِمامِ والِاسْتِعانةِ بِاللّهِ وتوْطِينِ نفْسِهِ على لُزُومِ الْحقِّ والصّبْرِ عليْهِ فِيما خفّ عليْهِ أوْ ثقُل فولِّ مِنْ جُنُودِك أنْصحهُمْ فِي نفْسِك لِلّهِ ولِرسُولِهِ ولِإِمامِك وأنْقاهُمْ جيْباً وأفْضلهُمْ حِلْماً مِمّنْ يُبْطِئُ عنِ الْغضبِ ويسْترِيحُ إلى الْعُذْرِ ويرْأفُ بِالضُّعفاءِ وينْبُو على الْأقْوِياءِ ومِمّنْ لا يُثِيرُهُ الْعُنْفُ ولا يقْعُدُ بِهِ الضّعْفُ ثُمّ الْصقْ بِذوِي الْمُرُوءاتِ والْأحْسابِ وأهْلِ الْبُيُوتاتِ الصّالِحةِ والسّوابِقِ الْحسنةِ ثُمّ أهْلِ النّجْدةِ والشّجاعةِ والسّخاءِ والسّماحةِ فإِنّهُمْ جِماعٌ مِن الْكرمِ وشُعبٌ مِن الْعُرْفِ ثُمّ تفقّدْ مِنْ أُمُورِهِمْ ما يتفقّدُ الْوالِدانِ مِنْ ولدِهِما ولا يتفاقمنّ فِي نفْسِك شيْءٌ قوّيْتهُمْ بِهِ ولا تحْقِرنّ لُطْفاً تعاهدْتهُمْ بِهِ وإِنْ قلّ فإِنّهُ داعِيةٌ لهُمْ إلى بذْلِ النّصِيحةِ لك وحُسْنِ الظّنِّ بِك ولا تدعْ تفقُّد لطِيفِ أُمُورِهِمُ اتِّكالاً على جسِيمِها فإِنّ لِلْيسِيرِ مِنْ لُطْفِك موْضِعاً ينْتفِعُون بِهِ ولِلْجسِيمِ موْقِعاً لا يسْتغْنُون عنْهُ ولْيكُنْ آثرُ رُءُوسِ جُنْدِك عِنْدك منْ واساهُمْ فِي معُونتِهِ وأفْضل عليْهِمْ مِنْ جِدتِهِ بِما يسعُهُمْ ويسعُ منْ وراءهُمْ مِنْ خُلُوفِ أهْلِيهِمْ حتّى يكُون همُّهُمْ همّاً واحِداً فِي جِهادِ الْعدُوِّ فإِنّ عطْفك عليْهِمْ يعْطِفُ قُلُوبهُمْ عليْك وإِنّ أفْضل قُرّةِ عيْنِ الْوُلاةِ اسْتِقامةُ الْعدْلِ فِي الْبِلادِ وظُهُورُ مودّةِ الرّعِيّةِ و إِنّهُ لا تظْهرُ مودّتُهُمْ إلّا بِسلامةِ صُدُورِهِمْ ولا تصِحُّ نصِيحتُهُمْ إلّا بِحِيطتِهِمْ على وُلاةِ الْأُمُورِ وقِلّةِ اسْتِثْقالِ دُولِهِمْ وترْكِ اسْتِبْطاءِ انْقِطاعِ مُدّتِهِمْ فافْسحْ فِي آمالِهِمْ وواصِلْ فِي حُسْنِ الثّناءِ عليْهِمْ وتعْدِيدِ ما أبْلى ذوُو الْبلاءِ مِنْهُمْ فإِنّ كثْرة الذِّكْرِ لِحُسْنِ أفْعالِهِمْ تهُزُّ الشُّجاع وتُحرِّضُ النّاكِل إنْ شاء اللّهُ ثُمّ اعْرِفْ لِكُلِّ امْرِئٍ مِنْهُمْ ما أبْلى ولا تضُمّنّ بلاء امْرِئٍ إلى غيْرِهِ ولا تُقصِّرنّ بِهِ دُون غايةِ بلائِهِ ولا يدْعُونّك شرفُ امْرِئٍ إلى أنْ تُعْظِم مِنْ بلائِهِ ما كان صغِيراً ولا ضعةُ امْرِئٍ إلى أنْ تسْتصْغِر مِنْ بلائِهِ ما كان عظِيماً وارْدُدْ إلى اللّهِ ورسُولِهِ ما يُضْلِعُك مِن الْخُطُوبِ ويشْتبِهُ عليْك مِن الْأُمُورِ فقدْ قال اللّهُ تعالى لِقوْمٍ أحبّ إرْشادهُمْ يا أيُّها الّذِين آمنُوا أطِيعُوا الله وأطِيعُوا الرّسُول وأُولِي الْأمْرِ مِنْكُمْ فإِنْ تنازعْتُمْ فِي شيْءٍ فرُدُّوهُ إلى اللّهِ والرّسُولِ فالرّدُّ إلى اللّهِ الْأخْذُ بِمُحْكمِ كِتابِهِ والرّدُّ إلى الرّسُولِ الْأخْذُ بِسُنّتِهِ الْجامِعةِ غيْرِ الْمُفرِّقةِ ثُمّ اخْترْ لِلْحُكْمِ بيْن النّاسِ أفْضل رعِيّتِك فِي نفْسِك مِمّنْ لا تضِيقُ بِهِ الْأُمُورُ ولا تُمحِّكُهُ الْخُصُومُ ولا يتمادى فِي الزّلّةِ ولا يحْصرُ مِن الْفيْءِ إلى الْحقِّ إذا عرفهُ ولا تُشْرِفُ نفْسُهُ على طمعٍ ولا يكْتفِي بِأدْنى فهْمٍ دُون أقْصاهُ وأوْقفهُمْ فِي الشُّبُهاتِ وآخذهُمْ بِالْحُججِ وأقلّهُمْ تبرُّماً بِمُراجعةِ الْخصْمِ وأصْبرهُمْ على تكشُّفِ الْأُمُورِ وأصْرمهُمْ عِنْد اتِّضاحِ الْحُكْمِ مِمّنْ لا يزْدهِيهِ إطْراءٌ ولا يسْتمِيلُهُ إغْراءٌ وأُولئِك قلِيلٌ ثُمّ أكْثِرْ تعاهُد قضائِهِ وافْسحْ لهُ فِي الْبذْلِ ما يُزِيلُ عِلّتهُ وتقِلُّ معهُ حاجتُهُ إلى النّاسِ وأعْطِهِ مِن الْمنْزِلةِ لديْك ما لا يطْمعُ فِيهِ غيْرُهُ مِنْ خاصّتِك لِيأْمن بِذلِك اغْتِيال الرِّجالِ لهُ عِنْدك فانْظُرْ فِي ذلِك نظراً بلِيغاً فإِنّ هذا الدِّين قدْ كان أسِيراً فِي أيْدِي الْأشْرارِ يُعْملُ فِيهِ بِالْهوى وتُطْلبُ بِهِ الدُّنْيا ثُمّ انْظُرْ فِي أُمُورِ عُمّالِك فاسْتعْمِلْهُمُ اخْتِباراً ولا تُولِّهِمْ مُحاباةً وأثرةً فإِنّهُما جِماعٌ مِنْ شُعبِ الْجوْرِ والْخِيانةِ وتوخّ مِنْهُمْ أهْل التّجْرِبةِ والْحياءِ مِنْ أهْلِ

الْبُيُوتَاتِ الصَّالِحَةِ وَالْقَدَمِ فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ فَإِنَّهُمْ أَكْرَمُ أَخْلَاقاً وَأَصَحُّ أَعْرَاضاً وَأَقَلُّ فِي الْمَطَامِعِ إِشْرَاقاً وَأَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ نَظَراً ثُمَّ أَسْبِغْ عَلَيْهِمُ الْأَرْزَاقَ فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى اسْتِصْلَاحِ أَنْفُسِهِمْ وَغِنًى لَهُمْ عَنْ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ وَحُجَّةٌ عَلَيْهِمْ إِنْ خَالَفُوا أَمْرَكَ أَوْ ثَلَمُوا أَمَانَتَكَ ثُمَّ تَفَقَّدْ أَعْمَالَهُمْ وَابْعَثِ الْعُيُونَ مِنْ أَهْلِ الصِّدْقِ وَالْوَفَاءِ عَلَيْهِمْ فَإِنَّ تَعَاهُدَكَ فِي السِّرِّ لِأُمُورِهِمْ حَدْوَةٌ لَهُمْ عَلَى اسْتِعْمَالِ الْأَمَانَةِ وَالرِّفْقِ بِالرَّعِيَّةِ وَتَحَفَّظْ مِنَ الْأَعْوَانِ فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى خِيَانَةٍ اجْتَمَعَتْ بِهَا عَلَيْهِ عِنْدَكَ أَخْبَارُ عُيُونِكَ اكْتَفَيْتَ بِذَلِكَ شَاهِداً فَبَسَطْتَ عَلَيْهِ الْعُقُوبَةَ فِي بَدَنِهِ وَأَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ ثُمَّ نَصَبْتَهُ بِمَقَامِ الْمَذَلَّةِ وَوَسَمْتَهُ بِالْخِيَانَةِ وَقَلَّدْتَهُ عَارَ التُّهَمَةِ وَتَفَقَّدْ أَمْرَ الْخَرَاجِ بِمَا يُصْلِحُ أَهْلَهُ فَإِنَّ فِي صَلَاحِهِ وَصَلَاحِهِمْ صَلَاحاً لِمَنْ سِوَاهُمْ وَلَا صَلَاحَ لِمَنْ سِوَاهُمْ إِلَّا بِهِمْ لِأَنَّ النَّاسَ كُلَّهُمْ عِيَالٌ عَلَى الْخَرَاجِ وَأَهْلِهِ وَلْيَكُنْ نَظَرُكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ مِنْ نَظَرِكَ فِي اسْتِجْلَابِ الْخَرَاجِ لِأَنَّ ذَلِكَ لَا يُدْرَكُ إِلَّا بِالْعِمَارَةِ وَمَنْ طَلَبَ الْخَرَاجَ بِغَيْرِ عِمَارَةٍ أَخْرَبَ الْبِلَادَ وَأَهْلَكَ الْعِبَادَ وَلَمْ يَسْتَقِمْ أَمْرُهُ إِلَّا قَلِيلًا فَإِنْ شَكَوْا ثِقَلًا أَوْ عِلَّةً أَوِ انْقِطَاعَ شِرْبٍ أَوْ بَالَّةٍ أَوْ إِحَالَةَ أَرْضٍ اغْتَمَرَهَا غَرَقٌ أَوْ أَجْحَفَ بِهَا عَطَشٌ خَفَّفْتَ عَنْهُمْ بِمَا تَرْجُو أَنْ يَصْلُحَ بِهِ أَمْرُهُمْ وَلَا يَثْقُلَنَّ عَلَيْكَ شَيْءٌ خَفَّفْتَ بِهِ الْمَئُونَةَ عَنْهُمْ فَإِنَّهُ ذُخْرٌ يَعُودُونَ بِهِ عَلَيْكَ فِي عِمَارَةِ بِلَادِكَ وَتَزْيِينِ وِلَايَتِكَ مَعَ اسْتِجْلَابِكَ حُسْنَ ثَنَائِهِمْ وَتَبَجُّحِكَ بِاسْتِفَاضَةِ الْعَدْلِ فِيهِمْ مُعْتَمِداً فَضْلَ قُوَّتِهِمْ بِمَا ذَخَرْتَ عِنْدَهُمْ مِنْ إِجْمَامِكَ لَهُمْ وَالثِّقَةَ مِنْهُمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ عَلَيْهِمْ وَرِفْقِكَ بِهِمْ فَرُبَّمَا حَدَثَ مِنَ الْأُمُورِ مَا إِذَا عَوَّلْتَ فِيهِ عَلَيْهِمْ مِنْ بَعْدُ احْتَمَلُوهُ طَيِّبَةً أَنْفُسُهُمْ بِهِ فَإِنَّ الْعُمْرَانَ مُحْتَمِلٌ مَا حَمَّلْتَهُ وَإِنَّمَا يُؤْتَى خَرَابُ الْأَرْضِ مِنْ إِعْوَازِ أَهْلِهَا وَإِنَّمَا يُعْوِزُ أَهْلُهَا لِإِشْرَافِ أَنْفُسِ الْوُلَاةِ عَلَى الْجَمْعِ وَسُوءِ ظَنِّهِمْ بِالْبَقَاءِ وَقِلَّةِ انْتِفَاعِهِمْ بِالْعِبَرِ ثُمَّ انْظُرْ فِي حَالِ كُتَّابِكَ فَوَلِّ عَلَى أُمُورِكَ خَيْرَهُمْ وَاخْصُصْ رَسَائِلَكَ الَّتِي تُدْخِلُ فِيهَا مَكَايِدَكَ وَأَسْرَارَكَ بِأَجْمَعِهِمْ لِوُجُوهِ صَالِحِ الْأَخْلَاقِ مِمَّنْ لَا تُبْطِرُهُ الْكَرَامَةُ فَيَجْتَرِئَ بِهَا عَلَيْكَ فِي خِلَافٍ لَكَ بِحَضْرَةِ مَلَإٍ وَلَا تَقْصُرُ بِهِ الْغَفْلَةُ عَنْ إِيرَادِ مُكَاتَبَاتِ عُمَّالِكَ عَلَيْكَ وَإِصْدَارِ جَوَابَاتِهَا عَلَى الصَّوَابِ عَنْكَ فِيمَا يَأْخُذُ لَكَ وَيُعْطِي مِنْكَ وَلَا يُضْعِفُ عَقْداً اعْتَقَدَهُ لَكَ وَلَا يَعْجِزُ عَنْ إِطْلَاقِ مَا عُقِدَ عَلَيْكَ وَلَا يَجْهَلُ مَبْلَغَ قَدْرِ نَفْسِهِ فِي الْأُمُورِ فَإِنَّ الْجَاهِلَ بِقَدْرِ نَفْسِهِ يَكُونُ بِقَدْرِ غَيْرِهِ أَجْهَلَ ثُمَّ لَا يَكُنِ اخْتِيَارُكَ إِيَّاهُمْ عَلَى فِرَاسَتِكَ وَاسْتِنَامَتِكَ وَحُسْنِ الظَّنِّ مِنْكَ فَإِنَّ الرِّجَالَ يَتَعَرَّضُونَ لِفِرَاسَاتِ الْوُلَاةِ بِتَصَنُّعِهِمْ وَحُسْنِ خِدْمَتِهِمْ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَالْأَمَانَةِ شَيْءٌ وَلَكِنِ اخْتَبِرْهُمْ بِمَا وُلُّوا لِلصَّالِحِينَ قَبْلَكَ فَاعْمِدْ لِأَحْسَنِهِمْ كَانَ فِي الْعَامَّةِ أَثَراً وَأَعْرَفِهِمْ بِالْأَمَانَةِ وَجْهاً فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى نَصِيحَتِكَ لِلَّهِ وَلِمَنْ وُلِّيتَ أَمْرَهُ وَاجْعَلْ لِرَأْسِ كُلِّ أَمْرٍ مِنْ أُمُورِكَ رَأْساً مِنْهُمْ لَا يَقْهَرُهُ كَبِيرُهَا وَلَا يَتَشَتَّتُ عَلَيْهِ كَثِيرُهَا وَمَهْمَا كَانَ فِي كُتَّابِكَ مِنْ عَيْبٍ فَتَغَابَيْتَ عَنْهُ أُلْزِمْتَهُ ثُمَّ اسْتَوْصِ بِالتُّجَّارِ وَذَوِي الصِّنَاعَاتِ وَأَوْصِ بِهِمْ خَيْراً الْمُقِيمِ مِنْهُمْ وَالْمُضْطَرِبِ بِمَالِهِ وَالْمُتَرَفِّقِ بِبَدَنِهِ فَإِنَّهُمْ مَوَادُّ الْمَنَافِعِ وَأَسْبَابُ الْمَرَافِقِ وَجُلَّابُهَا مِنَ الْمَبَاعِدِ وَالْمَطَارِحِ فِي بَرِّكَ وَبَحْرِكَ وَسَهْلِكَ وَجَبَلِكَ وَحَيْثُ لَا يَلْتَئِمُ النَّاسُ لِمَوَاضِعِهَا وَلَا يَجْتَرِءُونَ عَلَيْهَا فَإِنَّهُمْ سِلْمٌ لَا تُخَافُ بَائِقَتُهُ وَصُلْحٌ لَا تُخْشَى غَائِلَتُهُ وَتَفَقَّدْ أُمُورَهُمْ بِحَضْرَتِكَ وَفِي حَوَاشِي بِلَادِكَ وَاعْلَمْ مَعَ ذَلِكَ أَنَّ فِي كَثِيرٍ مِنْهُمْ ضِيقاً فَاحِشاً وَشُحّاً قَبِيحاً وَاحْتِكَاراً لِلْمَنَافِعِ وَتَحَكُّماً فِي الْبِيَاعَاتِ وَذَلِكَ بَابُ مَضَرَّةٍ لِلْعَامَّةِ وَعَيْبٌ عَلَى الْوُلَاةِ فَامْنَعْ مِنَ الِاحْتِكَارِ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَنَعَ مِنْهُ وَلْيَكُنِ الْبَيْعُ بَيْعاً سَمْحاً بِمَوَازِينِ عَدْلٍ وَأَسْعَارٍ لَا تُجْحِفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ وَالْمُبْتَاعِ فَمَنْ قَارَفَ حُكْرَةً بَعْدَ نَهْيِكَ إِيَّاهُ فَنَكِّلْ بِهِ وَعَاقِبْهُ فِي غَيْرِ إِسْرَافٍ ثُمَّ اللَّهَ اللَّهَ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ لَا حِيلَةَ لَهُمْ مِنَ الْمَسَاكِينِ وَالْمُحْتَاجِينَ وَأَهْلِ الْبُؤْسَى وَالزَّمْنَى فَإِنَّ فِي

هذِهِ الطَبقَةِ قانِعاً ومُعْتَرّاً واحْفَظْ لِلّهِ ما اسْتَحْفَظَك مِنْ حقِّهِ فِيهِمْ واجْعَلْ لهُمْ قِسْماً مِنْ بيْتِ مالِكِ وقِسْماً مِنْ غَلّاتِ صوافِي الْإِسْلامِ فِي كُلِّ بلدٍ فإِنّ لِلْأقْصى مِنْهُمْ مِثْل الّذِي لِلْأدْنى وكُلٌّ قدِ اسْتُرْعِيت حقّهُ ولا يشْغلنّك عنْهُمْ بطرٌ فإِنّك لا تُعْذرُ بِتضْيِيعِك التّافِه لِإِحْكامِك الْكثِير الْمُهِمّ فلا تُشْخِصْ همّك عنْهُمْ ولا تُصعِّرْ خدّك لهُمْ وتفقّدْ أُمُور منْ لا يصِلُ إِليْك مِنْهُمْ مِمّنْ تقْتحِمُهُ الْعُيُونُ وتحْقِرُهُ الرِّجالُ ففرِّغْ لِأُولئِك ثِقتك مِنْ أهْلِ الْخشْيةِ والتّواضُعِ فلْيرْفعْ إِليْك أُمُورهُمْ ثُمّ اعْملْ فِيهِمْ بِالْإِعْذارِ إِلى اللّهِ يوْم تلْقاهُ فإِنّ هؤُلاءِ مِنْ بيْنِ الرّعِيّةِ أحْوجُ إِلى الْإِنْصافِ مِنْ غيْرِهِمْ وكُلٌّ فأعْذِرْ إِلى اللّهِ فِي تأْدِيةِ حقِّهِ إِليْهِ وتعهّدْ أهْل الْيُتْمِ وذوِي الرِّقّةِ فِي السِّنِّ مِمّنْ لا حِيلة لهُ ولا ينْصِبُ لِلْمسْألةِ نفْسهُ وذلِك على الْوُلاةِ ثقِيلٌ والْحقُّ كُلُّهُ ثقِيلٌ وقدْ يُخفِّفُهُ اللّهُ على أقْوامٍ طلبُوا الْعاقِبة فصبّرُوا أنْفُسهُمْ ووثِقُوا بِصِدْقِ موْعُودِ اللّهِ لهُمْ واجْعلْ لِذوِي الْحاجاتِ مِنْك قِسْماً تُفرِّغُ لهُمْ فِيهِ شخْصك وتجْلِسُ لهُمْ مجْلِساً عامّاً فتتواضعُ فِيهِ لِلّهِ الّذِي خلقك وتُقْعِدُ عنْهُمْ جُنْدك وأعْوانك مِنْ أحْراسِك وشُرطِك حتّى يُكلِّمك مُتكلِّمُهُمْ غيْر مُتتعْتِعٍ فإِنِّي سمِعْتُ رسُول اللّهِ (صلى الله عليه وآله) يقُولُ فِي غيْرِ موْطِنٍ لنْ تُقدّس أُمّةٌ لا يُؤْخذُ لِلضّعِيفِ فِيها حقُّهُ مِن الْقوِيِّ غيْر مُتتعْتِعٍ ثُمّ احْتمِلِ الْخُرْق مِنْهُمْ والْعِيّ ونحِّ عنْهُمُ الضِّيق والْأنف يبْسُطِ اللّهُ عليْك بِذلِك أكْناف رحْمتِهِ ويُوجِبْ لك ثواب طاعتِهِ وأعْطِ ما أعْطيْت هنِيئاً وامْنعْ فِي إِجْمالٍ وإِعْذارٍ ثُمّ أُمُورٌ مِنْ أُمُورِك لا بُدّ لك مِنْ مُباشرتِها مِنْها إِجابةُ عُمّالِك بِما يعْيا عنْهُ كُتّابُك ومِنْها إِصْدارُ حاجاتِ النّاسِ يوْم وُرُودِها عليْك بِما تحْرجُ بِهِ صُدُورُ أعْوانِك وأمْضِ لِكُلِّ يوْمٍ عملهُ فإِنّ لِكُلِّ يوْمٍ ما فِيهِ واجْعلْ لِنفْسِك فِيما بيْنك وبيْن اللّهِ أفْضل تِلْك الْمواقِيتِ وأجْزل تِلْك الْأقْسامِ وإِنْ كانتْ كُلُّها لِلّهِ إِذا صلحتْ فِيها النِّيّةُ وسلِمتْ مِنْها الرّعِيّةُ ولْيكُنْ فِي خاصّةِ ما تُخْلِصُ بِهِ لِلّهِ دِينك إِقامةُ فرائِضِهِ الّتِي هِي لهُ خاصّةً فأعْطِ الله مِنْ بدنِك فِي ليْلِك ونهارِك ووفِّ ما تقرّبْت بِهِ إِلى اللّهِ مِنْ ذلِك كامِلًا غيْر مثْلُومٍ ولا منْقُوصٍ بالِغاً مِنْ بدنِك ما بلغ وإِذا قُمْت فِي صلاتِك لِلنّاسِ فلا تكُوننّ مُنفِّراً ولا مُضيِّعاً فإِنّ فِي النّاسِ منْ بِهِ الْعِلّةُ ولهُ الْحاجةُ وقدْ سألْتُ رسُول اللّهِ (صلى الله عليه وآله) حِين وجّهنِي إِلى الْيمنِ كيْف أُصلِّي بِهِمْ فقال صلِّ بِهِمْ كصلاةِ أضْعفِهِمْ وكُنْ بِالْمُؤْمِنِين رحِيماً وأمّا بعْدُ، فلا تُطوِّلنّ احْتِجابك عنْ رعِيّتِك فإِنّ احْتِجاب الْوُلاةِ عنِ الرّعِيّةِ شُعْبةٌ مِن الضِّيقِ وقِلّةُ عِلْمٍ بِالْأُمُورِ والِاحْتِجابُ مِنْهُمْ يقْطعُ عنْهُمْ عِلْم ما احْتجبُوا دُونهُ فيصْغُرُ عِنْدهُمُ الْكبِيرُ ويعْظُمُ الصّغِيرُ ويقْبُحُ الْحسنُ ويحْسُنُ الْقبِيحُ ويُشابُ الْحقُّ بِالْباطِلِ وإِنّما الْوالِي بشرٌ لا يعْرِفُ ما توارى عنْهُ النّاسُ بِهِ مِن الْأُمُورِ وليْستْ على الْحقِّ سِماتٌ تُعْرفُ بِها ضُرُوبُ الصِّدْقِ مِن الْكذِبِ وإِنّما أنْت أحدُ رجُليْنِ إِمّا امْرُؤٌ سختْ نفْسُك بِالْبذْلِ فِي الْحقِّ ففِيم احْتِجابُك مِنْ واجِبِ حقٍّ تُعْطِيهِ أوْ فِعْلٍ كرِيمٍ تُسْدِيهِ أوْ مُبْتلًى بِالْمنْعِ فما أسْرع كفّ النّاسِ عنْ مسْألتِك إِذا أيِسُوا مِنْ بذْلِك مع أنّ أكْثر حاجاتِ النّاسِ إِليْك مِمّا لا مئُونة فِيهِ عليْك مِنْ شكاةِ مظْلِمةٍ أوْ طلبِ إِنْصافٍ فِي مُعاملةٍ ثُمّ إِنّ لِلْوالِي خاصّةً وبِطانةً فِيهِمُ اسْتِئْثارٌ وتطاوُلٌ وقِلّةُ إِنْصافٍ فِي مُعاملةٍ فاحْسِمْ مادّة أُولئِك بِقطْعِ أسْبابِ تِلْك الْأحْوالِ ولا تُقْطِعنّ لِأحدٍ مِنْ حاشِيتِك وحامّتِك قطِيعةً ولا يطْمعنّ مِنْك فِي اعْتِقادِ عُقْدةٍ تضُرُّ بِمنْ يلِيها مِن النّاسِ فِي شِرْبٍ أوْ عملٍ مُشْتركٍ يحْمِلُون مئُونتهُ على غيْرِهِمْ فيكُون مهْنأُ ذلِك لهُمْ دُونك وعيْبُهُ عليْك فِي الدُّنْيا والْآخِرةِ وألْزِمِ الْحقّ منْ لزِمهُ مِن الْقرِيبِ والْبعِيدِ وكُنْ فِي ذلِك صابِراً مُحْتسِباً واقِعاً ذلِك مِنْ قرابتِك وخاصّتِك حيْثُ وقع وابْتغِ عاقِبتهُ بِما يثْقُلُ عليْك مِنْهُ فإِنّ مغبّة ذلِك محْمُودةٌ وإِنْ ظنّتِ الرّعِيّةُ بِك حيْفاً فأصْحِرْ لهُمْ بِعُذْرِك واعْدِلْ عنْك ظُنُونهُمْ بِإِصْحارِك فإِنّ فِي ذلِك رِياضةً مِنْك لِنفْسِك ورِفْقاً بِرعِيّتِك وإِعْذاراً تبْلُغُ بِهِ حاجتك مِنْ تقْوِيمِهِمْ على الْحقِّ ولا

تدْفعنّ صُلحاً دعاك إليْهِ عدُوُّك و لِلّهِ فِيهِ رِضًا فإنّ فِي الصُّلح دعة لِجُنُودِك وراحة مِنْ هُمُومِك وأمْناً لِبِلادِك ولكِنِ الحذر كُلّ الحذر مِنْ عدُوِّك بعْد صُلْحِهِ فإنّ العدُوّ رُبّما قارب لِيتغفّل فخُذْ بِالْحزْمِ واتّهِمْ فِي ذلِك حُسْن الظّنِّ وإِنْ عقدْت بيْنك وبيْن عدُوِّك عُقْدةً أوْ ألْبسْتهُ مِنْك ذِمّةً فحُطْ عهْدك بِالْوفاءِ وارْعَ ذِمّتك بِالْأمانةِ واجْعلْ نفْسك جُنّةً دُون ما أعْطيْت فإِنّهُ ليْس مِنْ فرائِضِ اللّهِ شيْءٌ النّاسُ أشدُّ عليْهِ اجْتِماعاً مع تفرُّقِ أهْوائِهِمْ وتشتُّتِ آرائِهِمْ مِنْ تعْظِيمِ الْوفاءِ بِالْعُهُودِ وقدْ لزِم ذلِك الْمُشْرِكُون فِيما بيْنهُمْ دُون الْمُسْلِمِين لِما اسْتوْبلُوا مِنْ عواقِبِ الْغدْرِ فلا تغْدِرنّ بِذِمّتِك ولا تخِيسنّ بِعهْدِك ولا تخْتِلنّ عدُوّك فإِنّهُ لا يجْترِئُ على اللّهِ إِلّا جاهِلٌ شقِيٌّ وقدْ جعل اللّهُ عهْدهُ وذِمّتهُ أمْناً أفْضاهُ بيْن الْعِبادِ بِرحْمتِهِ وحرِيماً يسْكُنُون إِلى منعتِهِ ويسْتفِيضُون إِلى جِوارِهِ فلا إِدْغال ولا مُدالسة ولا خِداع فِيهِ ولا تعْقِدْ عقْداً تُجوِّزُ فِيهِ الْعِلل ولا تُعوِّلنّ على لحْنِ قوْلٍ بعْد التّأْكِيدِ والتّوْثِقةِ ولا يدْعُونّك ضِيقُ أمْرٍ لزِمك فِيهِ عهْدُ اللّهِ إِلى طلبِ انْفِساخِهِ بِغيْرِ الْحقِّ فإِنّ صبْرك على ضِيقِ أمْرٍ ترْجُو انْفِراجهُ وفضْل عاقِبتِهِ خيْرٌ مِنْ غدْرٍ تخافُ تبِعتهُ وأنْ تُحِيط بِك مِن اللّهِ فِيهِ طِلْبةٌ لا تسْتقْبِلُ فِيها دُنْياك ولا آخِرتك إِيّاك والدِّماء وسفْكها بِغيْرِ حِلِّها فإِنّهُ ليْس شيْءٌ أدْعى لِنِقْمةٍ ولا أعْظم لِتبِعةٍ ولا أحْرى بِزوالِ نِعْمةٍ وانْقِطاعِ مُدّةٍ مِنْ سفْكِ الدِّماءِ بِغيْرِ حقِّها واللّهُ سُبْحانهُ مُبْتدِئٌ بِالْحُكْمِ بيْن الْعِبادِ فِيما تسافكُوا مِن الدِّماءِ يوْم الْقِيامةِ فلا تُقوِّينّ سُلْطانك بِسفْكِ دمٍ حرامٍ فإِنّ ذلِك مِمّا يُضْعِفُهُ ويُوهِنُهُ بلْ يُزِيلُهُ وينْقُلُهُ ولا عُذْر لك عِنْد اللّهِ ولا عِنْدِي فِي قتْلِ الْعمْدِ لِأنّ فِيهِ قود الْبدنِ وإِنِ ابْتُلِيت بِخطإٍ وأفْرط عليْك سوْطُك أوْ سيْفُك أوْ يدُك بِالْعُقُوبةِ فإِنّ فِي الْوكْزةِ فما فوْقها مقْتلةً فلا تطْمحنّ بِك نخْوةُ سُلْطانِك عنْ أنْ تُؤدِّي إِلى أوْلِياءِ الْمقْتُولِ حقّهُمْ وإِيّاك والْإِعْجاب بِنفْسِك والثِّقة بِما يُعْجِبُك مِنْها وحُبّ الْإِطْراءِ فإِنّ ذلِك مِنْ أوْثقِ فُرصِ الشّيْطانِ فِي نفْسِهِ لِيمْحق ما يكُونُ مِنْ إِحْسانِ الْمُحْسِنِين وإِيّاك والْمنّ على رعِيّتِك بِإِحْسانِك أوِ التّزيُّد فِيما كان مِنْ فِعْلِك أوْ أنْ تعِدهُمْ فتُتْبِع موْعِدك بِخُلْفِك فإِنّ الْمنّ يُبْطِلُ الْإِحْسان والتّزيُّد يذْهبُ بِنُورِ الْحقِّ والْخُلْف يُوجِبُ الْمقْت عِنْد اللّهِ والنّاسِ قال اللّهُ تعالى كبُر مقْتاً عِنْد اللّهِ أنْ تقُولُوا ما لا تفْعلُون وإِيّاك والْعجلة بِالْأُمُورِ قبْل أوانِها أوِ التّسقُّط فِيها عِنْد إِمْكانِها أوِ اللّجاجة فِيها إِذا تنكّرتْ أوِ الْوهْن عنْها إِذا اسْتوْضحتْ فضعْ كُلّ أمْرٍ موْضِعهُ وأوْقِعْ كُلّ أمْرٍ موْقِعهُ وإِيّاك والِاسْتِئْثار بِما النّاسُ فِيهِ أُسْوةٌ والتّغابِي عمّا تُعْنى بِهِ مِمّا قدْ وضح لِلْعُيُونِ فإِنّهُ مأْخُوذٌ مِنْك لِغيْرِك وعمّا قلِيلٍ تنْكشِفُ عنْك أغْطِيةُ الْأُمُورِ ويُنْتصفُ مِنْك لِلْمظْلُومِ امْلِكْ حمِيّة أنْفِك وسوْرة حدِّك وسطْوة يدِك وغرْب لِسانِك واحْترِسْ مِنْ كُلِّ ذلِك بِكفِّ الْبادِرةِ وتأْخِيرِ السّطْوةِ حتّى يسْكُن غضبُك فتمْلِك الِاخْتِيار ولنْ تحْكُم ذلِك مِنْ نفْسِك حتّى تُكْثِر هُمُومك بِذِكْرِ الْمعادِ إِلى ربِّك والْواجِبُ عليْك أنْ تتذكّر ما مضى لِمنْ تقدّمك مِنْ حُكُومةٍ عادِلةٍ أوْ سُنّةٍ فاضِلةٍ أوْ أثرٍ عنْ نبِيِّنا (صلى الله عليه وآله) أوْ فرِيضةٍ فِي كِتابِ اللّهِ فتقْتدِي بِما شاهدْت مِمّا عمِلْنا بِهِ فِيها وتجْتهِد لِنفْسِك فِي اتِّباعِ ما عهِدْتُ إِليْك فِي عهْدِي هذا واسْتوْثقْتُ بِهِ مِن الْحُجّةِ لِنفْسِي عليْك لِكيْلا تكُون لك عِلّةٌ عِنْد تسرُّعِ نفْسِك إِلى هواها وأنا أسْألُ اللّه بِسعةِ رحْمتِهِ وعظِيمِ قُدْرتِهِ على إِعْطاءِ كُلِّ رغْبةٍ أنْ يُوفِّقنِي وإِيّاك لِما فِيهِ رِضاهُ مِن الْإِقامةِ على الْعُذْرِ الْواضِحِ إِليْهِ وإِلى خلْقِهِ مع حُسْنِ الثّناءِ فِي الْعِبادِ وجمِيلِ الْأثرِ فِي الْبِلادِ وتمامِ النِّعْمةِ وتضْعِيفِ الْكرامةِ وأنْ يخْتِم لِي ولك بِالسّعادةِ والشّهادةِ إِنّا إِليْهِ راجِعُون والسّلامُ على رسُولِ اللّهِ صلى اللّهِ عليْهِ وآلِهِ وسلّم الطّيِّبِين الطّاهِرِين وسلّم تسْلِيماً كثِيراً والسّلامُ.

Document of instruction 53
Written for (Mālik) al-Ashtar an-Nakh`i, when the status of Muhammed ibn Abū Bakr had become precarious and Imām Ali ibn Abū Tālib ﷺ had appointed al-Ashtar as provincial governor of Egypt and surrounding areas. It is the longest document and contains the greatest number of beautiful statements:

"In the name of Allāh, the Compassionate, the Merciful.

"This is what Allāh's servant Ali ibn Abū Tālib has ordered Mālik ibn al-Hārith al-Ashtar in his instrument (of appointment) for him when he made him governor of Egypt for the collection of its revenues, fighting its enemies, seeking the good of its people and making its cities prosperous.

"He has ordered him to fear Allāh, to prefer obedience to Him and to follow what He has commanded in His Book (Holy Qur'ān) out of His obligatory and elective commands, without following which one cannot achieve virtue, nor (can one) be evil, save by opposing them and ignoring them, and to support the cause of Allāh, the most Glorified One, with his heart, hand and tongue. This is so because Allāh, Whose name is Sublime, takes the responsibility for supporting those who support Him, for protecting those who help His cause.

"He also orders him to break his heart off from passions and to restrain it at the time of their increase because the heart leads towards evil unless Allāh has mercy."

Qualifications of a Governor and his Responsibilities:

"So, O Mālik, be informed that I have sent you to an area where there have been governments before you, both just as well as oppressive. People will now watch your dealings as you used to watch the dealings of the rulers before you. They (people) will criticize you as you criticized them. Surely, the virtuous are known by the reputation that Allāh circulates for them through the tongues

of His creatures. Therefore, the best of what you collect should be collecting good deeds. So, control your passions and check your heart from doing what is not lawful for you because checking the heart means detaining it just half way between what it likes and what it dislikes.

"Accustom your heart to be merciful towards the subjects, to have affection and kindness for them. Do not stand over them like greedy beasts that feel it is enough to devour them, since they are of two kinds: either your brethren in religion or your likes in creation. They will commit slips and encounter mistakes. They may act wrongly, willfully or out of negligence. So, extend to them your forgiveness and pardon them in the same way as you would like Allāh forgive and pardon you because you are over them. Your responsible Commander (Imām) is over you, while Allāh is over the one who appointed you. He (Allāh) has sought you to manage their affairs and tried you through them.

"Do not set yourself to fight Allāh because you have no power to meet His power; you cannot do without His pardon and mercy. Do not regret forgiving or being merciful while punishing. Do not act hastily during your anger if you can find a way out of it. Do not say: 'I have been granted authority, I enjoy it when I issue orders,' because it engenders confusion in the heart, weakness in the religion, and it takes one to his ruin. If the authority in which you are placed produces pride or vanity in you, look at the greatness of the realm of Allāh over you and His might the like of which you do not even possess over yourselves. This will curb your haughtiness, cure you of your high temper and bring back to you wisdom which had departed from you.

"Beware of comparing yourself to Allāh in His greatness or likening yourself to Him in His power, for Allāh humiliates every claimant of power and disgraces everyone who is haughty.

"Do justice for Allāh, and do justice towards the people, as against your own selves, your near ones and those of your subjects for whom you have a liking because if you do not do so, you will be oppressive, and when a person oppresses the servants of Allāh,

instead of His creatures, Allāh becomes his opponent and when Allāh is the opponent of a person He tramples his plea, and we will remain in the status of being at war with Allāh till he gives it up and repents. Nothing encourages the reversal of Allāh's bounty or the hastening of His retribution than continuous oppression because Allāh hears the prayer of the oppressed; He is on the look out for the oppressors."

Ruling should be in favor of the people as a whole

"The way most coveted by you should be the most equitable for what is right, the most universal by way of justice and the most comprehensive with regard to the agreement with those under you because disagreement among the common people sweeps away the arguments of the chiefs, and it can be disregarded when compared with the agreement of the common people. No one among those under you is more burdensome to the ruler in the comfort of life, less helpful in distress, more disliking of equitable treatment, more tricky in asking favors, less thankful at the time of giving, less appreciative at the time of refusal and weaker in endurance at the time of discomforts of life than the chiefs. It is the common people of the community who are the pillars of the religion, the power of the Muslims and the defense against the enemies. Your learning should, therefore, be towards them and your inclination with them.

"The one among the people under you who is the furthest from you and the worst of them in your view should be whoever is the most inquisitive of the shortcomings of the people because people do have shortcomings, and the ruler is the most appropriate person to cover their shortcomings. Do not disclose whatever is hidden from you because your obligation is to correct what is manifest to you, while Allāh will deal with whatever is hidden from you. Therefore, cover shortcomings as much as you can; Allāh will cover your shortcomings which you will like to remain covered from your subjects. Unfasten every knot of hatred in the people and cut away from yourself the cause of every enmity. Feign ignorance from what is not clear to you. Do not hasten to second a backbiter because a backbiter is a cheat although he looks like well wishers."

Advisors

"Do not include among those whom you consult a miser who will keep you back from being generous and caution you against destitution, nor a coward who will make you feel too weak for your affairs, nor a greedy person who will beautify for you the collection of wealth by evil means. This is so because although miserliness, cowardice and greed are different qualities, yet they are common in forming a wrong concept of Allāh.

"The worst minister for you is one who has been a minister for mischievous persons before you and who joined them in committing sins. Therefore, he should not be your chief man. Such are abettors of sinners and brothers of oppressors. You can find good substitutes for them who will be like them in their views and influence while not being like them in committing sins and vices. They never assisted an oppressor in his oppression or a sinner in committing sins. They will give you the least trouble and the best support. They will be most considerate towards you and the least inclined towards others. Therefore, make them your chief companions in privacy as well as publicly.

"More preferable among them for you should be those who openly speak better truths before you and who support you the least in those of your deeds which Allāh does not approve His friends committing them, even though they may be according to your wishes. Associate yourself with God-fearing and truthful people. Educate them, so that they should not praise you or please you by reason of any deed which you did not perform. Excessive praise produces pride and drives you closer to conceit.

"The virtuous and the vicious should not have an equal status with you because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice. Keep everyone in the position which is his. You should know that the most conducive thing for the good impression of the ruler on his subjects is that he should extend good behavior towards them, lighten their hardships and avoid putting them to unbearable troubles. You should, therefore, in this way follow a course by which you will leave a good impression with

your subjects. This is so because such good ideas will relieve you of great worries. Certainly, the most appropriate for your good impression is he to whom your behavior has not been good.

“Do not discontinue the good lives in which the earlier people of this community had been acting and by virtue of which there was general unity and through which the subjects prospered. Do not invent any line of deed which injures these earlier ways because (in that case) the reward for those who had established those ways will continue, but the burden for discontinuing them will be on your shoulders. Keep on increasing your conversations with the scholars and discussions with the wise in order to stabilize the prosperity of the areas under you and to continue with that in which the earlier people had remained steadfast.”

Different classifications of the public

"Be informed that people consist of classes who prosper only with the help of one another and they are not independent of one another. Among them are the army of Allāh, then the secretarial workers of the common people and the chiefs, then the dispensers of justice, then those engaged in enforcing law and order, then the payers of head tax (*jizya*) and land tax (*khirāj*) from protected unbelievers and common Muslims. Then there are traders and men of industry, then the lowest class of the needy and the destitute. Allāh has fixed the share of each one of them and laid down His precepts about the limits of each in His Book (Holy Qur’ān) and in the Sunnah of His Prophet ﷺ by way of a settlement which is preserved with us.

“The army, by the will of Allāh, is the fortress of the subjects, the ornament of the ruler, the strength of the religion and the means of achieving peace. The subjects cannot exist without these troops. The army can be maintained only by funds fixed by Allāh in the revenues through which it acquires the strength to fight the enemies, on which it depends for its prosperity and with which it meets its needs. These two classes cannot exist without the third class, namely: the judges, the executives and the secretaries who pass judgments about contracts, gather revenues and are relied on in particular as well as general matters.

"These classes cannot exist except with the traders and men of the industry who provide necessities for them, establish markets and make it possible for others who cannot do all of this with their own hands. Then comes the lowest class of the needy and the destitute. Support and help for them is an obligation, and every one of them has (a share in) livelihood in the Name of Allāh. Every one of them has an obligation on the ruler according to what is needed for his prosperity. The ruler cannot acquaint himself with all obligations laid on him by Allāh in this matter except by striving and seeking help from Allāh, by training himself to adhere to righteousness and by enduring on that account all that is light or heavy.

1. Army

"Put in command of your forces the man who in your view is the best well-wisher of Allāh, His Prophet ﷺ and your Imām. The most chaste of them in heart and the highest in endurance is one who is slow to get angry, who accepts excuses, who is kind to the weak and is strict with the strong; violence should not raise his temper and weakness should not keep him sitting.

"Also associate with considerate people from high families, virtuous houses and decent traditions, then people of courage, valor, generosity and benevolence because they are repositories of honor and springs of virtues. Strive for their matters as the parents strive for their children. Do not regard anything that you do to strengthen them as big, nor should you consider anything that you have agreed to do for them as being too little, even though it may be small because this will make them your well-wishers; it will create a good impression about you. Do not neglect to attend to their small matters. Confine yourself to their important matters because your small favors will also be of benefit to them while the important ones are such that they cannot ignore.

"The commander of the army should have such a status before you that he renders help to them equitably and spends from his money on them and on those of their families who remain behind. Thus, all their worries converge on one concern: to fight the enemy. Your

kindness to them will incline their hearts towards you. The most pleasant thing for the ruler is the establishment of justice and the manifestation of the love for the subjects. But the subjects' love manifests itself only when their hearts are clean. Their good wishes prove correct only when they surround their commanders. They do not regard their status to be a burden and do not keep watching for the end of their tenure. Therefore, be broad-minded with regard to their desires, continue to praise them and recount the good deeds of those who have demonstrated such deeds because the mention of good deeds shakes the brave and rouses the weak, if Allāh so wills.

"Appreciate the performance of each and every one of them. Do not attribute the performance of one to another, do not minimize the reward below the level of the performance. The high status of a man should not lead you to regard his small deeds as big, nor should the low status of a man make you regard his big deeds as being small.

"Refer to Allāh and to His Prophet ﷺ the affairs which worry you and the matters which seem to confuse you because, addressing the people whom Allāh the Sublime wishes to guide, He said the following: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً *O you who believe! Obey Allāh and obey the Prophet ﷺ and those vested with authority from among you; then if you quarrel about anything, refer it to Allāh and the Prophet ﷺ if you believe in Allāh and in the Last Day (of Judgment)* (Qur'ān, 4:59).

"Referring to Allāh means acting according to what is clear in His Book, and referring to the Prophet ﷺ means following his unanimously agreed on Sunnah regarding which there are no contentions."

2. Chief Judge [Supreme Court Justice]

"For the settlement of disputes among people, select one who in your view is the most distinguished among your subjects. The cases (coming before him) should not vex him, disputation should not enrage him. He should not insist on any wrong point and should not

hesitate to accept the truth when he perceives it. He should not lean towards greed and should not content himself with a cursory understanding (of a matter) without going thoroughly into it. He should be most ready to stop (to ponder) on doubtful points, most considerate of arguments, least disgusted at the quarrel of litigants, most patient at probing into matters and most fearless at the time of passing a judgment. Praise should not make him vain and elation should not make him tilt (to any side). Such persons are very few.

"Then, quite often check his decisions and allow him so much money (as compensation) so that he has no excuse (for not being honest) and there remains no occasion for him to turn to others for his needs. Give him that rank in your audience for which no one else among your chiefs aspires so that he may remain safe from the harm of those around you. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious persons when action was taken according to passion and worldly wealth was sought."

3. Executive Officers

"Look into the affairs of your executives. Appoint them after testing them. Do not appoint them according to partiality or favoritism because these two things make up the sources of injustice and unfairness. Select from among them those who are people of experience and modesty, coming from virtuous houses, having been already Muslims because such persons possess high manners and untarnished honor. They are the least inclined towards greed and always have their eyes fixed on the ends of matters.

"Give them an abundant livelihood (salary) because this gives them the strength to maintain themselves in order. Do not have an eye on the funds in their custody. It will be an argument against them if they disobey your orders or misappropriate your trust. You should also check their activities and assign people to report on them who should be truthful and faithful because your watching their actions secretly will urge them to preserve trust with and to be kind to the people. Be careful of assistants. If any one of them extends his hands to misappropriation, and if the reports of your informers reaching

you confirm it, that should be regarded as sufficient evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace, blacklist him with (the charge of) misappropriation and make him wear the necklace of shame due to his offence."

4. Administration of revenues

"Look after the revenue (*khirāj*, land tax) affairs in such a way that those engaged in it remain prosperous because in their prosperity lies the prosperity of all others. Others cannot prosper without them because all people are dependent on both revenue and its payers. You should also keep an eye on the cultivation of the land more than on the collection of revenue because revenue cannot be obtained without cultivation. Whoever asks for revenue without cultivation ruins the area and brings death to the people. His rule will not last but only for a very short while.

"If they complain of the heaviness (of the revenue), of diseases, of scarcity of water, of an excess of water, or of a change in the condition of the land either due to flood or to drought..., you should remit the revenue to the extent that you hope it will improve their status. The remission granted by you for the removal of distress from them should not be grudged by you because it is an investment which they will return to you in the shape of the prosperity of your country and the progress of your domain in addition to earning their praise and making them happy for meting out justice to them. You can depend on their strength because of the investment made by you in them through catering to their convenience. You can have confidence in them because of the justice extended to them by your being kind to them. After that, circumstances may so turn that you may have a need for their assistance. It is then that they will bear it happily, for prosperity is capable of bearing whatever you load on it. The ruin of the land is caused by the poverty of the cultivators, while the cultivators become poor when the officers concentrate on the collection (of money) and have little hope for continuance (in their posts), deriving no benefit from warnings."

5. Clerical establishment

"Then you should take care of your secretarial workers. Put the best of them in charge of your affairs. Entrust those of your writings that contain your policies and secrets to one who possesses the best character, who is not elated by honors lest he should dare speak against you in public. He should also not be negligent in presenting the communications of your officers before you and issuing correct replies to them on your behalf and in matters of your receipts and payments. He should not make any damaging agreement on your behalf and should not fail in repudiating an agreement against you. He should not be ignorant of the extent of his own status in matters because whoever is ignorant of his own status is (even) more ignorant of the status of others.

"Your selection of these people should not be solely on the basis of your understanding (of them), confidence and good impression because people catch the ideas of the officers through affectation and personal service, and there is nothing in it which is like well-wishing or trustfulness. You should rather test them by what they did under the virtuous people before you. Take a decision in favor of one who has a good name among the common people and is the most renowned in trustworthiness because this will be a proof of your regard for Allāh and for one on whose behalf you have been appointed to this status (namely your Imām). Establish one head over each work department. He should not be incapable of big matters and a rush of work should not perplex him. Whenever there is a defect in your secretaries which you overlook, you will be held responsible for it."

6. Traders and industrialists

"Take some advice about traders and industrialists. Give them good counsel whether they are settled (shop-keepers) or traders or physical laborers because they are the sources of profit and the means of the provision of useful things. They bring them from distant and far-flung areas throughout lands and seas, plains or mountains, from where people cannot come and to where they do not dare to go, for they are peaceful and there is no fear of rebellion

from them and they are free of treason.

"Look after their affairs before those of your own wherever they may be in your land. Be informed, along with this, that most of them are very narrow-minded and awfully avaricious. They hoard goods for profiteering and (for later) fixing high prices. This is a source of harm to the people and a blot on the officers in charge. Stop people from hoarding because the Messenger of Allāh ﷺ has prohibited it. The sale should be smooth, with correct weights and prices, not harmful to either party, the seller or the buyer. Whoever commits hoarding after you have already prohibited it, give him exemplary but not excessive punishment."

7. Lowest rung class

"(Fear) Allāh and keep Him in view with regard to the lowest class which consists of those who have few means: the poor, the destitute, the penniless and the disabled, because in this class are both the discontented and those who beg. Take care, for the sake of Allāh, of His obligations towards them for which He has made you responsible. Fix for them a share from the public funds and a share from the crops of lands taken over as booty for Islam in every area because in it the remote ones have the same shares as the near ones. All these people are those whose rights have been placed in your charge. Therefore, a luxurious life should not keep you away from them. You cannot be excused for ignoring small matters simply because you were deciding big ones. Consequently, do not be unmindful of them, nor should you turn your face away from them out of vanity.

"Take care of the affairs of those of them who do not approach you because they are of unsightly appearance or those whom people regard as low. Appoint for them some trusted people who are God-fearing and humble. They should inform you of these people's conditions. Then deal with them with a sense of responsibility to Allāh on the Day you will meet Him: Of all subjects, these people are the most worthy of an equitable treatment, while for others, you should also fulfill their rights so as to render account to Allāh.

"Look after the orphans and the elderly who have no means (for livelihood) nor are they ready for begging. This is heavy on the officers; in fact, every obligation is heavy. Allāh lightens it for those who seek the Hereafter, so they endure (hardships) on themselves and trust on the truthfulness of Allāh's promise to them.

"Fix a time for complaints wherein you make yourself free for those who bring them to you. Sit with them in common audience and feel humble for the sake of Allāh Who created you. (On that occasion) you should keep away your army and assistants such as the guards and the police so that anyone who likes to speak may speak to you without fear. This is so because I have heard the Messenger of Allāh say in more than one place, 'The people among whom the right of the weak is not secured from the strong without fear will never achieve purity.' Tolerate their awkwardness and inability to speak. Keep away from narrowness and haughtiness; by the will of Allāh, on this account, spread over you the covers of His mercy and be optimistic of the reward of obedience to Him. Whatever you give, give it joyfully, but when you refuse, do it handsomely and with apologies.

"There are certain matters which you cannot avoid performing yourself. For example, relying on your officers when your secretaries are unable to do so, or tending to the complaints of the people when your assistants refrain. Finish the work meant for every day because every day has its own work. Keep for yourself the better and greater portion of these periods for the worship of Allāh, although all these things are for Allāh provided the intention is pure and the subjects prosper thereby."

Communion with Allāh

"The particular thing by which you should purify your religion for Allāh should be the fulfillment of those obligations which are especially for Him. Therefore, devote to Allāh some of your physical activity during the night and the day. Whatever (worship) you perform for seeking nearness to Allāh should be complete, without defect or deficiency, no matter what physical exertion it may involve. When you lead the prayers for people, it should be neither

(too long as to be) boring nor (too short as to be) wasteful because among the people there are the sick as well as those who have needs of their own. When the Messenger of Allāh ﷺ sent me to Yemen, I inquired about how I should pray with them. He replied, 'Say the prayers as the weakest of them would say, and be considerate of the believers.'"

On the behavior and action of a ruler

"Do not stay secluded from the public for a long time because the seclusion of those in authority from the subjects is a norm of narrow sightedness. It results in ignorance of their affairs. Seclusion from them also prevents them from the knowledge of those things which they need to know. As a result, they begin to regard big matters as small and small matters as big, good matters as bad and bad matters as good, while the truth is confused with falsehood. After all, a governor is a human being and cannot have knowledge of things which people hide from him.

"No writ is big on the face of truth to differentiate its various expressions from falsehood. You can be one of two kinds of men: If you are generous in granting rights, why this hiding in spite of (your) discharging the obligations and good deeds which you perform? Or you may be a victim of miserliness. In that case, people will soon give up asking you since they will lose hope of a generous treatment from you. In spite of that, there are many needs of the people towards you which do not involve any hardship on you, such as the complaint against oppression or the request for justice in a case.

"Furthermore, a governor has favorites and people of easy access to him. They misappropriate things. They are high-handed and do not observe justice in matters. You should destroy the root of evil in the people by cutting away the causes of these defects. Do not make any land grants to your hangers-on or supporters. They should not expect from you the possession of land which may cause harm to adjoining people over the question of irrigation or public services whose burden the grantees place on others. In this way, the benefit will be rather theirs than yours, and the blame will lie on you in this world

as well as in the next.

"Affect equity to whomsoever it is due, whether near to you or far from you. In this matter, you should be enduring and watchful even though it may involve your relatives and favorites. Keep in view the reward of that which appears burdensome on you because its reward is surely handsome.

"If the subjects suspect you of high-handedness, explain to them your status publicly and remove their suspicion with such an explanation because this will mean an exercise for your soul and a consideration for the subjects. This explanation will secure your aim of keeping them firm in the truth.

"Do not reject peace to which your enemy may invite you and wherein there is the pleasure of Allāh because peace brings rest to your army, relief from your worries and safety for your country. But after peace there is a great apprehension from the enemy because often the enemy offers peace in order to benefit from your negligence and relaxation. Therefore, be cautious and do not act according to your wishful thinking in this regard.

"If you conclude an agreement between yourself and your enemy or enter into a pledge, fulfill your agreement and faithfully carry out your pledge. Place yourself as a shield against whatever you have pledged because among the obligations of Allāh there is nothing on which people are more strongly united, despite the difference of their ideas and variation of their views, than respect for fulfilling pledges. Besides Muslims, even unbelievers have abided by agreements because they realized the dangers which will come in the wake of the violation thereof. Therefore, do not deceive your enemy because no one can offend Allāh save the ignorant and the wicked. Allāh made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him. Hence, there should be no deception, cunning or duplicity in it.

"Do not enter into an agreement which may admit different

interpretations. Do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allāh involves you in hardship, do not seek its repudiation without justification because the bearing of hardships through which you expect relief and a handsome result is better than a violation the consequence of which you fear. You must fear that you will be called on by Allāh to account for it, and you will not be able to seek forgiveness for it in this world or in the next.

"You should avoid shedding blood without justification because nothing invites the Divine retribution, is greater in (evil) consequences and more effective in the decline of prosperity and cutting short of life more than the shedding of blood without a justification. On the Day of Judgment, Allāh, the Glorified One, will commence giving His judgment among the people with regard to the cases of bloodshed committed by them. Do not, therefore, strengthen your authority by shedding prohibited blood because this will weaken and lower authority. It moreover destroys it and shifts it elsewhere. You cannot offer any excuse before Allāh or before me for any willful killing because there must be a question of revenge in it. If you are involved in it by error, and if you exceed in the use of your whip or sword, or if you are harsh in inflicting punishment, as sometimes even a blow by the fist or a smaller stroke causes death..., then the pride in your authority should not prevent you from paying the blood money to the survivors of the killed person.

"You should avoid self-admiration. Rely on what appears to be good on yourself. Do not have any affinity for any exaggerated praise. It is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous.

"Avoid demonstrating (the weight of) your obligation to your subjects for having done good things to them or praising your own actions or making promises then breaking them. Demonstrating such an obligation destroys goodness. Self-praise takes away the light of the truth. Breaking promises earns the hatred of Allāh and of the people. Allāh, the Glorified One, says the following: كَبُرَ مَقْتًا عِنْدَ اللّهِ أن تقولوا ما لا تفعلونَ *Most hateful to Allāh is that you say what you do not do* (Qur'ān, 61:3).

"Avoid haste in matters before their time. Slowness till their proper time, insistence on them when the propriety of action is not known or weakens when it becomes clear is preferable. Assign to every matter its proper place, and do every job at its appropriate time.

"Do not appropriate to yourself that in which the people have an equal share, nor should you be indifferent of matters which have come to light with the excuse that you are accountable for others. Shortly, the curtains of all matters will be raised from your vision and you will be required to render redress to the oppressed. Have control over (your) sense of prestige. Beware of any outburst of anger, the might of your arm and the sharpness of your tongue. Guard yourself against all these by avoiding haste and by delaying severe measures till your anger subsides and till you gain your self-control. You cannot withhold yourself from this unless you bear in mind that you have to return to Allāh.

"It is necessary for you to recall how matters went with those who preceded you, be it those of a government, or a great tradition, or a precedent of our Prophet ﷺ, or the obligatory commands contained in the Book of Allāh. You should follow them as you have seen us acting on them and should exert yourself in following what I have enjoined you to follow in this document wherein I have exhausted my pleas to you. If your heart advances towards its passions, you may have no plea in its support.

"I ask Allāh, through the medium of the extent of His mercy and the greatness of His power of giving, to grant me a good inclination, so that He may prompt me and you own selves to present a clear plea before Him and before His creatures in a manner that may attract His pleasure along with handsome praise among the people, good effect in the country, an increase in prosperity and a heightening of honor, and so that He may allow me and you own selves to die a death of virtue and martyrdom. Surely, we have to return to Him. Peace with the Messenger of Allāh ﷺ, and that is the end of the matter."

This document, which deserves to be called the policy constitution

of the Islamic State, was prepared by the person who was the greatest scholar of the Divine Law of his time and of all times. He acted on it more than anyone else.

From studying Imām Ali ibn Abū Tālib's way of governance as recorded on the pages of this book, it can be concluded that his aim was only to enforce the Divine Law and the improvement of social conditions, not to disrupt public security or fill his coffers through looting and plundering, or to strive to extend the country's boundaries by whatever fair or foul means..., as some "Muslim" rulers did, thus tarnishing the image of Islam. Worldly governments generally adopt such constitutions which cater to their utmost benefits and try to change every law which is against that aim, one which jeopardizes their objectives. Every article of this constitution serves as a custodian of common interests. It protects collective organization. Its enforcement has no impact over selfishness; there is no iota of self-interest in it. It contains such basic principles for the fulfillment of Allāh's obligations, the protection of human rights without any discrimination based on religion or ethnicity. It cares for the destitute and the poor. It provides succor to the low and the down-trodden. From it, full guidance can be earned for the propagation of righteousness and justice, the establishment of peace and security, the prosperity and well-being of the people.

"Imām Ali ibn Abū Tālib عليه السلام wrote this code for Mālik ibn al-Hārith al-Ashtar when he appointed him as the governor of Egypt in 38 A.H./658 A.D. Mālik al-Ashtar was one of the senior companions of Imām Ali ibn Abū Tālib عليه السلام. He demonstrated great endurance, steadfastness, perfect confidence and trust in Imām Ali ibn Abū Tālib عليه السلام. He attained the utmost nearness and attachment to him by molding his own conduct and character after those of Imām Ali ibn Abū Tālib عليه السلام, his role model. This can be gauged by Imām Ali ibn Abū Tālib's words: "Mālik was to me as I was to the Messenger of Allāh ﷺ" (Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 15, p. 98; *Al-A`lām*, Vol. 6, p. 131). Mālik al-Ashtar, too, proved all of this through his selfless attitude towards his job. He took a very active part in military encounters and proved himself to be Imām Ali ibn Abū Tālib's right hand in all battles and encounters. He

demonstrated such feats of courage and daring that his bravery was acknowledged throughout Arabia. Along with this bravery, he was also conspicuous in endurance and forbearing. In this regard, Warram ibn Abū Firās an-Nakh`i has written that once Mālik was passing through the market of Kūfa wearing an outfit and a turban made of gunny-cloth when a shopkeeper, finding him in this condition and wearing such clothes, threw some rotten leaves on him to show his disrespect and ridicule. Despite being the commander of the caliph's troops, Mālik al-Ashtar did not at all mind this dirty behavior, nor did he even look at the man. Rather, he quietly stepped forward. Then someone said to that shopkeeper, "Do you know to whom you have been so insolent?" He replied that he did not know who he was, whereupon he was told that it was Mālik al-Ashtar, companion of Imām Ali ibn Abū Tālib ﷺ and commander of his army. Hearing this, the shopkeeper almost lost his wits and at once ran after Mālik to beg for his forgiveness for this insolence and humiliating treatment. In his search, he reached a mosque where Mālik was offering prayers. When he finished the prayers, this man went forward and fell on Mālik's feet begging for his pardon with great pertinacity and weeping. Mālik raised the man's chin up and said, "By Allāh, I have come to the mosque to pray to Allāh to forgive you. I myself had pardoned you that very moment, and I hope Allāh, too, will pardon you," as we read in *Tanbihul-Khawatir wa Nuzhatul-Nawāzir*, Vol. 1, p. 2 and *Bihār al-Anwār*, Vol. 42, p. 157. Such is the forgiveness and tolerance of a warrior at the mention of whose name courage itself trembled and whose swordsmanship was acknowledged by the brave men of Arabia. And such is the real sign of bravery: A man should exercise self-control during the bitterness of anger and moment of outrage. He must endure hardships with patience and calmness. In this regard, Imām Ali ibn Abū Tālib ﷺ says, "The most brave of men is one who over-powers his own passions."

However, besides these characteristics and qualities, he had a perfect aptitude for organization and administration. Thus, when the Othmāni (al-Othmāniyyah) party began to spread the germs of destruction in Egypt and tried to upset the law and order of the country by mischief and rebellion, Imām Ali ibn Abū Tālib ﷺ

removed Muhammed ibn Abū Bakr from his post as the governor of the country and decided to appoint Mālik al-Ashtar in his place, although at that time Mālik was also posted as the governor of Nasībīn[1]. However, Imām Ali ibn Abū Tālib ﷺ sent him word that he should name someone as his deputy and return to Imām Ali ibn Abū Tālib ﷺ. On receipt of this order, Mālik al-Ashtar appointed Shabīb ibn `Amir al-Azdi in his place and he himself went to Imām Ali ibn Abū Tālib ﷺ. Imām Ali ibn Abū Tālib ﷺ gave him his written appointment and sent him off to Egypt. The Imām ﷺ also sent a separate written order to the Egyptians to obey him. When Mu`āwiyah received the news of Mālik al-Ashtar's appointment through his spies, he was upset because he had promised `Amr ibn al-`Ās that he would make him the governor of Egypt in reward for his services. He had hoped that `Amr ibn al-`Ās would easily defeat Muhammed ibn Abū Bakr and wrest power from him, but he now could not imagine conquering Egypt by defeating a military hero such as Mālik al-Ashtar. He, therefore, decided to do away with him before he took over the charge. For this, he arranged with a landlord of the city of al-Arīsh (or al-Qulzumm) that when Mālik passed through al-Arīsh on his way to Egypt, he should kill him by some device or other. In reward for this assassination, the tax revenue of his estate would be written off. So, when Mālik al-Ashtar reached al-Arish with retinue and force, the chief of al-Arīsh stood up in respect for him and insisted on having Mālik as his own guest. Mālik agreed and stayed at his place. When Mālik finished the meal, the host gave him some syrup of honey to drink in which he had added poison. Soon after drinking it, the poison began to show its effect and before the eyes of everyone, this great warrior known for his swordsmanship and for putting the rows of the enemy to fight, calmly surrendered to death, another victim of the schemes of Mu`āwiyah.

When Mu`āwiyah received the news of the success of his plot, he was overjoyed and shouted in merriment, "O, honey is also an army of Allāh!" Then, in a speech, he said, "Ali ibn Abū Tālib had two

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[1]Nasībīn is an important historic city located in the Jazeera area, the northern delta between the Tigris and Euphrates Rivers, about 120 miles northwest of Mosul city.

right hand men. One was chopped off on the day of Siffīn: that was `Ammār ibn Yāsir, and the second has been severed now: He is Mālik al-Ashtar!"

When the news of Mālik's assassination reached Imām Ali ibn Abū Tālib ﷺ, he was very grieved and sorrowful. He said the following: "Mālik! Who is Mālik?! If Mālik was a stone, he was hard and solid. If he was a rock, he was a great rock which had no parallel. It seems that his death has made me also lifeless. I swear by Allāh that his death made the Syrians joyous while insulting the Iraqis." Then he continued to say: "Women have become too barren to give birth to a man like Mālik...," as we read in many history books such as these: al-Tabari, *Tārīkh*, Vol. 1, pp. 3392-3395; Ibn al-Athīr, *Tārīkh*, Vol. 3, pp. 352-353; al-Ya`qūbi, *Tārīkh*, Vol. 2, p. 194; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1366; Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 6, pp. 74-77; Ibn Kathīr, *Al-Bidaya wal Nihāya*, Vol. 7, pp. 313-314; Abul-Fidā', *Tārīkh* (the full name of which is: *Tārīkh al-Mukhtasar fi Akhbār al-Bashar*), Vol. 1, p. 179 and others.

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام
إلى طلحة و الزبير مع (عمران بن الحصين الخزاعي)
ذكره ابو جعفر الإسكافي في كتاب "المقامات في مناقب أمير المؤمنين عليه السلام"

امّا بعدُ، فقدْ علِمتُما وإنْ كتمتُما انّي لمْ اردِ النّاس حتّى ارادُونِي ولمْ اُبايعْهُمْ حتّى بايعُونِي وإنّكُما مِمّنْ ارادنِي وبايعنِي وإنّ العامّة لمْ تُبايِعنِي لِسُلطانٍ غالِبٍ ولا لِعرضٍ حاضِرٍ فإنْ كُنْتُما بايعْتُمانِي طائِعِين فارْجِعا وتُوبا إلى اللهِ مِنْ قرِيبٍ وإنْ كُنْتُما بايعْتُمانِي كارِهِين فقدْ جعلتُما لِي عليْكُما السّبِيل بِإظْهارِكُما الطّاعة وإسْرارِكُما المعْصِية ولعمْرِي ما كُنْتُما بِأحقّ المُهاجِرِين بِالتّقِيّةِ والكِتْمان وإنّ دفْعكُما هذا الأمْر مِنْ قبْلِ انْ تدْخُلا فِيهِ كان اوْسع عليْكُما مِنْ خُرُوجِكُما مِنْهُ بعْد إقْرارِكُما بِهِ وقدْ زعمْتُما انّي قتلْتُ عُثْمان فبيْنِي وبيْنكُما منْ تخلّف عنّي وعنْكُما مِنْ اهْلِ المدِينةِ ثُمّ يُلْزمُ كُلُّ امْرِئٍ بِقدْرِ ما احْتمل فارْجِعا ايُّها الشّيْخانِ عنْ رايِكُما فإنّ الآن اعْظم امْرِكُما العارُ مِنْ قبْلِ انْ يتجمّع العارُ والنّارُ، والسّلامُ.

Letter 54

To Talhah and az-Zubayr (through `Imrān ibn al-Haseen al-Khuzā`i[1]). Abū Ja`far al-Iskāfi has mentioned this in his work titled *Kitāb al-Maqāmāt on the excellent qualities (manāqib) of Imām Ali ibn Abū Tālib* ﷺ"

"You both know, though you conceal it, that I did not approach the people before they approached me, and I did not ask them to swear the oath of allegiance to me till they themselves swore the oath of allegiance. You both were among those who approached me and swore the oath of allegiance to me. Certainly the common people did

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[1]`Imrān ibn al-Haseen al-Khuzā`i was a high ranking companion [of Imām Ali ﷺ] who was distinguished for his learning and achievements. He was very cautious in relating traditions. He accepted Islam in the year of the Battle of Khaybar (which took place in 8 A.H./629 A.D.) and participated in *jihād* with the Prophet ﷺ. He was honored by the judicial status in Kūfa and died in Basra in 52 A.H./672 A.D. One of the authentic traditions related by `Imrān ibn al-Haseen about Imām Ali ibn Abū Tālib ﷺ is this: "The Messenger of Allāh raised and sent an army under the command of Ali ibn Abū Tālib ﷺ. From the *khums* (one-fifth tax) received by him, Ali set aside a slave girl for himself. This was seen as distasteful by some of his men, so four of them decided to complain about it to the Prophet ﷺ. On their return, they approached the Prophet ﷺ and one of them stood up and said the following: 'O Messenger of Allāh! Do you not see that Ali ﷺ did such-and-such?' The Prophet ﷺ turned his face away from him. Another man stood up and made the same complaint, and the Prophet ﷺ turned his face away from him, too. Still another man stood up and repeated what his two colleagues had said and met the same reaction. Then the fourth man stood up and spoke like his predecessors. The Prophet ﷺ finally turned to them with signs of anger on his face and said the following: `What do you want me to do to Ali?' He repeated it three times. Then he said, 'Surely Ali is from me and I am from him, and after me he is the master of all believers'," according to al-Tirmidhi, *Jāmi` al-Sihāh*, Vol. 5, p. 632; Ahmed ibn Hanbal, *Al-Musnad*, Vol. 4, pp. 437 - 438; Abū Dāwūd at-Tayalisi, *Al-Musnad*, p. 111; al-Hākim, *Al-Mustadrak*, Vol. 3, pp. 110 - 111; Abū Nu'aym, *Hilyat al-Awliyā'*, Vol. 6, p. 294; al-Dhahbi, *Tārīkh al-Islam*, Vol. 2, p. 196; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 345; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, p. 27 and Ibn Hajar, *Al-Isāba*, Vol. 2, p. 509.

not swear the oath of allegiance under any force or for any money given to them. If you two swore allegiance to me obediently, come back and offer repentance to Allāh soon. But if you swore allegiance to me reluctantly, you have certainly given me cause for action due to your showing obedience while concealing disobedience[1]. By my life, you were not more entitled than other Muhājirūn to conceal and hide the matter. Your refusal to swear the oath of allegiance before actually doing so will have been easier than getting out of it after having already accepted it.

"You have indicated that I killed `Othmān; then let someone from among the people of Medīna who supported neither me nor you decide the matter between me and yourself. One of us shall face (the command of law) according to (one's) involvement. You should give up your way now, when the great question before you is only one of shame, before you face the question of shame coupled with the fire of Hell, and that is the end of the matter."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى معاوية

أمّا بعدُ، فإنّ الله سُبْحانهُ قدْ جعل الدُّنْيا لِما بعدها وابْتلى فِيها أهْلها لِيعْلم أيُّهُمْ أحْسنُ عملًا ولسْنا لِلدُّنْيا خُلِقْنا ولا بالسّعْي فِيها أمِرْنا وإنّما وُضِعْنا فِيها لِنُبْتلي بِها وقدِ ابْتلانِي اللهُ بِك وابْتلاك بِي فجعل أحدنا حُجّةً على الآخر فعدوْت على الدُّنْيا بتاْويل القُرْآن فطلبْتنِي بِما لمْ تجْنِ يدِي ولا لِسانِي وعصيْتهُ أنْت وأهْلُ الشّامِ بِي وألّب عالِمُكُمْ جاهِلكُمْ وقائِمُكُمْ قاعِدكُمْ فاتّق الله فِي نفْسِك ونازِع الشّيْطان قِيادك واصْرِفْ إلى الآخِرةِ وجْهك فهِي طرِيقُنا وطرِيقُك واحْذرْ أنْ يُصِيبك اللهُ مِنْهُ بعاجِلِ قارِعةٍ تمسُّ الأصْل وتقْطعُ الدّابِر فإنِّي

[1]That is to say, "You are men of riches and means, having a large tribe and community. Why do you need this double dealing of concealing the real feelings of your hearts, showing obedience and swearing allegiance loathsomely and unwillingly? Of course, if someone else, who is weak and helpless, said that he was obliged to swear the oath of allegiance, his point could be accepted to some extent. But when no one else has expressed his helplessness in the matter, why did this helplessness befall you, so you now regard your swearing of allegiance to be the result of your helplessness?!"

أولِي لك باللّهِ اِلِيّةَ غيْر فاجِرةٍ لئِنْ جمعتْنِي وإيّاك جوامِعُ الاقدار لا أزالُ بباحتِك حتّى يحكُم اللّهُ بيْننا وهُو خيْرُ الحاكِمِين.

Letter 55
To Mu`āwiyah

"Allāh, the Glorified One, has made this world for what is to come, for the Hereafter, putting its inhabitants to trial as to which of you is good in actions. We have not been created for this world nor ordered to strive for it. We have been made to stay in it to stand the trial therein. So, Allāh has tried me by you and tried you by me. He has, therefore, made each of us a plea for the other.

"Now, you have leaped on the world by a wrong interpretation of the Holy Qur'ān and wants me to account for what neither my hand nor tongue is responsible, yet you and the Syrians put the blame on me and your scholar incited against me the ignorant ones, and one who is sitting incited the one who is standing. You should fear Allāh with regard to your soul and not allow Satan to lead you. Turn your face towards the Hereafter because that is our path and yours. Fear lest Allāh should entangle you in any sudden affliction which may destroy the root as well as cut off the branches. I swear to you by Allāh an oath which will not be broken that if destiny brings me and you together, I shall steadfastly hold before you:

﴿ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنا، وَهُوَ خَيْرُ الحَاكِمِينَ ﴾

... till Allāh judges between us, and He is the Best of the judges (Qur'ān, 7:87)."

اللّهمّ صلّ على محمّد و آل محمّد

من وصية له عليه السلام وصى بها شريح بن هانئ لما جعله على مقدمته إلى الشام

اتّق الله فِي كُلّ صباح ومساءٍ وخفْ علي نفْسِك الدُّنيا الغرُور ولا تامنْها على حالٍ واعْلمْ انّك إنْ لمْ ترْدعْ نفْسك عنْ كثِيرٍ مِمّا تُحِبُّ مخافة مكْرُوهٍ سمتْ بك الأهْواءُ إلى كثِيرٍ مِن الضّرر فكُنْ لِنفْسِك مانِعاً رادِعاً ولِنزْوتِك عِنْد الحفِيظةِ واقِماً قامِعاً.

Instruction 56

When Imām Ali ibn Abū Tālib ﷺ placed Shūrayh Ibn Hāni (al-Madhhaji) at the head of the vanguard proceeding to Syria, he issued this document instructing him:

"Fear Allāh every morning and evening, remain apprehensive about yourself with regard to this deceitful world, and do not regard it as safe in any case. Be informed that if, for fear of some evil, you do not refrain from things which you love, passions will then fling you into a lot of harm. Therefore, refrain for your own soul and be your own protector against your anger; suppress and kill it."

اللهم صل على محمد وآل محمد

من كتاب له عليه السلام إلى أهل الكوفة عند مسيره من المدينة إلى البصرة

أمّا بعدُ، فإنّي خرجتُ منْ حيّي هذا إمّا ظالماً وإمّا مظلوماً وإمّا باغياً وإمّا مبغيّاً عليهِ وإنّي أذكّرُ اللهَ منْ بلغهُ كتابي هذا لمّا نفر إليّ فإنْ كُنْتُ مُحْسِناً أعانني وإنْ كُنْتُ مُسيئاً استعتبني.

Letter 57

To the people of Kūfa when he marched from Medīna to Basra

"I have come out of my city either as an oppressor or as an oppressed person, either as a rebel or as the one against whom rebellion has been committed. In any case, whomsoever this letter of mine reaches, I appeal to him in the Name of Allāh that he should come to me, and if I am in the right, he should help me; but if I am wrong, then he should try to get me to the right course according to his view."

اللّهمّ صلّ على محمّد و آل محمّد

من كتاب له عليه السلام كتبه إلى أهل الأمصار يقص فيه ما جرى بينه و بين أهل صفين

وكان بدْءُ أمْرِنا أنّا التقيْنا والقومُ مِنْ أهْلِ الشّام والظّاهِرُ أنّ ربّنا واحِدٌ ونبيّنا واحِدٌ ودعْوتنا فِي الإسْلامِ واحِدةٌ ولا نستزيدُهُمْ فِي الإيمانِ باللّهِ والتّصْدِيقِ برسُولِهِ ولا يستزيدُوننا الأمْرُ واحِدٌ إلّا ما اخْتلفْنا فِيهِ مِنْ دمِ عُثْمان ونحْنُ مِنْهُ براءٌ فقُلْنا تعالوْا نُداوِ ما لا يُدْركُ اليوْم بإطْفاءِ النّائِرةِ وتسْكِينِ العامّةِ حتّى يشْتدّ الأمْرُ ويسْتجْمِع فنقْوى على وضْعِ الحقّ مواضِعهُ فقالُوا بلْ نُداوِيهِ بالْمُكابرةِ فأبوْا حتّى جنحتِ الحرْبُ وركدتْ ووقدتْ نِيرانُها وحمِشتْ فلمّا ضرّستْنا وإيّاهُمْ ووضعتْ مخالِبها فِينا وفِيهِمْ أجابُوا عِنْد ذلِك إلى الّذِي دعوْناهُمْ إليْهِ فأجبْناهُمْ إلى ما دعوْا وسارعْناهُمْ إلى ما طلبُوا حتّى اسْتبانتْ عليْهِمُ الحُجّةُ وانْقطعتْ مِنْهُمُ المعْذِرةُ فمنْ تمّ على ذلِك مِنْهُمْ فهُو الّذِي أنْقذهُ اللّهُ مِن الهلكةِ ومنْ لجّ وتمادى فهُو الرّاكِسُ الّذِي ران اللّهُ على قلْبِهِ وصارتْ دائِرةُ السّوْءِ على رأْسِهِ.

Letter 58
Written to the people of various countries[1] describing what took place between him and the people of Siffīn

It all began thus: We and the Syrians met in an encounter although we believe in one and the same God and follow the same Prophet ﷺ, and our message in Islam is the same. We did not want them to add anything to the belief in Allāh or to acknowledging His Messenger ﷺ, nor did they want us to add any such things. In fact, there was a complete unity except that we differed on the question of shedding `Othmān's blood, although we were not involved in it. We suggested to them to appease the situation by calming the temporary agitation and pacifying the people till matters settle down and stabilize when we will gain strength to put matters right.

"They, however, said that they will settle it by war. Thus, they refused our offer and consequently war spread its wings and came to

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[1]Commander of the Faithful Ali ibn Abū Tālib ﷺ ruled over an area which is now divided into as many as fifty countries. This prompted him to move the capital of the Muslim domains from Medīna, Hijāz, to Kūfa, Iraq, so it would be in the center of Islamic lands.

stay. Its flames rose and gained momentum. Once the war had bitten us as well as them and pierced its talons into us as well as into them, they accepted what we had proposed to them. So, we agreed to what they suggested and hastened to meet their request. In this way, the plea became clear to them and no excuse was left to them. Now, whoever among them adheres to this will be saved by Allāh from ruin, and whoever shows obstinacy and insistence (on wrong) is the opposite: one whose heart is blinded, and evils will surround his head."

اللهم صلِّ على محمد وآل محمد

من كتاب له عليه السلام إلى الأسود بن قطبة، صاحب جند حلوان

أمّا بعْدُ، فإنّ الْوالِي إذا اخْتلف هواهُ منعهُ ذلِك كثِيراً مِن الْعدْلِ فلْيكُنْ أمْرُ النّاس عِنْدك فِي الْحقِّ سواءً فإنّهُ ليْس فِي الْجوْرِ عِوضٌ مِن الْعدْلِ فاجْتنِبْ ما تُنْكِرُ أمْثالهُ وابْتذِلْ نفْسك فِيما افْترض اللّهُ عليْك راجِياً ثوابهُ ومُتخوِّفاً عِقابهُ واعْلمْ أنّ الدُّنْيا دارُ بلِيّةٍ لمْ يفْرُغْ صاحِبُها فِيها قطُّ ساعةً إلّا كانتْ فرْغتُهُ عليْهِ حسْرةً يوْم الْقِيامةِ وأنّهُ لنْ يُغْنِيك عن الْحقِّ شيْءٌ أبداً ومِن الْحقِّ عليْك حِفْظُ نفْسِك والِاحْتِسابُ على الرّعِيّةِ بِجُهْدِك فإنّ الّذِي يصِلُ إليْك مِنْ ذلِك أفْضلُ مِن الّذِي يصِلُ بِك والسّلامُ.

Letter 59
To al-Aswad ibn Qutbah, commaner of Hulwan's troops

"If actions of a governor follow his passions, his justice will be greatly hampered. All people should be equal in their rights before you because injustice cannot substitute justice. Avoid that thing the like of which you will not like for your own self. Exert yourself in what Allāh has made obligatory on you, hoping for His reward and fearing His chastisement.

"Be informed that this world is a place of trial. Whoever here wastes any hour of his time will repent it on the Day of Judgment and nothing can ever make you too satisfied as not to need righteousness. One of your obligations is that you should protect yourself (from sins) and do your best to look after the subjects. The benefit that will come to you from this will be greater than that which will accrue (to people) through you, and that is the end of the matter."

اللهم صلِّ على محمد وآل محمد

من كتاب له عليه السلام إلى العمال الذين يطأ الجيش عملهم

مِنْ عبْدِ اللهِ عليٍّ أميرِ المُؤْمِنِين إلى منْ مرّ بهِ الْجيْشُ مِنْ جُباةِ الْخراجِ وعُمّالِ الْبِلادِ أمّا بعْدُ، فإنّي قدْ سيّرْتُ جُنُوداً هِي مارّةٌ بِكُمْ إنْ شاء اللهُ وقدْ أوْصيْتُهُمْ بما يجِبُ لِلّهِ عليْهِمْ مِنْ كفّ الْأذى وصرْفِ الشّذا وأنا أبْرأُ إليْكُمْ وإلى ذِمّتِكُمْ مِنْ معرّةِ الْجيْشِ إلّا مِنْ جوْعةِ الْمُضْطرِّ لا يجِدُ عنْها مذْهباً إلى شِبعِهِ فنكِّلُوا منْ تناول مِنْهُمْ شيْئاً ظُلْماً عنْ ظُلْمِهِمْ وكُفُّوا أيْدِي سُفهائِكُمْ عنْ مُضارّتِهِمْ والتّعرُّضِ لهُمْ فِيما اسْتثْنيْناهُ مِنْهُمْ وأنا بيْن أظْهُرِ الْجيْشِ فارْفعُوا إليّ مظالِمكُمْ وما عراكُمْ مِمّا يغْلِبُكُمْ مِنْ أمْرِهِمْ وما لا تُطِيقُون دفْعهُ إلّا باللهِ وبي فأنا أُغيِّرُهُ بمعُونةِ اللهِ إنْ شاء اللهُ.

Letter 60
To the provincial governors through whose jurisdictions the army passes

"From the servant of Allāh, Ali ibn Abū Tālib, to all collectors of revenue and officers of the realm through whose area the army passes.

"I have sent an army that will pass by you, if Allāh so wills. I have instructed them about what Allāh has made obligatory on them, namely that they should avoid assault and shun harm. I hold myself clear before you and those (non-Muslims) who are under your protection from any annoyance committed by the army except when one is compelled by hunger and there is no other way to satisfy it. If anyone of them takes anything by force, you should punish him. None of you should be foolish enough to obstruct them or intervene in matters which we have allowed them by way of exception. I myself am in the army. So, refer to me their high-handedness and any hardship which is caused by them and which you cannot avert except through Allāh and through myself. I shall then avert it with the help of Allāh, if He so wills.

اللّهمّ صلّ على محمّد و آل محمّد

من كتاب له عليه السلام إلى كميل بن زياد النخعي،
وهو عامله على هيت، ينكر عليه تركه دفع من يجتاز به من جيش العدو طالبا الغارة:

أمّا بعْدُ، فإنّ تضْيِيع المرْءِ ما وُلّي وتكلّفهُ ما كُفِي لعجْزٌ حاضِرٌ ورأيٌ مُتبّرٌ وإنّ تعاطِيك الغارة على أهْلِ قِرْقِيسيا وتعْطِيلك مسالِحك التِي ولّيْناك ليْس بِها منْ يمْنعُها ولا يرُدُّ الجيْش عنْها لرأيٌ شعاعٌ فقدْ صِرْت جِسْراً لِمنْ أراد الغارة مِنْ أعْدائِك على أوْلِيائِك غيْر شدِيدِ المنْكِبِ ولا مهِيبِ الجانِبِ ولا سادٍّ ثُغْرةً ولا كاسِرٍ لِعدُوٍّ شوْكةً ولا مُغْنٍ عنْ أهْلِ مِصْرِهِ ولا مُجْزٍ عنْ أمِيرِهِ.

Letter 61

To Kumayl ibn Ziyād an-Nakh`i, governor of Hīt, expressing displeasure with his inability to prevent the (Syrian) enemy forces from passing through his area to loot:

"The negligence by a man of what he has been made responsible for, and the doing of what is to be done by others, is a manifest weakness and a ruinous sight. Certainly, your advance on the people of Qarqisiya and your abandonment of the forces over which we had appointed you, without anyone to protect them or to repulse the enemy force, are signs of a shattered mentality. In this way, you served like a bridge for the enemy who came marauding on your allies while your arms were weak. You had no force around you. You could not prevent the enemy from advancing. You could not break its might. You could not defend the people of your area, and you could not carry out functions on behalf of your Imām."

اللّهمّ صلّ على محمّد و آل محمّد

من كتاب له عليه السلام إلى أهل مصر مع مالك الأشتر لما ولاه إمارتها

أمّا بعْدُ، فإنّ الله سُبْحانهُ بعث مُحمّداً (صلى الله عليه وآله) نذِيراً لِلعالمِين ومُهيْمِناً على المُرْسلِين فلمّا مضى (عليه السلام) تنازع المُسْلِمُون الأمْر مِنْ بعْدِهِ فواللّهِ ما كان يُلْقى فِي رُوعِي ولا يخْطُرُ ببالِي أنّ العرب تُزْعِجُ هذا الأمْر مِنْ بعْدِهِ (صلى الله عليه وآله) عنْ

أَهْلِ بيْتِهِ ولا أنّهُمْ مُنحُّوهُ عنّي مِنْ بعْدِهِ فما راعنِي إلّا انْثِيالُ النّاس على فُلانٍ يُبايِعُونهُ فأمْسكْتُ يدِي حتّى رأيْتُ راجِعة النّاس قدْ رجعتْ عنِ الإسْلامِ يدْعُون إلى محْقِ دِيْنِ مُحمّدٍ (صلى الله عليه وآله) فخشِيتُ إنْ لمْ أنْصُرِ الإسْلام وأهْلهُ أنْ أرى فِيهِ ثلْماً أوْ هدْماً تكُونُ المُصِيبةُ بِهِ عليّ أعْظم مِنْ فوْتِ ولايتِكُمُ التِي إنّما هِي متاعُ أيّامٍ قلائِل يزُولُ مِنْها ما كان كما يزُولُ السّرابُ أوْ كما يتقشّعُ السّحابُ فنهضْتُ فِي تِلْك الأحْداثِ حتّى زاح الباطِلُ وزهق واطْمأنّ الدِّينُ وتنهْنه.

ومِنْهُ: إنّي واللهِ لوْ لقِيتُهُمْ واحِداً وهُمْ طِلاعُ الأرْضِ كُلِّها ما باليْتُ ولا اسْتوْحشْتُ، وإنّي مِنْ ضلالِهِمُ الذِي هُمْ فِيهِ والهُدى الذِي أنا عليْهِ لعلى بصِيرةٍ مِنْ نفْسِي ويقِينٍ مِنْ ربِّي، وإنّي إلى لِقاءِ اللهِ لمُشْتاقٌ وحُسْنِ ثوابِهِ لمُنْتظِرٌ راجٍ، ولكِنّنِي آسى أنْ يلِي أمْر هذِهِ الأمّةِ سُفهاؤُها وفُجّارُها فيتّخِذُوا مال اللهِ دُولاً وعِبادهُ خوَلاً والصّالِحِين حرْباً والفاسِقِين حِزْباً، فإنّ مِنْهُمُ الذِي قدْ شرِب فِيكُمُ الحرام وجُلِد حدّاً فِي الإسْلامِ وإنّ مِنْهُمْ منْ لمْ يُسْلِمْ حتّى رُضِختْ لهُ على الإسْلامِ الرّضائِخُ، فلوْلا ذلِك ما أكْثرْتُ تألِيبكُمْ وتأنِيبكُمْ وجمْعكُمْ وتحْرِيضكُمْ ولتركْتُكُمْ إذْ أبيْتُمْ ونيْتُمْ. أ لا تروْن إلى أطْرافِكُمْ قدِ انْتقصتْ وإلى أمْصارِكُمْ قدِ افْتُتِحتْ وإلى ممالِكِكُمْ تُزْوى وإلى بِلادِكُمْ تُغْزى؟ انْفِرُوا رحِمكُمُ اللهُ إلى قِتالِ عدُوِّكُمْ ولا تثّاقلُوا إلى الأرْضِ فتُقِرُّوا بِالخسْفِ وتبُوءُوا بِالذُّلِّ، ويكُون نصِيبُكُمُ الأخسّ، وإنّ أخا الحرْبِ الأرِقُ ومنْ نام لمْ يُنمْ عنْهُ، والسّلامُ.

Letter 62

To the people of Egypt sent through Mālik al-Ashtar when the Commander of the Faithful ﷺ made him its governor:

"Allāh, the Glorified One, deputed Muhammed ﷺ as a warner for all the worlds and a witness for all the prophets. When the Prophet ﷺ passed away, the Muslims quarrelled after him about power. By Allāh, it never occured to me and I never imagined that after the Prophet ﷺ the Arabs would snatch away the caliphate from his Ahlul-Bayt ﷺ, nor that they would take it away from me after him, but I suddenly noticed how people surrounded the man to swear the oath of allegiance to him.[1]

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[1]The Prophet ﷺ made many declarations about Imām Ali ibn Abū Tālib ﷺ such as: "This is my brother, my vicegerent and my caliph among you." While returning from his farewell *hajj* at Ghadīr Khumm, he decalred, "For whomsoever I am the master, Ali is his master." Such statements had already settled the issue of the Prophet's replacement and succession. Besides them, there was no further need at all for any new "election", nor could it be imagined that the people of Medīna would feel the need for an "election" after Allāh had already elected a man to succeed

I, therefore, withheld my hand till I saw that many people were reverting from Islam and trying to destroy the religion of Muhammed ﷺ. I then feared that if I did not protect Islam and its people, and if there occurred in it a breach or destruction, it will mean a greater blow to me than the loss of power over you which was, in any case, to last for a few days of which everything will pass away as the mirage passes away, or as the cloud scuds away. Therefore, in these eventualities, I rose till wrong was destroyed and disappeared and religion attained peace and safety."

An excerpt from the same letter:

"By Allāh, if I had encountered them alone and they had been so numerous as to fill the earth, I would not have worried or become perplexed. I am clear in myself and possess conviction from Allāh

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His Prophet ﷺ. But some power-hungry individuals ignored these clear injunctions as if their ears had never been acquainted with them and considered the "election" so necessary that, forgetting completely about performing the burial rites for the Prophet ﷺ, they assembled at the *saqīfa* of Banū Sā`idah and "elected" Abū Bakr as caliph without the slightest show of a democratic process. This was a very critical moment for Imām Ali ibn Abū Tālib ؑ. On one hand, some interested individuals declared that he should take up arms and, on the other hand, he noticed that those Arabs who had accepted Islam by dint of its military might were abandoning it, and that Musaylimah ibn Thumāmah al-Hanafi, the Liar (al-Kadhdhāb), and Tulayhah ibn Khuwaylid al-Assadi (the Liar) were hurling tribe after tribe into misguidance. In these circumstances, had there been a civil war and Muslims had fought against Muslims, the forces of heresy and hypocrisy would have joined together and swept Islam off the surface of the earth. Therefore, Imām Ali ibn Abū Tālib ؑ preferred to keep quiet rather than to fight and, with the purpose of maintaining the solidarity of Islam, confined himself to peacefully protesting rather than taking up arms. This was because formal power was not so dear to him as the good and prosperity of the community. For stopping the machinations of the hypocrites and defeating the aims of the mischief mongers, there was no other course but that he should not fan the flames of war by giving up his own claim. This was such a big deed for the preservation of Islamic policy that it is acknowledged by all sects of Islam.

about their misguidance versus my guidance. I am hopeful and expectant that I will meet Allāh and get His good rewards. But I am worried that foolish and wicked people will control the affairs of the entire community. The result: They will grab the funds of Allāh as their own property and make His people servants[1], fighting with the virtuous and allying themselves with the sinful. Inaction, there is among them whoever drank (wine) unlawfully[2] and was whipped by

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[1]This refers to the saying of the Holy Prophet ﷺ about the children of Umayyah and the children of Abul-`Ās ibn Umayyah (grandfather of `Othmān ibn `Affān and ancestor of the dynasty of rulers from Marwān's loins), as related by Abū Dharr al-Ghifāri, that the Holy Prophet ﷺ said the following: "When the number of Banū Umayyah reaches forty men, they will make Allāh's people their slaves, grab Allāh's funds as their own property and render the Book of Allāh a cause of corruption," according to al-Hākim, *Al-Mustadrak*, Vol. 4, p. 479 and al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 11, p. 149). About the children of Abul-`Ās, it is related by Abū Dharr, Abū Sa`īd al-Khudri, Ibn Abbās, Abū Hurayra and others that the Holy Prophet ﷺ said the following: "When the number of Banū Abul-`Ās reaches thirty men, they will grab the funds of Allāh as their own property, make Allāh's people their slaves and render the religion of Allāh a cause of corruption," according to imām Ahmed ibn Hanbal, *Al-Musnad*, Vol. 3, p. 80; al-Hākim, *Al-Mustadrak*, Vol. 4, p. 480; Ibn Hajar, *Al-Matalib al-Aliyah*, Vol. 4, p. 332; al-Haythami, *Majma` az-Zawā'id*, Vol. 5, pp. 241, 243 and al-Muttaqi al-Hindi, *Kanz al-`Ummāl*, Vol. 11, pp. 148, 149, 351, 354. The history of Islam (after the death of the Holy Prophet ﷺ) contains sufficient testimony to prove this prediction of the Holy Prophet ﷺ. The fear of Imām Ali ibn Abū Tālib ؑ for the Muslim community was based on it.

[2]The man who drank wine was al-Walīd ibn `Uqbah ibn Abū Mu`eet. He was born by the same mother as that of caliph `Othmān ibn `Affān as well as of that of his governor over Kūfa. Al-Walīd, on an occasion, was in a state of intoxication when he led the congregational morning prayers in the central mosque of Kūfa with four *raka`āt* instead of the usual two as prescribed by the Holy Prophet ﷺ. The congregation, which consisted of several pious persons like Ibn Mas`ūd, was outraged and felt further irritated when, finishing the four *raka`at*, al-Walīd said the following: "What a pleasant morning?! I would like to extend the prayers. Furthermore, if you consent, repeated complaints had already been made to the caliph against al-Walīd on account of his debauchery, but as often dismissed." People now reproached `Othmān for not listening to their

way of punishment fixed by Islam and there is whoever did not accept Islam till he had secured financial gain through it.[1] If this had not been so, I would not have emphasized gathering you, reprīmānding you, mobilizing you and urging you (for *jihād*), but if you refuse and show weakness, I will leave you.

"Do you not see that the boundaries of your cities have collapsed, your populated areas have been conquered, your possessions have been snatched away and your cities and lands have been assaulted? May Allāh have mercy on you, get up to fight your enemy and do not remain confined to the ground; otherwise, you will face oppression, suffer ignominy and your fate will be the worst. The warrior should be wakeful because if he sleeps, the enemy does not sleep, and that is the end of the matter."



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grievances and for favoring such a scoundrel. By chance, they succeeded in taking off the signet ring from the hand of the governor as he lay unconscious from the effects of an act of his debauchery (wine drinking). It was carried off to Medīna. Still, the caliph was too slow and reluctant to enforce the punishment on his governor (who was also his half brother). He thus cause himself to be held reprehensible by the Muslims who accused him of ignoring the Islamic laws. At last, he was persuaded to have al-Walīd whipped forty lashes. The latter was consequently deposed from his office. Sa`īd ibn al-`Ās, a cousin of `Othmān, was appointed to take his place, and this was a matter of a great reproach against `Othmān," as recorded by: al-Balādhiri, *Ansāb al-Ashrāf*, Vol. 5, pp. 33 - 35; Abul-Faraj al-Isfahāni, *Al-Aghāni*, Vol. 4, pp. 174 - 187; *Al-Istī`āb*, Vol. 4, pp. 1554 - 1557; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 5, pp. 91 - 92; al-Tabari, *Tārīkh*, Vol. 1, pp. 2843 - 2850; Ibn al-Athīr, Vol. 3, pp. 105 - 107 and Ibn Abul-Hadīd, *Sharh Nahjul-Balāgha*, Vol. 17, pp. 227 - 245.

[1]The man who accepted Islam only after securing financial gain was Mu`āwiyah who did so only for worldly gains.

من كتاب له عليه السلام إلى أبي موسى الأشعري،
وهو عامله على الكوفة، وقد بلغه عنه تثبيطه الناس عن الخروج إليه لما ندبهم لحرب
أصحاب الجمل

مِنْ عبْدِ اللّهِ، عليٍّ، أمِيرِ المُؤْمِنِين، إلى عبْدِ اللّهِ بْنِ قيْس: أمّا بعْدُ، فقدْ بلغنِي عنْك قوْلٌ
هُو لك وعليْك، فإذا قدِم رسُولِي عليْك، فارْفعْ ذيْلك واشْدُدْ مِئْزرك واخْرُجْ مِنْ جُحْرِك
وانْدُبْ منْ معك، فإنْ حققْت فانْفُذْ، وإنْ تفشّلْت فابْعُدْ، وايْمُ اللّهِ لتُؤْتينّ مِنْ حيْثُ أنْت، ولا
تُتْركُ حتّى يُخْلط زُبْدُك بخاثِرِك وذائِبُك بجامِدِك، وحتّى تُعْجلُ عنْ قِعْدتِك وتحْذر مِنْ أمامِك
كحذرِك مِنْ خلْفِك، وما هِي بالْهُويْنى الّتِي ترْجُو، ولكِنّها الدّاهِيةُ الكُبْرى، يُرْكبُ جملُها
ويُذلّلُ صعْبُها ويُسهّلُ جبلُها، فاعْقِلْ عقْلك وامْلِكْ أمْرك وخُذْ نصِيبك وحظّك، فإنْ كرِهْت
فتنحّ إلي غيْرِ رحْبٍ ولا فِي نجاةٍ، فبالحريّ لتُكْفينّ وأنْت نائِمٌ حتّى لا يُقال أيْن فُلانٌ، واللّهِ
إنّهُ لحقٌّ مع مُحِقٍّ، وما أُبالِي ما صنع المُلْحِدُون، والسّلامُ.

Letter 63
To Abū Mūsa (Abdullāh ibn Qays) al-Ash`ari, governor of Kūfa, when Imām Ali ibn Abū Tālib ﷺ learned that he was dissuading the people of Kūfa from joining the forces to fight in the Battle of Jamal when Imām Ali ibn Abū Tālib ﷺ had called them to do so:

"From the servant of Allāh, Ali ibn Abū Tālib, to Abdullāh ibn Qays: I have come to know of words uttered by you which go in your favor as well as against you[1]. So, when my messenger reaches

[1] When Imām Ali ibn Abū Tālib ﷺ had the idea of quelling the rebellion of the people of Basra, he sent this letter through Imām al-Hassan ﷺ to Abū Mūsa (Abdullāh ibn Qays) al-Ash`ari, who had been appointed governor of Kūfa by `Othmān ibn `Affān. In it, the Imām ﷺ scolds al-Ash`ari for his duplicity and self-contradictory behavior. He also attempted to persuade him to carry out *jihād* because on one hand, he used to say that Imām Ali ibn Abū Tālib ﷺ was the true Imām and allegiance to him was right while, on the other, he said that to support him in fighting against the Muslims was not right, that it was a mischief, and it was necessary to ward off this mischief. Thus, Imām Ali ibn Abū Tālib ﷺ has referred to this contradictory view with the words "huwa laka wa'alayka" (which go in

you, prepare yourself and get ready, come out of your den and call on those who are with you. Then, if you are convinced of the truth, get up. But if you feel cowardly, begone. By Allāh, you will be caught wherever you may be and you will not be spared till you are completely upset and everything about you is scattered till you are shaken from your seat. Then, you will fear from your front as you do from the rear.

"What you hope for is not a light matter; it is a serious calamity. We have to ride its camels, overcome its difficulties and level its mountains. Set your mind in order, take a grip on your affairs and acquire your (lot and) share. If you do not like it, go away to where neither you are welcome nor can you escape. It is better that you be left alone and lie asleep. Then no one will inquire where is so-and-so. By Allāh, this is the case of right with the rightful person. We do not care what the heretics do, and that is the end of the matter."

اللهم صل على محمد وآل محمد

من كتاب له عليه السلام إلى معاوية جواباً

أمّا بعْدُ، فإنّا كُنّا نحْنُ وأنْتُمْ على ما ذكرْت مِن الْألفةِ والْجماعةِ ففرّق بيْننا وبيْنكُمْ أمْس أنّا آمنّا وكفرْتُمْ والْيوْم أنّا اسْتقمْنا وفُتِنْتُمْ وما أسْلم مُسْلِمُكُمْ إلّا كرْهاً وبعْد أنْ كان أنْفُ الْإسْلامِ كُلُّهُ لِرسُولِ اللهِ (صلى الله عليه وآله) حِزْباً وذكرْت أنّي قتلْتُ طلْحة والزُّبيْر وشرّدْتُ بعائِشة ونزلْتُ بيْن الْمِصْريْنِ وذلِك أمْرٌ غِبْت عنْهُ فلا عليْك ولا الْعُذْرُ فِيهِ إليْك وذكرْت أنّك زائِري فِي الْمُهاجِرِين والْأنْصار وقدِ انْقطعتِ الْهِجْرةُ يوْم أُسِر أخُوك فإنْ كان

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your favor as well as against you). The intention is that when Imām Ali ibn Abū Tālib عليه السلام is the rightful Imām, how can fighting his enemy in his own company be wrong? And if fighting on his side is wrong, then what is the meaning of saying that he is the rightful Imām? In any case, in spite of his reluctance to fight, the people of Kūfa came out in large numbers to join Imām Ali ibn Abū Tālib's army and fully participated in the battle, giving such a defeat to the people of Basra that the latter never again dared to rebel thereafter.

فِيهِ عجلٌ فاسْتَرْفِهْ فإنِّي إنْ أزُرْك فذلك جدِيرٌ أنْ يكُون اللّهُ إنّما بعثنِي إليْك لِلنّقْمةِ مِنْك وإنْ تزُرْنِي فكما قال أخُو بنِي أسدٍ:

مُسْتقْبِلِين رِياح الصّيْفِ تضْرِبُهُمْ * بِحاصِبٍ بيْن أغْوارٍ وجُلْمُودِ

وعِنْدِي السّيْفُ الّذِي أعْضضْتُهُ بِجدِّك وخالِك وأخِيك فِي مقامٍ واحِدٍ وإِنّك واللّهِ ما علِمْتُ الْأغْلفُ الْقلْبِ الْمُقارِبُ الْعقْلِ والْأوْلى أنْ يُقال لك إِنّك رقِيت سُلّماً أطْلعك مطْلع سُوءٍ عليْك لا لك لِأنّك نشدْت غيْر ضالّتِك ورعيْت غيْر سائِمتِك وطلبْت أمْراً لسْت مِنْ أهْلِهِ ولا فِي معْدِنِهِ فما أبْعد قوْلك مِنْ فِعْلِك وقرِيبٌ ما أشْبهْت مِنْ أعْمامٍ وأخْوالٍ حملتْهُمُ الشّقاوةُ وتمنِّي الْباطِلِ على الْجُحُودِ بِمُحمّدٍ (صلى الله عليه وآله) فصُرِعُوا مصارِعهُمْ حيْثُ علِمْت لمْ يدْفعُوا عظِيماً ولمْ يمْنعُوا حرِيماً بِوقْعِ سُيُوفٍ ما خلا مِنْها الْوغى ولمْ تُماشِها الْهُوينى وقدْ أكْثرْت فِي قتلةِ عُثْمان فادْخُلْ فِيما دخل فِيهِ النّاسُ ثُمّ حاكِمِ الْقوْم إِليّ أحْمِلْك وإِيّاهُمْ على كِتابِ اللّهِ تعالى وأمّا تِلْك الّتِي تُرِيدُ فإِنّها خُدْعةُ الصّبِيِّ عنِ اللّبنِ فِي أوّلِ الْفِصالِ والسّلامُ لِأهْلِهِ.

Letter 64
Replying to Mu`āwiyah

"Certainly, we and you were on amicable terms, as you mentioned, but differences arose between us and your own self the other day when we accepted belief (*īmān*) while you rejected it. Today, the status is that we are steadfast (in our belief) but you are creating mischief. Those of you who accepted Islam did so reluctantly and that, too, took place when all the chief men had accepted Islam and joined the Messenger of Allāh (may Allāh bless him and his descendants).

"You have stated that I killed Talhah and az-Zubayr, forced `Ā'isha out of her house and took residence between the two cities (Kūfa and Basra). These matters are none of your concerns, nor do they involve anything against you. Therefore, no explanation about them is due to you.

"You also state that you are coming to me with a party of Muhājirūn and Ansār, but *hijra* came to an end on the day your brother was taken prisoner. If you are in a hurry, wait a bit as I may come to meet you and that will be more befitting as it will mean that Allāh has appointed me to punish you. But if you come to me, it will be just as the poet of Banū Assad said: 'They are advancing against

summer winds which are hurling stones on them in the highlands and in the lowlands.'

"(Remember that) I still have the sword with which I dispatched your grandfather, mother's brother and brother to one and the same place (Hell). By Allāh, I know *what* you are! Your heart is sheathed and your intelligence is weak. It is better to say that you have ascended to where you view a bad scene which is against you, not in your favor, because you are searching a thing lost by someone else, you are tending someone else's cattle, and you are hankering after a thing which is neither yours, nor do you have anything to do with it. How remote your words are from your actions, and how closely you resemble your paternal and maternal uncles who were led by their wickedness and love for wrong so as to oppose Muhammed ﷺ, consequently, they were both killed as you know! They could not put up a defense against the calamity and could not protect their "safe haven" from the striking of swords which abound in the battle and which do not show weakness.

"You have said a lot about the killing of `Othmān. You must first join what the people have joined (i.e. allegiance) then seek a verdict about (the accused people) from me, and I shall settle the matter between you and them according to the Book of Allāh, the Sublime. But what you are aiming at is just the fake nipple given to a child in the first days of weaning. And peace with those who deserve it."

Mu`āwiyah had written a letter to Imām Ali ibn Abū Tālib ؑ in which he, having recalled mutual unity and amicability, laid on him the blame of killing Talhah and az-Zubayr and getting `Ā'isha out of her house with the objective to adopt Kūfa as his seat of government in place of Medīna. In the end, he made a threat of war, saying that he was about to come out with a force of Muhājirūn and Ansār to fight. Imām Ali ibn Abū Tālib ؑ wrote this letter in reply to him wherein he commented about Mu`āwiyah's claim of unity. He meant to say the following: "There might have been unity between you and us, but with the advent of Islam, such a huge gap has developed between both of us that it is not possible to bridge it and such a separation has occurred which cannot be rejoined. The reason for all

of this is that we responded to the call of the Prophet ﷺ and hastened towards Islam while you were still an unbeliever and living in ignorance; hence, we and you came to adopt *separate ways*. But when Islam secured stability and the chief of Arabs entered its fold, you, too, felt obliged to do so [with the threat of otherwise losing your life]. *You secured protection of your lives by pretending to accept Islam, but you continued secretly to fan the mischief intended to shatter Islam's foundations.* Since we had accepted Islam of our own free will and pleasure, we adhered to the right path. At no stage did any faltering take place in our steadfastness. Therefore, your acceptance of Islam could not make us agree with your views."

As regarding Mu`āwiyah accusing Imām Ali ibn Abū Tālib ﷺ of having managed the killing of Talhah and az-Zubayr, even if this blame is admitted as true, is it not a fact that they had both openly revolted against Imām Ali ibn Abū Tālib ﷺ and had risen for war after breaking their oath of allegiance to him? Therefore, if they were killed with regard to their rebellion, their blood would be wasted, and no blame would lie on the killer because the penalty for whoever rebels against the rightful Imām is death and fighting him is permissible, without any doubt. The fact, however, is that this accusation is baseless because Talhah was killed by a man from his own party. Thus, historians write the following: Marwān ibn al-Hakam shot Talhah with an arrow and, turning to Aban ibn `Othmān, said the following: "We have killed a killer of your father and relieved you of revenge" in these references: Ibn Sa`d, *Al-Tabaqāt Al-Kubra*, Vol. 3, part 1, p. 159; Ibn Al-Athir, Vol. 3, p. 244; *Al-Istī`āb*, Vol. 2, pp. 766 - 769; *Usd al-Ghāba*, Vol. 3, pp. 60, 61; *Al-Isāba*, Vol. 2, p. 230; *Tahdhīb al-Tahdhīb*, Vol. 5, p. 21.

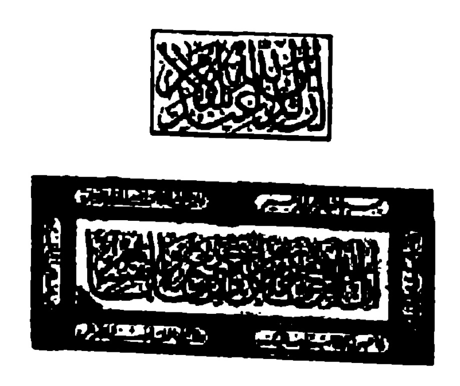
As for az-Zubayr, he was killed by `Amr ibn Jurmuz as he was on his way back from Basra, and Imām Ali ibn Abū Tālib ﷺ had nothing to do with it. Similarly, `Ā'isha herself came out of her house as the head of this rebellious group, while Imām Ali ibn Abū Tālib ﷺ advised her several times to realize her status and not step out of her bounds, but these suggestions had no effect on her.

Of the same note was his criticism that Imām Ali ibn Abū Tālib ﷺ

left Medīna and adopted Kūfa as the seat of his government, that Medīna turned out bad people, spewing away dirt. The reply to this is only that Mu`āwiyah himself always retained Damascus as his capital, always staying away from Medīna.

In this way, what right can he have to object to Imām Ali ibn Abū Tālib عليه السلام changing his seat of government? Imām Ali ibn Abū Tālib عليه السلام left Medīna because of those rebellions which had cropped up from all directions. In order to suppress them, only the selection of such a place as a capital, from where military assistance would be mobilized at any time, could be useful. Thus, Imām Ali ibn Abū Tālib عليه السلام had seen on the occasion of the Battle of Jamal that a great majority of the people of Kūfa had supported him. By making it a base for the army, the defense of the Imām عليه السلام against the enemy could be easily managed, while Medīna was not appropriate for military mobilization, supplies or reinforcements.

Finally, as for Mu`āwiyah's threat that he would march with the Muhājirūn and the Ansār, Imām Ali ibn Abū Tālib عليه السلام replied to this point in a very subtle way: "How will you bring the Muhājirūn now since the gate for *hijra* was closed when your brother, Yazīd ibn Abū Sufyān, was taken prisoner?" This man was taken prisoner on the day of the fall of Mecca. There is no question of *hijra* after the fall of Mecca so as to enable anyone to be called a *muhājir* because of the Prophet's saying: "There is no *hijra* after the victory over Mecca."



من كتاب له عليه السلام إلى معاوية أيضا

أمّا بعدُ، فقدْ آن لك أنْ تنْتفع باللمْح الباصر منْ عيان الأمُور فقدْ سلكْت مدارج أسْلافك بادّعائك الأباطيل واقتحامك غُرُور المينْ والأكاذيب وبانْتحالك ما قدْ علا عنْك وابْتزازك لما قد اخْتُزن دُونك فراراً من الحقّ وجُحُوداً لما هُو ألزمُ لك منْ لحْمك ودمك ممّا قدْ وعاهُ سمْعُك ومُلئ به صدْرُك فما ذا بعْد الحقّ إلّا الضّلالُ المُبينُ وبعْد البيان إلّا اللّبْسُ فاحْذر الشُّبْهة واشْتمالها على لُبْستها فإنّ الفتْنة طالما أغْدفتْ جلابيبها وأغْشت الأبْصار ظُلْمتُها وقدْ أتاني كتابٌ منْك ذُو أفانين من القوْل ضعُفتْ قُواها عن السّلْم وأساطير لمْ يحُكْها منْك علْمٌ ولا حلْمٌ أصْبحْت منْها كالخائض في الدّهاس والخابط في الدّيماس وترقّيْت إلى مرْقبة بعيدة المرام نازحة الأعْلام تقْصُرُ دُونها الأنُوقُ ويُحاذى بها العيُّوقُ وحاش للّه أنْ تلي للمُسْلمين بعْدي صدْراً أوْ ورْداً أوْ أجْري لك على أحد منْهُمْ عقْداً أوْ عهْداً فمن الآن فتداركْ نفْسك وانْظُرْ لها فإنّك إنْ فرّطت حتّى ينْهد إليْك عبادُ اللّه أرْتجتْ عليْك الأمُورُ ومُنعْت أمْراً هُو منْك اليوْم مقْبُولٌ، والسّلامُ.

Letter 65
To Mu`āwiyah

"Now is the time[1] that you should benefit by observing a clear view

[1]At the end of the battle of the Khārijites, Mu`āwiyah wrote a letter to Imām Ali ibn Abū Tālib ﵇ wherein he, as usual, indulged in mud slinging. In reply, Imām Ali ibn Abū Tālib ﵇ wrote this letter in which he tried to draw Mu`āwiyah's attention to the clear facts about this very battle of the Khārijites. This battle took place as predicted by the Prophet ﷺ. Imām Ali ibn Abū Tālib ﵇ himself had said before the battle that besides the people of Jamal and Siffīn, he had to fight against members of one more group: These were the "deviators" from the religion, namely the Khārijites. The occurrence of this battle and the killing of the man with breasts (Dhul-Thudayya) was a clear proof of Imām Ali ibn Abū Tālib ﵇ being on the right track, if evidence is lacking at all. If Mu`āwiyah had not been obsessed with self-praise and lust for conquests, and had he not shut his eyes against what is right, as was the case with his father, Abū Sufyān, and brother, `Utbah, he would probably have seen right and joined its tracks. Compelled by his natural inclinations, however, he always evaded what is right and shunned the truth, keeping himself blind to those sayings

of the main matters because you have been treading in the path of your forefathers of making wrong claims, spreading false and untrue notions, claiming for yourself what is far above you and demanding what is not meant for you: You want to run away from what is right and to rebel against what is more fastened to your flesh and blood, namely what has been heard by the depth of your ears and has filled your chest. After forsaking right, nothing remains except clear misguidance, and after disregarding a (clear) statement, there is nothing left but confusion. You should, therefore, guard (yourself) against doubts and the ill-effects of confusion because for a long time, mischief has spread its veils, and its gloom has blinded your eyes.

"I have received your letter which is full of uncouth utterances: They weaken the cause of peace. It also is full of nonsensical expressions which have not been prepared with knowledge and forbearance. By reason of these things, you have become like one who is sinking in a marshy land or groping in a dark place. You have raised yourself to a status which is difficult to approach and is devoid of any signs (of guidance). Even the royal kite cannot reach it. It is parallel to the Ayyuq (the Capella star), in loftiness.

"May Allāh forbid that you should be in charge of people's affairs after my assuming authority as caliph, or that I should issue an edict or document granting you authority over any of them. Therefore, from now on, you should guard yourself and be watchful because if you recalcitrate till the people of Allāh (are forced to) rush on you, matters will be closed for you, and whatever can be accepted from

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of the Prophet ﷺ which threw light on Imām Ali ibn Abū Tālib's Imāmate and vicegerency. Because of being with the Prophet ﷺ in the farewell pilgrimage, the Prophet's saying: "Of whomsoever I am the master, Ali is his master" was not hidden from Mu`āwiyah. Neither was the Prophet's saying: "O Ali! You are to me as Hārūn (Aaron) was to Mūsa (Moses)" because of his presence during the Battle of Tabūk. In spite of all of this, Mu`āwiyah spent all his life concealing right and promoting wrong. This was not due to any misunderstanding; rather, it was due to his own lust for power. This is what kept him busy prompting himself through means of suppression, trampling on the truth and violating justice, and thus do some people behave.

you today will not be accepted then, and that is the end of the matter."

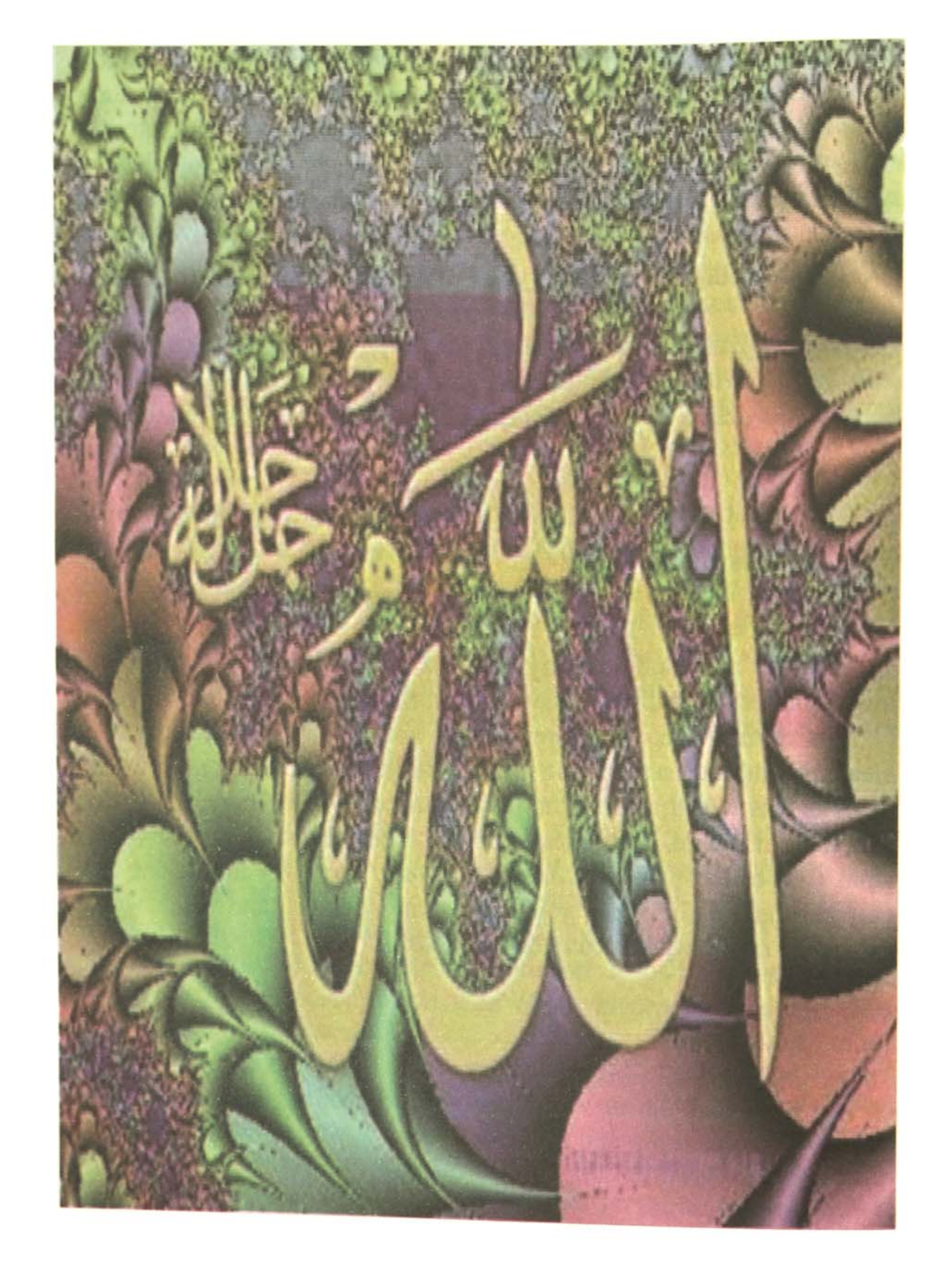
اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى عبد الله بن العباس، و قد تقدم ذكره بخلاف هذه الرواية

أمّا بعْدُ، فإنّ المرْء ليفْرحُ بالشّيْءِ الّذِي لمْ يكُنْ لِيفُوتهُ ويحْزنُ على الشّيْءِ الّذِي لمْ يكُنْ لِيُصيبهُ فلا يكُنْ أفْضل ما نِلْت فِي نفْسِك مِنْ دُنْياك بُلُوغُ لذّةٍ أوْ شِفاءُ غيْظٍ ولكِنْ إطْفاءُ باطِلٍ أوْ إحْياءُ حقٍّ وليكُنْ سُرُورُك بما قدّمْت وأسفُك على ما خلّفْت وهمُّك فِيما بعْد الْموْتِ.

Letter 66
To Abdullāh ibn Abbās
(A different version of this letter has already been included)

"Sometimes a person feels joyful about a thing which he was not to miss in any case and feels grieved for a thing which was not to come to him at all. You, therefore, should not regard the attainment of pleasure and the satisfaction of the desire for revenge as the best favor in this world; rather, the postponement of the (flame of) wrong and the revival of right should be so. Your pleasure should be for what (good deeds) you have sent forward; our grief for having lost you should be for what you are leaving behind, and your worry should be about what is to befall after death."


الله
جل جلاله

من كتاب له عليه السلام إلى قثم بن العباس و هو عامله على مكة

أمّا بعْدُ، فأقِمْ لِلنّاسِ الْحجّ وذكِّرْهُمْ بأيّامِ اللهِ واجْلِسْ لهُمُ الْعصْريْنِ فأفْتِ الْمُسْتفْتِي وعلّمِ الْجاهِل وذاكِرِ الْعالِم ولا يكُنْ لك إلى النّاسِ سفِيرٌ إلّا لِسانُك ولا حاجِبٌ إلّا وجْهُك ولا تحْجُبنّ ذا حاجةٍ عنْ لِقائِك بِها فإنّها إنْ ذِيدتْ عنْ أبْوابِك فِي أوّلِ وِرْدِها لمْ تُحْمدْ فِيما بعْدُ على قضائِها وانْظُرْ إلى ما اجْتمع عِنْدك مِنْ مالِ اللهِ فاصْرِفْهُ إلى منْ قِبلك مِنْ ذوِي الْعِيالِ والْمجاعةِ مُصِيباً بِهِ مواضِع الْفاقةِ والْخلّاتِ وما فضل عنْ ذلِك فاحْمِلْهُ إليْنا لِنقْسِمهُ فِيمنْ قِبلنا ومُرْ أهْل مكّة ألّا يأْخُذُوا مِنْ ساكِنٍ أجْراً فإنّ الله سُبْحانهُ يقُولُ سواءً الْعاكِفُ فِيهِ والْبادِ فالْعاكِفُ الْمُقِيمُ بِهِ والْبادِي الّذِي يحُجُّ إليْهِ مِنْ غيْرِ أهْلِهِ وفّقنا اللهُ وإيّاكُمْ لِمحابِّهِ، والسّلامُ.

Letter 67
To Qutham ibn al-Abbās, his governor over Mecca

"Make arrangements for people's *hajj*. Remind them of the days (of devotion to) Allāh. Give them audience in the morning and in the evening. Explain the law to the seekers, teach the ignorant and hold discussions with the learned. There should be no intermediary between you and the people except your tongue and no guard save your own face. Do not prevent any needy person from meeting you because if the needy is returned unsatisfied from your gate in the first instance, even doing it thereafter will not bring you praise.

"See what has been levied with you of the funds of Allāh (in the public treasury) and spend it over the persons who have families, the distressed, the starving, those who need clothing, at your end. Then send the remainder to us for distribution at this end.

"Ask the people of Mecca not to charge rent from lodgers because Allāh, the Glorified One, says the following: سَوَاء الْعَاكِفُ فِيهِ وَالْبَادِ ... *alike for the dweller therein as well as the stranger* (Qur'ān, 22:25). 'Al-`ākif' (the mosque dweller) here means whoever is living there, while 'al-bādi' (the stranger) means whoever is not from among the people of Mecca, one who comes for *hajj* from outside. May Allāh

grant us and yourself promptitude for seeking His love (by doing good deeds), and that is the end of the matter."

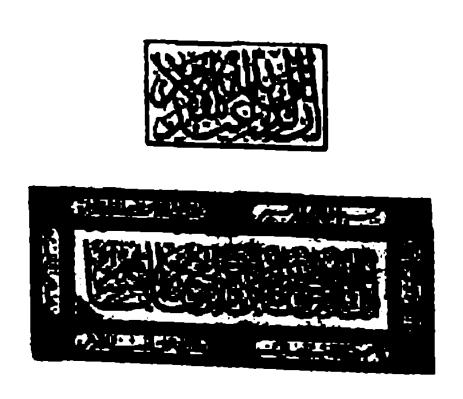
اللهم صلِّ على محمد وآل محمد

من كتاب له عليه السلام إلى سلمان الفارسي، رحمه الله، قبل أيام خلافته

أمّا بعْدُ، فإنّما مثلُ الدُّنيا مثلُ الحيّةِ ليِّنٌ مسُّها قاتِلٌ سمُّها فاعْرِضْ عمّا يُعجِبُك فِيها لِقِلّةِ ما يصْحبُك مِنْها وضعْ عنْك هُمُومها لِما أيقنْت بهِ مِنْ فِراقِها وتصرُّفِ حالاتِها وكُنْ آنس ما تكُونُ بها أحْذر ما تكُونُ مِنْها فإنّ صاحِبها كُلّما اطمأنّ فِيها إلى سُرُورٍ أشْخصتْهُ عنْهُ إلى محْذُورٍ أوْ إلى إيناسٍ أزالتْهُ عنْهُ إلى إيحاشٍ والسّلامُ.

Letter 68
To Salman al-Fārisi prior to Imām Ali ibn Abū Tālib's caliphate:

"The example of the world is like that of a snake which is soft in touch but whose poison is fatal. Therefore, keep yourself aloof from whatever appears to be good to you because of its short stay with you. Do not worry about it because of your conviction that it will leave you and that its circumstances are vicissitudes. When you feel most attracted to it, shun it the most because whenever someone is assured of happiness in it, it throws him into danger, or when he feels secure in it, the world turns his security into fear, and that is the end of the matter."



اللهم صلِّ على محمد و آل محمد

من كتاب له عليه السلام إلى الحارث الهمذاني

وتمسّكْ بحبْلِ القُرْآنِ واسْتنْصِحْهُ وأحِلّ حلالهُ وحرِّمْ حرامهُ وصدِّقْ بما سلف مِن الحقِّ واعْتبِرْ بما مضى مِن الدُّنْيا لِما بقِي مِنْها فإِنّ بعْضها يُشْبِهُ بعْضاً وآخِرها لاحِقٌ بأوّلِها وكُلُّها حائِلٌ مُفارِقٌ وعظِّمِ اسْم اللّهِ أنْ تذْكُرهُ إِلا على حقٍّ وأكْثِرْ ذِكْر الموْتِ وما بعْد الموْتِ ولا تتمنّ الموْت إِلا بشرْطٍ وثِيقٍ واحْذرْ كُلّ عملٍ يرْضاهُ صاحِبُهُ لِنفْسِهِ ويُكْرهُ لِعامّةِ المُسْلِمِين واحْذرْ كُلّ عملٍ يُعْملُ بِهِ فِي السِّرِّ ويُسْتحى مِنْهُ فِي العلانِيةِ واحْذرْ كُلّ عملٍ إِذا سُئِل عنْهُ صاحِبُهُ أنْكرهُ أوِ اعْتذر مِنْهُ ولا تجْعلْ عِرْضك غرضاً لِنِبالِ القوْلِ ولا تُحدِّثِ النّاس بِكُلِّ ما سمِعْت بِهِ فكفى بِذلِك كذِباً ولا ترُدّ على النّاسِ كُلّ ما حدّثُوك بِهِ فكفى بِذلِك جهْلا واكْظِمِ الغيْظ وتجاوزْ عِنْد المقْدرةِ واحْلُمْ عِنْد الغضبِ واصْفحْ مع الدّوْلةِ تكُنْ لك العاقِبةُ واسْتصْلِحْ كُلّ نِعْمةٍ أنْعمها اللّهُ عليْك ولا تُضيِّعنّ نِعْمةً مِنْ نِعمِ اللّهِ عِنْدك ولْيُر عليْك أثرُ ما أنْعم اللّهُ بِهِ عليْك واعْلمْ أنّ أفْضل المُؤْمِنِين أفْضلُهُمْ تقْدِمةً مِنْ نفْسِهِ وأهْلِهِ ومالِهِ فإِنّك ما تُقدِّمْ مِنْ خيْرٍ يبْق لك ذُخْرُهُ وما تُؤخِّرْهُ يكُنْ لِغيْرِك خيْرُهُ واحْذرْ صحابة منْ يفِيلُ رأْيُهُ ويُنْكرُ عملُهُ فإِنّ الصّاحِب مُعْتبرٌ بِصاحِبِهِ واسْكُنِ الأمْصار العِظام فإِنّها جِماعُ المُسْلِمِين واحْذرْ منازِل الغفْلةِ والجفاءِ وقِلّة الأعْوانِ على طاعةِ اللّهِ واقْصُرْ رأْيك على ما يعْنِيك وإِيّاك ومقاعِد الأسْواقِ فإِنّها محاضِرُ الشّيْطانِ ومعارِيضُ الفِتنِ وأكْثِرْ أنْ تنْظُر إِلى منْ فُضِّلْت عليْهِ فإِنّ ذلِك مِنْ أبْوابِ الشُّكْرِ ولا تُسافِرْ فِي يوْمِ جُمُعةٍ حتّى تشْهد الصّلاة إِلا فاصِلا فِي سبِيلِ اللّهِ أوْ فِي أمْرٍ تُعْذرُ بِهِ وأطِعِ اللّه فِي جمِيعِ أُمُورِك فإِنّ طاعة اللّهِ فاضِلةٌ على ما سِواها وخادِعْ نفْسك فِي العِبادةِ وارْفُقْ بِها ولا تقْهرْها وخُذْ عفْوها ونشاطها إِلا ما كان مكْتُوباً عليْك مِن الفرِيضةِ فإِنّهُ لا بُدّ مِنْ قضائِها وتعاهُدِها عِنْد محلِّها وإِيّاك أنْ ينْزِل بِك الموْتُ وأنْت آبِقٌ مِنْ ربِّك فِي طلبِ الدُّنْيا وإِيّاك ومُصاحبة الفُسّاقِ فإِنّ الشّرّ بِالشّرِّ مُلْحقٌ ووقِّرِ اللّه وأحْبِبْ أحِبّاءهُ واحْذرِ الغضب فإِنّهُ جُنْدٌ عظِيمٌ مِنْ جُنُودِ إِبْلِيس والسّلامُ.

Letter 69
To al-Hārith (ibn Abdullāh, al-A`war) al-Hamthāni:

"Adhere to the rope of the Holy Qur'ān and seek instructions from it. Regard its lawful as lawful and its unlawful as unlawful. Testify to the right that has been in the past. Take lessons for the present condition of this world from the past (conditions) because its one phase resembles the other, its end is to meet its beginning, and everything in it is to change and disappear. Regard the Name of Allāh as too great to mention Him save in the matter of righteousness. Remember death more often and (what is to come)

after death. Do not long for death except when depending on a reliable condition.

"Avoid every action the doer of which likes for himself but dislikes for the Muslims in general. Avoid every action which is performed in secrecy and from which shame is felt openly. Also avoid the action the doer of which is questioned and he himself regards it as bad or offers excuses for it. Do not expose your honor to be treated as the subject of people's talks. Do not relate to the people all that you hear, for that will amount to falsehood. Do not contest all that the people relate to you for that will mean ignorance. Kill your anger and forgive when you have power (to punish). Show forbearance in the moment of rage and pardon in spite of authority; the eventual end will then be in your favor. Seek goodness out of every favor that Allāh has bestowed on you, and do not waste any favor of Allāh over you. The effect of Allāh's favors over you should be visible on you.

"Be informed that the most distinguished among the believers is one who is the most forward in spending from his own funds on himself, his family and property because whatever good you send forth will remain in store for you, while the benefit of whatever you keep behind will be derived by others. Avoid the company of the person whose opinion is unsound and whose action is detestable because a man is judged according to the company he keeps.

"Live in big cities because they are collective centers of the Muslims. Avoid places of neglectfulness and wickedness and places where there are paucity of supporters for the obedience of Allāh. Confine your thinking to matters which are helpful to you. Do not sit in the market centers because they are the meeting places of Satan and the targets of mischief mongers. Frequently look at those over whom you enjoy superiority because this is a way of giving thanks.

"Do not undertake a journey on a Friday until you have attended the prayers except when you are going in the way of Allāh, or for an excusable matter. Obey Allāh in all your affairs because obedience of Allāh has precedence over all other things. Lure your heart into worshipping, persuade it and do not force it. Engage it (in

worshipping) when it is free and merry, except as regarding the obligations enjoined on you, for they should not be neglected and must be performed at the five appointed times. Be on guard lest death should come on you while you have fled away from your Lord in search of worldly pleasures. Avoid the company of the wicked because vice adjoins vice. Regard Allāh as great and love His lovers. Keep off anger because it is one large army from Satan's armies, and that is the end of the matter."

اللهم صلِّ على محمد و آل محمد

من كتاب له عليه السلام إلى سهل بن حنيف الأنصاري،
وهو عامله على المدينة، في معنى قوم من أهلها لحقوا بمعاوية

أمَّا بعْدُ، فقدْ بلغنِي أنَّ رجالًا مِمَّنْ قِبلك يتسللون إلى مُعاوية فلا تأسفْ على ما يفُوتُك مِنْ عددِهِمْ ويذْهبُ عنْك مِنْ مددِهِمْ فكفى لهُمْ غيّاً ولك مِنْهُمْ شافِياً فِرارُهُمْ مِن الْهُدى والْحقِّ وإيضاعُهُمْ إلى الْعمى والْجهْلِ فإنَّما هُمْ أهْلُ دُنْيا مُقْبِلُون عليْها ومُهْطِعُون إليْها وقدْ عرفُوا الْعدْل ورأوْهُ وسمِعُوهُ ووعوْهُ وعلِمُوا أنَّ النَّاس عِنْدنا فِي الْحقِّ أُسْوةٌ فهربُوا إلى الْأثرةِ فبُعْداً لهُمْ وسُحْقاً إنَّهُمْ واللهِ لمْ ينْفِرُوا مِنْ جوْرٍ ولمْ يلْحقُوا بعدْلٍ وإنّا لنطْمعُ فِي هذا الْأمْر أنْ يُذلِّل اللهُ لنا صعْبهُ ويُسهِّل لنا حزْنهُ إنْ شاء اللهُ والسّلامُ.

Letter 70
To Sahl ibn Hunayf al-Ansāri, his governor over Medīna, about certain persons in Medīna who had joined Mu`āwiyah

"I have come to know that certain persons from your side are stealthily going over to Mu`āwiyah. Do not feel sorry for their numbers being lost to you or for their help of which you are deprived. It is enough that they have gone into misguidance and you have been relieved of them.

"They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it, leaping towards it. They have known justice, seen it, heard it and appreciated it. They have realized that here, to us, all men are equal in matters of what is right. Therefore, they ran

away to selfishness and partiality. Let them remain remote and far away.

"By Allāh, surely they have not gone away from oppression nor joined justice. In this matter, we only desire Allāh to resolve for us its hardships and to level for us its unevenness, if Allāh so wills, and that is the end of the matter."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى المنذر بن الجارود العبدي وخان في بعض ما ولاه من أعماله

أمّا بعْدُ، فإنّ صلاح أبيك غرّنِي مِنْك وظننْتُ أنّك تتّبِعُ هدْيهُ وتسْلكُ سبيلهُ فإذا أنْت فِيما رُقّي إليّ عنْك لا تدعُ لِهواك انْقِياداً ولا تُبْقِي لِآخِرتِك عتاداً تعْمُرُ دُنْياك بِخرابِ آخِرتِك وتصِلُ عشِيرتك بِقطِيعةِ دِينِك ولئِنْ كان ما بلغنِي عنْك حقّاً لجملُ أهْلِك وشِسْعُ نعْلِك خيْرٌ مِنْك، ومنْ كان بِصِفتِك فليْس بِأهْلٍ أنْ يُسدّ بِهِ ثغْرٌ أوْ يُنْفذ بِهِ أمْرٌ أوْ يُعْلى لهُ قدْرٌ أوْ يُشْرك فِي أمانةٍ أوْ يُؤْمن على جِبايةٍ فأقْبِلْ إليّ حِين يصِلُ إليْك كِتابِي هذا إنْ شاء اللهُ.
قال الرضي: و المنذر بن الجارود هذا هو الذي قال فيه أمير المؤمنين (عليه السلام): إنه لنظار في عطفيه مختال في برديه تفال في شراكيه.

Letter 71
To Mundhir ibn Jarud al-Abdi who, in his administrative charge, had misappropriated certain things:

"The good behavior of your father deceived me about you, and I thought that you would follow his way and tread on his path. But according to what has reached me about you, you are not giving up following your own inclinations and are not retaining any provision for the Hereafter. You are making this world by ruining your next life and doing good things to your kinsmen by cutting yourself off from religion.

"If what has reached me about you is correct, then the camel of your family and the strap of your shoe are better (for me) than your own

self. A man with qualities like yours is not fit to close a hole in the ground, nor for performing any action, nor for increasing his status, nor for taking him as a partner in any trust, nor for trusting him against misappropriation. Therefore, proceed to me as soon as this letter reaches you if Allāh so wills."

Sayyid ar-Radi says the following: "Al-Mundhir ibn Jarud al-Abdi is the one about whom Imām Ali ibn Abū Tālib ﷺ said the following: 'He looks very often at his own shoulders, feeling proud of his garments (appearance) and usually blowing away (dust) from his shoes.'"

اللهم صلِّ على محمد وآل محمد

من كتاب له عليه السلام إلى عبد الله بن العباس

أمّا بعدُ، فإنّك لستَ بسابقٍ أجلك ولا مرزُوقٍ ما ليْس لك واعْلمْ بأنّ الدّهْر يوْمان يوْمٌ لك ويوْمٌ عليْك وأنّ الدُّنْيا دارُ دُولٍ فما كان مِنْها لك أتاك على ضعْفِك وما كان مِنْها عليْك لمْ تدْفعْهُ بقُوّتِك.

Letter 72
To Abdullāh ibn Abbās:

"You cannot go farther than the limit of your lifespan, nor can you be given a livelihood which is not intended for you. Remember that this life consists of two days: a day for you and a day against you, and that the world is a house (changing) authorities. Whatever in it is for you and will come to you despite your weakness, and if anything in it turns against you, it cannot be brought back despite your strength."



اللهم صل على محمد وآل محمد

ومن كتاب له عليه السلام إلى معاوية

أمّا بعْدُ، فإنّي على التّردُّدِ فِي جوابك والِاستِماع إلى كِتابك لمُوهَنٌ رايِي ومُخطِئٌ فِراستِي وإنّك إذْ تُحاوِلنِي الْأمُور وتُراجِعُنِي السُّطور كالمُستثقِل النّائِم تكذِبُهُ أحلامُهُ والمُتحيِّر القائِمِ يبْهظُهُ مقامُهُ لا يدْري أ لهُ ما يأتِي أمْ عليْهِ ولست بِهِ غير أنّهُ بِك شبِيهٌ وأقسِمُ بِاللهِ إنّهُ لوْ لا بعْضُ الِاسْتِبْقاءِ لوصلتْ إليْك مِنِّي قوارِعُ تقرعُ العظم وتهْلِسُ اللّحْم واعْلمْ أنّ الشّيْطان قدْ ثبّطك عنْ أنْ تُراجِع أحْسن أمُورِك وتأذن لِمقال نصِيحتِك والسّلامُ لِأهْلِهِ.

Letter 73
To Mu`āwiyah

"In exchanging replies and listening to your letters, my view has been weak and my intelligence has been erring. When you refer your demands over me and expect me to send you written replies, you are like one who is in deep slumber while his dreams contradict him, or one who stands perplexed and overwhelmed, not knowing whether what comes to him is for him or against him. You are not such a man but he is (to some extent) like you. I swear by Allāh that, had it not been for (my) giving you time, you would have faced from me a catastrophe that will have crushed bones and removed flesh. Be informed that Satan has prevented you from turning to good deeds and from listening to the words of advice. Peace with those who deserve it."

اللهم صل على محمد وآل محمد

من حلف له عليه السلام كتبه بين ربيعة واليمن ونقل من خط هشام بن الكلبي

هذا ما اجْتمع عليْهِ أهْلُ اليمنِ حاضِرُها وبادِيها وربيعةُ حاضِرُها وبادِيها أنّهُمْ على كِتابِ اللهِ يدْعُون إليْهِ ويأمُرُون بِهِ ويُجِيبُون منْ دعا إليْهِ وأمر بِهِ لا يشْترُون بِهِ ثمنًا ولا يرْضوْن بِهِ بدلًا وأنّهُمْ يدٌ واحِدةٌ على منْ خالف ذلِك وتركهُ أنْصارٌ بعْضُهُمْ لِبعْضٍ دعْوتُهُمْ واحِدةٌ لا ينْقُضُون عهْدهُمْ لِمعْتبةِ عاتِبٍ ولا لِغضبِ غاضِبٍ ولا لِاسْتِذْلالِ قوْمٍ قوْمًا ولا لِمسبّةِ قوْمٍ قوْمًا على ذلِك شاهِدُهُمْ وغائِبُهُمْ وسفِيهُهُمْ وعالِمُهُمْ وحلِيمُهُمْ وجاهِلُهُمْ ثُمّ إنّ عليْهِمْ بِذلِك عهْد اللهِ ومِيثاقهُ إنّ عهْد اللهِ كان مسْئُولًا وكتب علِيُّ بْنُ أبِي طالِبٍ.

Document 74

Written by Imām Ali ibn Abū Tālib ﷺ as a protocol between the tribes of Rabī`ah and the people of Yemen, taken from the writing of Hishām ibn (Muhammed) al-Kalbi:

"This indenture contains what the people of Yemen, including the townsmen and the nomads, in addition to the tribes of Rabī`ah, have agreed on: They will adhere to the Book of Allāh, will invite others to it and enjoin according to it. They will respond to whoever calls to it and enjoins accordingly. They will not sell it for any price nor accept any substitute for it. They will join hands against anyone who opposes it and abandons it. They will help one another. Their voice will be one. They will not break their pledge on account of the rebuke of one who rebukes, or of the wrath of an angry person, or the humiliating treatment of a group to another, or the use of abūsive terms by one party against the other."

اللّهمّ صلّ على محمّد و آل محمّد

من كتاب له عليه السلام إلى معاوية في أول ما بويع له ذكره الواقدي في كتاب "الجمل"

مِنْ عبْدِ اللّهِ عليٍّ أمِير المُؤْمِنِين إلى مُعاوية بْنِ أبي سُفْيان أمّا بعْدُ، فقدْ علِمْت إعْذاري فِيكُمْ وإعْراضِي عنْكُمْ حتّى كان ما لا بُدّ مِنْهُ ولا دفْع لهُ والْحدِيثُ طوِيلٌ والْكلامُ كثِيرٌ وقدْ أدْبر ما أدْبر وأقْبل ما أقْبل فبايِعْ منْ قِبلك وأقْبلْ إليّ فِي وفْدِ مِنْ أصْحابك والسّلامُ.

Letter 75

To Mu`āwiyah, immediately after Imām Ali ibn Abū Tālib ﷺ was sworn-in. (Historian Muhammed ibn `Omar) al-Wāqidi has mentioned this letter in his book *Kitāb al-Jamal*:

"From the servant of Allāh, Ali ibn Abū Tālib, to Mu`āwiyah son of Abū Sufyān: You are aware of my excuses before you, folks, and my shunning you till that happened which was inevitable and which could not be prevented. The story is long and much is to be said.

What was to pass has passed and what was to come has come. Therefore, secure (my) allegiance from those who are with you and come in a deputation of your people to me, and that is the end of the matter."

اللهم صل على محمد و آل محمد

من وصية له عليه السلام لعبد الله بن العباس عند استخلافه إياه على البصرة

سعِ النّاس بوجْهك ومجْلِسِك وحُكْمِك وإيّاك والغضب فإنّهُ طيْرةٌ مِن الشّيْطان واعْلمْ أنّ ما قرّبك مِن اللّهِ يُباعِدُك مِن النّار وما باعدك مِن اللّهِ يُقرِّبُك مِن النّار.

Instruction 76
Given to Abdullāh ibn Abbās at the time of his appointment as governor of Basra:

"Meet people with a broad smile, allow them free audience and pass honorable orders. Avoid anger because it is Satan's augury. Remember that whatever takes you near Allāh takes you away from the Fire (of Hell), whereas whatever takes you away from Allāh takes you near the Fire."

اللهم صل على محمد و آل محمد

من وصية له عليه السلام لعبد الله بن العباس لما بعثه للاحتجاج على الخوارج

لا تُخاصِمْهُمْ بالقُرْآن فإنّ القُرْآن حمّالٌ ذُو وُجُوهٍ تقُولُ ويقُولون... ولكِنْ حاجِجْهُمْ بالسُّنّةِ فإنّهُمْ لنْ يجِدُوا عنْها محِيصاً.

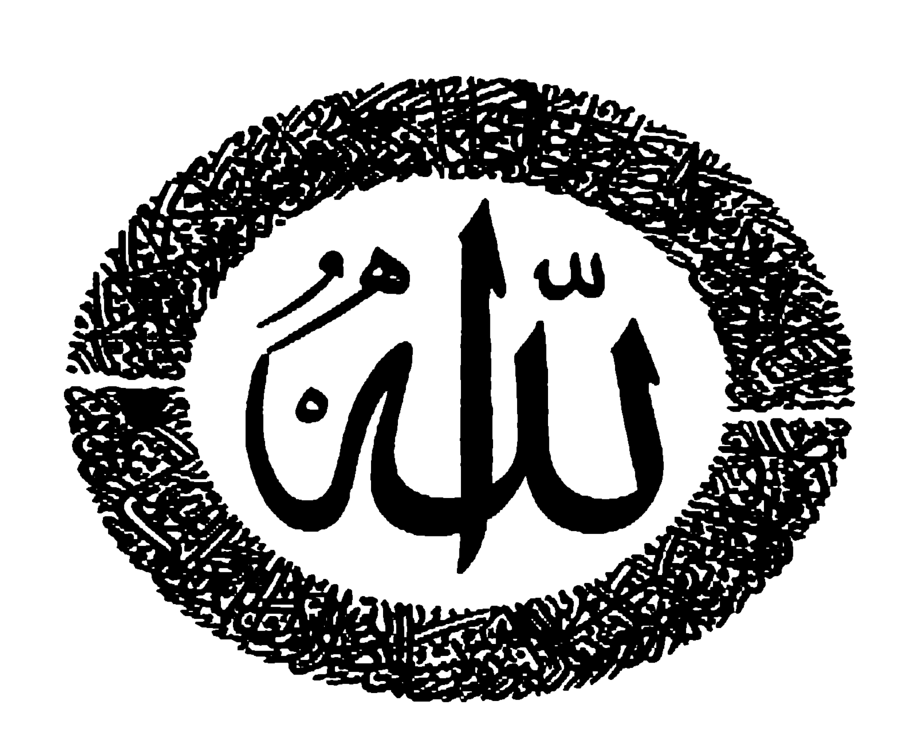
Instruction 77
To Abdullāh ibn Abbās whom he ﷺ **dispatched to debte with the Khārijites:**

"Do not argue with them through the medium of the Holy Qur'ān because the Holy Qur'ān has many faces (ways to interpret). You will say your own and they will say theirs. Rather, argue with them through the Sunnah because they cannot find any escape from it."

اللهم صل على محمد و آل محمد

من كتاب له عليه السلام إلى أبي موسى الأشعري
جوابا في أمر الحكمين، ذكره سعيد بن يحيى الأموي في كتاب "المغازي"

فإنَّ النّاس قدْ تغيّر كثيرٌ مِنْهُمْ عنْ كثِيرٍ مِنْ حظّهِمْ فمالُوا مع الدُّنْيا ونطقُوا بالْهوى وإنّي نزلتُ مِنْ هذا الأمْر منْزلا مُعْجِباً اجْتمع بهِ أقوامٌ أعْجبتْهُمْ أنْفُسُهُمْ وأنا أداوي مِنْهُمْ قرْحاً أخافُ أنْ يكُون علقاً وليْس رجُلٌ فاعْلمْ أحْرص على جماعةِ أمّةِ مُحمّدٍ (صلى الله عليه وآله) وألْفتِها مِنّي أبْتغِي بذلِك حُسْن الثّوابِ وكرم المآبِ وسأفِي بالّذِي وأيْتُ على نفْسِي وإنْ تغيّرْت عنْ صالِحِ ما فارقْتنِي عليْهِ فإنّ الشّقِيّ منْ حُرم نفْع ما أوتِي مِن العقْلِ والتّجْربةِ وإنّي لأعْبدُ أنْ يقُول قائلٌ بباطِلٍ وأنْ أفْسِد أمْراً قدْ أصْلحهُ اللّهُ فدعْ ما لا تعْرِفُ فإنّ شِرار النّاسِ طائِرُون إليْك بأقاوِيلِ السُّوءِ والسّلامُ.



Letter 78

To Abū Mūsa al-Ash`ari in reply to the latter's correspondence regarding the two arbitrators. Sa`īd ibn Yahya al-Umawi Has Mentioned this in his *Kitāb al-Maghāzi*:

"Certainly, many people have turned away from many a (lasting) benefit (of the next life), for they inclined towards the world and spoke with passion. I have been struck with wonder in this matter on what conceited people have agreed on. I am providing a cure for their wound, but I fear lest it should develop into a clot of blood (and becomes incurable). Remember that nobody is more desirous than I for the unity of the *umma* of Muhammed ﷺ and their solidarity. I seek through it good rewards and an honorable place to return to.

"I shall fulfill what I have pledged even though you may go back from the sound status that existed when you last left me. This is so because wretched is the one who is denied the benefit of wisdom and experience. I feel enraged if anyone utters falsehood, or if I should worsen a matter which Allāh has kept sound. Therefore, leave out what you do not understand because wicked people will be conveying to you vicious things; and that is the end of the matter."

اللهم صل على محمد وآل محمد

من كتاب كتبه عليه السلام لما استخلف إلى أمراء الأجناد

أمّا بعْدُ، فإنّما أهْلك منْ كان قبْلكُمْ أنّهُمْ منعُوا النّاس الْحقّ فاشْتروْهُ وأخذُوهُمْ بالْباطِل فاقْتدوْهُ.

Letter 79

To army commanders when Imām Ali ibn Abū Tālib عليه السلام became caliph:

"What ruined those (nations) before you was that they denied people their rights, then they had to purchase them (with bribes), and they led the people to wrongdoing, and the latter followed their lead."



Path of Eloquence

Nahjul-Balāgha

نهج البلاغة

By

Imām Alī ibn Abū Tālib

VOLUME THREE

Translated from the Arabic

By

Yasin T. Al-Jibouri



Republic of Iraq
Ministry of Culture
Al-Mamoon House for Translation and Publication

Path of Eloquence

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Translated from the Arabic

Designed by...Raid E. Khdier



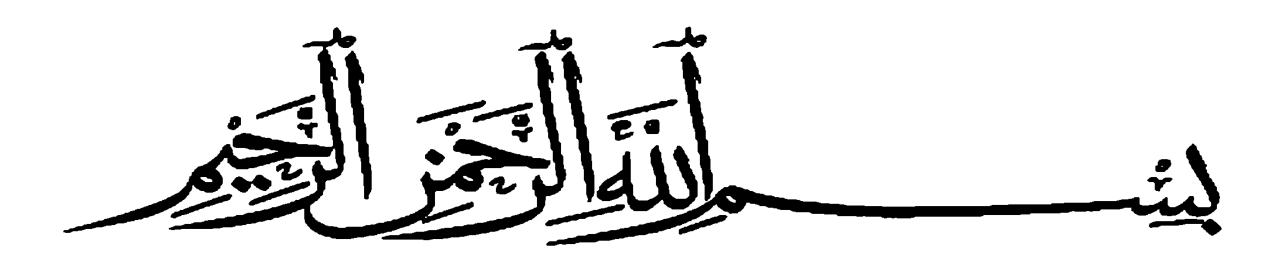
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أعمالنا بين القبول و ردها   إلا الصلاة على النبي محمد

Let your blessing of Muhammed endure,
Without hesitation it is accepted for sure.
Between acceptance and rejection do our deeds swing,
But in the way of blessinging Prophet Muhammed stands nothing.



Amazing rulings and judgments of the Commander of the Faithful Ali ibn Abū Tālib ﷺ:

Very Interesting Stories

من غرائب قضاء وأحكام أمير المؤمنين علي أبن أبي طالب ﷺ

قصص في غاية الروعة و التشويق

أم نكرت إبنها

في كتاب عجائب أحكامه: حدثني أبي، عن محمد بن ابي عمير، عن عمر بن يزيد، عن أبي المعلى، عن أبي عبد الله ﷺ، الخ .. ثم قال: وعنه، عن أبي اسحاق السبيعي، عن عاصم بن ضمرة، قال: سمعت غلاما بالمدينة وهو يقول: "يا أحكم الحاكمين، أحكم بيني وبين أمي بالحق". فقال عمر بن ال؟طاب: "يا غلام، لم تدعو على أمك؟" قال: "يا امير المؤمنين، انها حملتني في بطنها تسعا، وأرضعتني حولين كاملين، فلما ترعرعت وعرفت الخير من الشر، ويميني من شمالي، طردتني وانتفت مني، وزعمت انها لا تعرفني." فقال عمر: "أين تكون الوالدة؟" قال: "في سقيفة بني فلان ." فقال عمر: "علي بأم الغلام." فأتوا بها مع اربعة اخوة لها واربعين قسامة يشهدون لها أنها لا تعرف الصبي، وأن هذا الغلام غلام مدعي ظلوم غشوم، ويريد ان يفضحها في عشيرتها، وأن هذه الجارية من قريش لم تتزوج قط، وانها بخاتم ربها . فقال عمر: "ما تقول، يا غلام؟" فقال الغلام: "يا أمير المؤمنين، هذه والله أمي، حملتني في بطنها تسعا، وارضعتني حولين كاملين، فلما ترعرعت وعرفت الخير من الشر، ويميني من شمالي، طردتني وانتفت مني، وزعمت انها لا تعرفني ."

فقال عمر: "يا هذه، ما يقول الغلام؟" فقالت: "يا أمير المؤمنين، والذي احتجب بالنور ولا عين تراه، وحق محمد وما ولد، ما أعرفه، ولا أدري أي الناس هو. انه غلام مدع يريد ان يفضحني في عشيرتي، وانا جارية من قريش لم أتزوج قط، وانا بخاتم ربي ."

فقال عمر: "ألك شهود؟" قالت: "نعم، هؤلاء"، فتقدم الاربعون القسامة، فشهدوا عند عمر أن هذا الغلام مدع يريد ان يفضحها في عشيرتها، وأن هذه جارية من قريش بخاتم

ربها، لم تتزوج قط . فقال عمر: "خذوا بيد الغلام فآنطلقوا به الى السجن حتى نسال عنه وعن الشهود، فن عدلت شهادتهم جلدته حد المفتري".

فاخذ بيد الغلام ينطلق به الى السجن، فتلقاهم أميرالمؤمنين علي ابن ابي طالب عليه السلام في بعض الطريق فقال الغلام: "يا ابن عم محمد، اني غلام مظلوم، وهذا عمر قد أمر بي الى السجن." فقال أمير المؤمنين عليه السلام: "ردوه الى عمر"، فردوه اليه . فقال عمر: "أمرت به الى السجن فرددتموه؟!" فقالوا: "يا أمير المؤمنين، أمرنا برده علي بن أبي طالب، وقد قلت أنت: لاتعصوا لعلي أمرا" .

فبينا هم كذلك، اذ أقبل أمير المؤمنين عليه السلام، فقال: "علي بأم الغلام"، فآتوا بها، فقال: "يا غلام، ما تقول؟" فأعاد الكلام . فقال علي عليه السلام لعمر: "أتأذن لي ان اقضي بينهم؟" فقال عمر: "يا سبحان الله! وكيف لا وقد سمعت رسول الله(ص) يقول: أعلمكم علي بن ابي طالب؟ !" ثم قال علي عليه السلام للمرأة: "يا هذه، ألك شهود؟" قالت: "نعم"، فتقدم الأربعون القسامة فشهدوا بالشهادة الاولى . فقال علي أمير المؤمنين عليه السلام: "والله لأقضين اليوم بينكما بقضية هي مرضاة للرب من فوق عرشه علمنيها حبيبي رسول الله صلى الله عليه وآله وسلم"، ثم قال عليه السلام: "ألك ولي؟" قالت: "نعم، هؤلاء إخوتي" .

فقال لهم: "أمري فيكم وفيها جائز؟" قالوا: "نعم، يا ابن عم محمد، أمرك فينا وفي أختنا جائز." فقال علي عليه السلام: "أشهد الله، وأشهد رسوله صلى الله عليه وآله وسلم ومن حضر من المسلمين، أني قد زوجت هذه الجارية من هذا الغلام بأربعمائة درهم، والنقد من مالي. يا قنبر، علي بالدراهم"، فأتاه قنبر بها، فصبها في حجر الغلام، فقال: "خذها وصبها في حجر إمرأتك، ولا تأتنا إلا وبك أثر العرس"، يعني الغسل.

فقام الغلام الى المرأة فصب الدراهم في حجرها، ثم أخذ بيدها وقال لها: "قومي"، فنادت المرأة: "الأمان الأمان، يا إبن عم محمد! تريد ان تزوجني منولدي؟! هذا والله ولدي، زوجوني هجينا فولدت منه هذا، فلما ترعرع وشب أمروني ان أنتفي منه وأطرده، وهذا والله ابني، وفؤادي يتقلى أسفا على ولدي"، ثم أخذت بيد الغلام فانطلقت .

نادى عمر: "واعمراه! لولا علي لهلك عمر! "

رواه ابن شهرآشوب في المناقب (مناقب علي بن أبي طالب) باختصار عن حدائق ابي تراب الخطيب، وكافي الكليني، وتهذيب أبي جعفر عن عاصم بن ضمرة.

معضلة في الرياضيات محيره للعقول يحلها ابو الحسن عليه السلام

مما ورد في المسائل القضائية عن الامام علي عليه السلام:

كان هناك ثلاثة رجال يملكون ١٧ جملا ،بنسب متفاوته ،فكان الأول يملك نصفها والثاني ثلثها ،والثالث تسعها ،ولم يجدوا طريقه لتقسيم تلك الجمال فيما بينهم . وحسب النسب، يكون التوزيع كالآتي:

الاول يملك ١٧÷٢=٨,٥
الثاني يملك ١٧÷٣=٥,٦٧
الثالث يملك ١٧÷٩=١,٨٩

فقال لهم الامام علي عليه السلام: "هل لي باضافة جملي الى القطيع؟" فوافقوا بعد الاستغراب الشديد. فصار مجموع الجمال ١٨ جملا وقام بالتوزيع كالاتي:

الاول يملك ١٨÷٢=٩
الثاني يملك ١٨÷٣=٦
الثالث يملك ١٨÷٩=٢

ولكن الغريب في الموضوع ان المجموع النهائي بعد التقسيم يكون المجموع ١٧ جملا؛ فاخذ كل واحد منهم اكثر من حقه ،وارجع الامام جمله اليه ....

رجلا ضرب رجلا على هامته

رفع الى أمير المؤمنين صلوات الله عليه أن رجلا ضرب رجلا على هامته، فادعى المضروب أنه لا يبصر شيئا بعينيه، وأنه لا يشم رائحة، وأنه قد خرس فلا ينطق. فقال أمير المؤمنين عليه السلام: "ان كان صادقا فيما ادعاه، فقد وجبت له ثلاث ديات". فقيل: "كيف يستبرأ ذلك منه يا أمير المؤمنين حتى يعلموا انه صادق؟" فقال: أما ما ادعاه في عينيه وانه لا يبصر بهما شيئا، فانه يستبرأ ذلك بان يقال له: ارفع عينيك الى عين الشمس، فان كان صحيحا، لم يتمالك ان يغمض عينيه. وان كان كما زعم لا يبصر بهما، بقيتا عيناه مفتوحتين. وأما ما ادعاه في خياشيمه وانه لا يشتم رائحة، فانه يستبرأ ذلك بحراق يدنى من أنفه، فان كان صحيحا، وصلت رائحة الحراق الى دماغه، ودمعت عيناه، ونحى رأسه. وأما ما ادعاه في لسانه وأنه لا ينطق، فانه يستبرأ ذلك بابرة تضرب على لسانه، فان كان ينطق، خرج الدم أحمر؛ وان كان كما ادعى لا ينطق، خرج الدم أسود."

نزاع على صبي

تنازعت إمرأتان على طفلين رضيعين، أحدهما ذكر والآخر أنثى، فادعت كل منهما بأن الولد هو ابنها، فجاءتا إلى عمر بن الخطاب للقضاء بينهما، فعجز عن حل المسألة، وقال عمر: "أين أبو الحسن كاشف الهم والغم ؟"

فأخبروا الإمام علي عليه السلام بالأمر وطلبوا منه الحضور لحل هذه المسألة ، فجاء الإمام علي عليه السلام وقال : "آتوني بقارورتين" ، فأحضروا له القارورتين، فوزَنَ كَلاً منهما ثم قال : "اعطوا هاتين القارورتين لكل من هاتين الامرأتين ليملئنها من حليب ثدييهما" .
فملئت الأمرأتان القوارير من الحليب وأعطتهما إلى الإمام علي عليه السلام فوزَنَ الإمام علي عليه السلام كل من القارورتين، فشاهد أنّ وزن الحليب في أحدى القارورتين أثقل من وزنه في القارورة الأخرى، فقال عليه السلام : "ان الولد هو إبن صاحب هذه القارورة التي ثقل حليبها، والبنت هي بنت صاحبة.القارورة الأخرى التي خف وزن حليبها " . فقال عمر : "وبأي حجة تقضي بذلك يا علي ؟ " فقال الإمام علي عليه السلام : "لقد جعل الله للذكر حظاً كحظ الانثيين في الأرث."

وجعل الأطباء هذا الأمر ميزاناً للاستدلال على تشخيص الذكر من الأنثى

(١) مناقب ابن شهرآشوب : ج ٢ ، ص ٣٦٧.

أمرأتان تنازعتا على طفل

كثيرا ما كان الامام علي عليه السلام يتبع الجانب النفسي ليعرف الصدق من الكذب. قال الامام علي عليه السلام : ((ما أضمر أحد شيئا الا ظهر في فلتات لسانه وصفحات وجهه))

قال الشيخ المفيد : ان امرأتين تنازعتا في عهد عمر بن الخطاب على طفل ادعته كل واحدة منهما بغير بينة، فألتبس الحكم على عمر وفزع فيه الى أمير المؤمنين الإمام علي عليه السلام .. فأمر الخليفة أن يرسلوا المرأتين والطفل إلى بيت الإمام علي عليه السلام ليحكم بينهما ، فآستجوب الإمام علي عليه السلام الإمرأتين كل امرأة لوحدها ، ولكن بدون جدوى لأن جوابهما كان جواباً واحداً .

فقال لغلامه : "آتني بسيفي"، فأتى الغلام بالسيف، ثم قال الإمام علي عليه السلام : "أعطوني الطفل" ، فقالت إحداهن : "ما تريد أن تفعل يا أمير المؤمنين؟" فقال الإمام علي عليه السلام : "أريد أن اقسم الطفل قسمين لأعطي لكلٍ منكما حقها منه." فقالت إحداهما :الله الله يا أبا الحسن! ان كان لا بد من ذلك، فقد سمحت لها به." فقال عند ذلك الإمام علي عليه السلام : "لقد ثبت لي الآن أن الطفل هو ابنك لحنانك وخوفك عليه من السيف." فأقرت المرأة الثانية بأن الطفل ليس ابنها، وأنه استأنس بها لأنها كانت تعطف عليه وتطعمه.

من كتاب "الاعجاز العلمي عند الامام علي عليه السلام " تأليف لبيب بيضون (مؤسسة الأعلمي للمطبوعات، بيروت، لبنان).

أسئلة وحكم

في كتاب الارشاد : حدثنا جعفر بن شريح الحضرمي عن مالك بن أعين الجهني عن أبي عبد الله عليه السلام قال: لما ولى عمر بن الخطاب، جاءه رجل يهودي فدخل المسجد وهو قاعد ومعه ابو أيوب (الأنصاري). قال اليهودي: أأنت الذي يسالك الناس ولاتسأل، وأنت أمير المؤمنين تحكم ولا يحكم عليك؟" قال عمر: "نعم".

قال اليهودي: "أخبرني عن واحد ليس له ثان، واثنين ليس لهما ثالث، وثلاثه ليس لهم رابع، واربعة ليس لها خامس، وخمسة ليس لها سادس، وستة ليس لها سابع، وسبعة ليس لها ثامن، وثمانية ليس لها تاسع، وتسعة ليس لها عاشر، وعشرة ليس لها حادي عشر؟؟"

عجز عمر عن الإجابة، فلم يجبه وأطرق. فقال أبو أيوب لليهودي: "عنك مشغول، ولكن انت ذلك الرجل القاعد"، و أشار الى أمير المؤمنين علي أبن ابي طالب عليه السلام, فجاءه اليهودي وسأله كما سأل عمر، فقال علي بن أبي طالب عليه السلام : "أما الواحد الذي لا ثاني له فالله الواحد تبارك وتعالى؛ وأما الاثنان اللذان ليس لهما ثالث فالشمس والقمر؛ وأما الثلاثه التي ليس لها رابع فالطلاق؛ واما الأربعه التي ليس لها خامس فالنساء؛ وأما الخمسه التي ليس لها سادس فالصلاة؛ وأما الستة التي ليس لها سابع فالستة أيام التي خلق الله فيها السموات والأرض؛ وأما السبعة التي ليس لها ثامن فالسموات السبع؛ وأما الثمانية التي ليس لها تاسع فحملة العرش؛ وأما التسعة التي ليس لها عاشر فحمل المرأة؛ وأما العشرة التي ليس لها حادي عشر فالعشرة أيام التي تمم الله بها ميقات موسى عليه السلام"؛ فأسلم اليهودي على يد أبي الحسن عليه السلام.

A Woman Who Disowned her Son

In a chapter about amazing rulings of the Imām, Ibn Shahr Āshūb narrates the following in his book *Manāqib Ali ibn Abī Tālib*, and the same text exists in al-Kulayni's *Al-Kāfi* and in Abū Ja`far's *Tahtheeb al-Tahtheeb*, all quoting Āsim ibn Damrah, a companion of the Imām, as saying the following:

"A young man in Medīna was heard calling out thus: 'O most just of all Rulers! Do judge between myself and my mother in truth.' Omar ibn al-Khattāb asked him, 'Young man! Why are you making an invocation against your own mother?!' The youth said, 'O Commander of the faithful! She carried me in her womb for nine months and breast-fed me for two full years. When I grew up and

came to distinguish between goodness and evil, right and left, she expelled me and disowned me, and she even claimed that she did not know me."

Omar said, "Where is your mother?" He said, "She is at the shed of so-and-so." Omar ordered his men to bring him the young man's mother. She was brought to caliph Omar accompanied by four of her brothers and forty men swearing in testimony that she did not know who the young man was, and that he was a pretender, an unfair and an oppressive individual who wanted to scandalize her in her tribe, that the woman belonged to Quraish and was never married, that she was sealed (a virgin) just as her Lord created her. The young man, seeing his mother, said, "O Commander of the faithful! This by Allāh is my mother who carried me in her womb for nine months and breast-fed me for two full years. Once I grew up and came to distinguish between goodness and evil, right and left, she expelled me and disowned me. She even claimed that she did not know me." Omar said, "You, woman, what do you say about this youth's statement?" She said, "O Commander of the faithful! I swear by the One Who is veiled by *noor* and Whom no eye can see, and by the righteousness of Muhammed and of his Progeny, I do not know him, I do not know who among the people he is. He is a youth who makes a claim desiring to scandalize me in my tribe. I am a woman from Quraish, and I never got married. I am sealed (with virginity) by my Lord."

Omar asked the woman, "Do you have witnesses?" She said, "Yes, here they are." The forty swearing men stepped forward and testified to Omar that the youth was a pretender who wanted to scandalize the women in her tribe, and that she was a woman from Quraish who was virgin and was never married. Omar said, "Take the youth by the hand to the prison so we may inquire about him and about the witnesses. If their testimony is just, I shall whip him as one who has committed calumny."

The youth was taken by the hand to the prison. On the way, they were met by the Commander of the Faithful Ali ibn Abū Tālib عليه السلام to whom the youth cried out, "O cousin of Muhammed! I am an oppressed young man, and this Omar has ordered me to be jailed."

The Commander of the Faithful said to them (to the escorting policemen), "Take him back to Omar," so they took him back. Seeing them, Omar said, "I ordered him jailed, yet you bring him back?!" They said, "O Commander of the faithful! Ali ibn Abū Tālib ordered us to send him back, and you yourself had told us not to disobey any order of Ali."

As they were thus engaged, the Commander of the Faithful came. He said, "Bring me the youth's mother." She was brought to him. He asked the youth, "Young man! What do you have to say?" The youth repeated to Ali عليه السلام what he had said to Omar. Ali عليه السلام said to Omar, "Do you give me permission to rule in their regard?" Omar said, "*Subhān-Allāh* (Praise is due to Allāh)! Why not, since I have heard the Messenger of Allāh say, 'The most knowledgeable man among you is Ali ibn Abū Tālib'?!" Ali asked the woman, "Do you have witnesses?" She said, "Yes," whereupon the forty witnesses pronounced their oath as they had done the first time. Ali, the Commander of the Faithful عليه السلام, said, "By Allāh, I shall rule between you in a case wherein there is Pleasure for Allāh from above His `Arsh and which the one I love, the Messenger of Allāh, taught me." He asked the woman, "Do you have a guardian?" She said, "Yes, these are my guardians, my brothers."

Ali عليه السلام said to them, "Is my command regarding you all and regarding herself permissible?" They said, "Yes, O cousin of Muhammed; your command is obeyed by all of us and by our sister; it is permissible." Ali عليه السلام said, "I invoke Allāh to testify, and I invoke His Messenger to testify as well as the Muslims who are present here, that I have married this woman off to this youth for (the dower of) four hundred dirhams, and the cash is of my own money. O Qanbar, bring me the dirhams." Qanbar brought the Imām the cash which the Imām emptied in the youth's lap saying, "Take these dirham and place them in the lap of your woman, and do not come back to us except so we would see the wedding's sign," meaning his having performed the *ghusul* (ceremonial post-intercourse bath).

The young man went out to the woman and dropped the dirhams in

her lap, took her hand and said, "Stand up." The woman screamed, "Security! Security (against the fire of Hell)! O cousin of Muhammed! Do you want to marry me off to my own son?! This by Allāh is my son. They married me off to a non-Arab man, so I gave birth by him to this youth. When he grew up and became an adult, they ordered me to disown him and to expel him. This, by Allāh, is my son, and my heart is burning in sorrow for my son." She then took the youth's hand and went away.

It was then that caliph Omar called out, "O Omar! Had it not been for Ali, Omar would have perished!"

This incident is also documented and traced, in addition to the above, by the author of *Hadā'iq Abū Turāb al-Khatīb*.

A Baffling Mathematical Problem Solved by Abul-Hassan عليه السلام

The following incident is included among judicial issues involving Imām Ali ibn Abū Tālib عليه السلام:

Three men owned 17 camels in varying percentages. The first owned half of them, the third owned a third of them and the third owned a ninth of them. They found no way to divide those camels among them. According to the ratios, the distribution would be as follows:

The first owned $17 \div 2 = 8.5$
The second owned $17 \div 3 = 5.67$
The third owned $17 \div 9 = 1.89$

Imām Ali عليه السلام said to them, "May I add my own camel to the herd?" They agreed though with extreme amazement. The total number of the camels became 18 which the Imām distributed as follows:

The first owned $18 \div 2 = 9$
The second owned $18 \div 3 = 6$
The third owned $18 \div 9 = 2$

What is amazing in this regard is that the final total, after the distribution is made, totals 17 camels thus: 9 + 6 + 2 = 17. The Imām, therefore, took his camel back.

A Man Hits another on the Head

A man who had hit another man on the head was brought to the Commander of the Faithful ﵇. The assaulted man claimed that he could neither see nor smell anything, and that he had lost his ability to speak. The Commander of the Faithful ﵇ said, "If he is truthful in his claim, he should be compensated with three times the sum of blood money." He was asked, "How can this be verified, O Commander of the Faithful ﵇, so we may know that he is truthful?" Ali said, "As regarding his eyes, his claim that he sees nothing, it is verified by his being told to raise his eyes towards the sun. If his claim is true, he will involuntarily have to close his eyes. But if he, as he claims, has lost his eyesight, his eyes will remain open. As regarding his claim that he has lost the ability to smell, he is to be tested by something burning brought near his nose. If he is healthy, the smell of burning will reach his head, so his eyes will be tearful and he will bend his head. As regarding his claim about having lost the ability to speak, he is to be tested by a needle hitting his tongue: If he does speak, red blood will come out. If he, as he claims, cannot speak, the color of the blood that will come out will be black."

Conflict over a Boy

We read this incident on p. 367, Vol. 2 of Ibn Shahr Āshūb's work titled *Manāqib Āl Abī Tālib*:

Two women disputed with each other about two suckling babies one of whom was a male and the other was a female. Each woman claimed that the boy was her son. They went to caliph Omar ibn al-Khattāb in order to judge between them, but he was unable to solve

the issue. Omar said, "Where is the father of al-Hassan, the one who removes the worry and the concern?"

Imām Ali ﵇ was informed about the matter and he was requested to go to solve this issue. The Imām ﵇ went and said, "Bring me two (empty) bottles." Two empty bottles were brought to the Imām which he weighed. He said, "Give each of these bottles to one of these women to fill with the milk of her breast." The women filled the small bottles with their beast milk, and the bottles were handed over to Imām Ali ﵇ who weighted each of them again, noticing that the milk in one of the bottles was heavier than that in the other. He said, "The son belongs to the women who filled this bottle and whose milk is heavier, while the girl belongs to the woman who filled the other bottle with lighter weight milk."

Omar then said, "What is the evidence which requires you to judge like that, O Ali?" Imām Ali ﵇ said, "Allāh has assigned for the male twice the inheritance which He assigned for the female."

Muslim doctors have since this incident used this criterion to identify the gender of a fetus.

Two Women Dispute over a Child

Imām Ali ibn Abū Tālib used quite often to follow the psychological route in order to distinguish between truth and falsehood. The Imām ﵇ has said, "Nobody hides anything except that it comes out in slips of his tongue or it appears on his face."

The following incident is recorded in a book by Labeeb Baydoun titled *Al-I`jaz al-`Ilmi `Inda al-Imām Ali* (scientific miracles by Imām Ali) which the A`lami Foundation of Beirut, Lebanon, published:

Mentor al-Mufīd has said that two women disputed during the time of caliph Omar ibn al-Khattāb over a child: Each of them claimed him, but neither produced any evidence. The matter confused Omar,

so he sought the advice of Commander of the Faithful Imām Ali ﷺ. The caliph ordered the two men and the child to be sent to the Imām's house so he would judge between them. Imām Ali ﷺ questioned each woman separately, but this was to no avail since the answer of each of them was the same.

The Imām ordered his servant to bring him his sword. Then the Imām said, "Give me the child." One of them asked him, "What do you want to do, O Commander of the Faithful?!" Imām Ali ﷺ said, "I want to divide the child into two portions in order to give each of you her own share of him." Hearing this, one of them screamed, "O Allāh! O Allāh! O father of al-Hassan! If this measure is unavoidable, I have relinquished my share of him to her." It was then that Imām Ali ﷺ said, "It is now confirmed to me that the child is your son on account of your compassion and fear that he might be killed with the sword." The other woman then admitted that the child was not her son, and that he had treated her as his mother because she had compassion for him, and she was feeding him."

Tough Questions, Moral Lessons

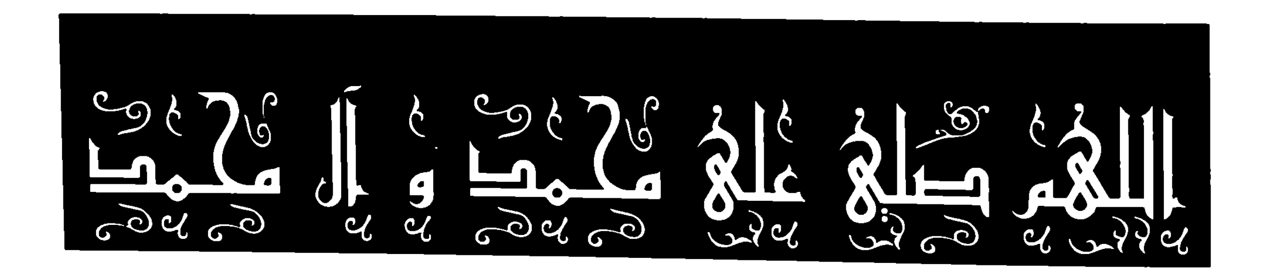
This incident is recorded in the famous *Al-Irshād* book:

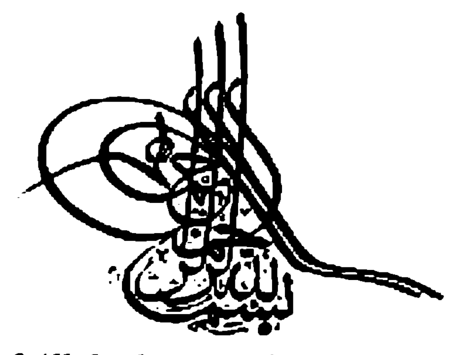
Ja`far ibn Shurayh al-Hadrami quotes Mālik ibn A`yan al-Juhni quoting Imām Abū Abdullāh (al-Sādiq ﷺ) as saying that when Omar ibn al-Khattāb became the caliph, a Jew went to meet him. He entered the (Prophet's) Mosque as Omar was sitting in the company of Abū Ayyūb (al-Ansāri). The Jew asked Omar, "Are you the one who questions people without being himself questioned, the Commander of the Faithful who rules and is not ruled?" Omar said, "Yes."

The Jew said, "Tell me about one who has no second, two who have no third, three who have no fourth, four who have no fifth, five who have no sixth, six who have no seventh, seven who have no eighth, eight who have no ninth, nine who have no tenth and ten who have

no eleventh?!"

Omar could not answer. He lowered his head. Abū Ayyūb said to the Jew, "He is busy now, so go to that man who is sitting over there," pointing at the Commander of the Faithful Ali ibn Abū Tālib عليه السلام. The Jew went to the Imām عليه السلام and asked him just as he had asked Omar. Ali ibn Abū Tālib عليه السلام said, "As for the one who has no second, it is Allāh, the One and only, glorified and exalted is He. As for the two who have no third, they are the sun and the moon. As for the three who have no fourth, they are the three pronouncements of divorce. As for the fourth who have no fifth, they are women (since Islam, starting in the 8th Hijri year, which coincided with 629 A.D., restricted the number of women one man can marry to a maximum of four, putting conditions to be met for marriage with more than one wife). As regarding the five that have no sixth, they are the periods of the daily prayers. As for the six that have no seventh, they are the days (periods) during which Allāh created the heavens and the earth. As regarding the seven that have no eighth, they are the seven heavens (spheric strata). As regarding the eight that have no ninth, they are the bearers of the Arsh. As regarding the nine that have no tenth, they are the months of a woman's pregnancy. As regarding the ten that have no eleventh, they are the days during which Allāh completed the term for Moses." When the Jew heard all of this from al-Hassan's father عليه السلام, he immediately converted to the Islamic faith.





In the Name of Allāh, the most Gracious, the most Merciful

SELECTED SHORT STATEMENTS OF THE PROPHET ﷺ IN PRAISE OF ALI IBN ABŪ TĀLIB عليه السلام FROM AUTHENTIC SUNNI REFERENCES

قال رسول الله صلى الله عليه واله:

The Messenger of Allah, peace and blessings of Allah with him and his Progeny, has said:

١ - أشقى الآخرين الذي يطعنك يا علي.

The worst wretch, O Ali, is one who stabs you.[1]

٢ - اعلم أمتي من بعدي علي.

The most knowledgeable person in my nation, after me, is Ali.[2]

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[1]Ibn Sa`d, *Al-Tabaqāt al-Kubra*, Vol. 3, p. 35.

[2]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 97; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawadda*.

٣- اللهم لا تمتني حتى تريني علي.
O Allah! Do not let me die before seeing Ali![1]

٤- إن الله أمرني أن أزوج فاطمة من علي.
Allah commanded me to marry Fatima off to Ali.[2]

٥- إن الله جعل ذرية محمد من صلب علي.
Allah has placed Muhammed's progeny in Ali's loins.[3]

٦- إن أول أهل الجنة دخولا اليها علي.
The first to enter Paradise is Ali.[4]

٧- ان اول من صلى معي علي.
The first person who prayed with me is Ali.[5]

٨- ان على السراط لعقبة لايجوزها احد الا بجواز من علي.
Ali is an obstacle on the Sirat which nobody can pass by except through a pass from Ali.[6]

٩- اوصي من امن بي وصدقني بولاية علي.
I commend everyone who believes in me and who holds me as truthful to accept the mastership of Ali.[7]

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[1]Ibn al-Athir, *Usd al-Ghāba*, Vol. 4, p. 26; Ibn Asākir, *Tārkīh*, Vol. 2, p. 258; Ibn Kathir, *Al-Bidāya wal Nihāya*, Vol. 7, p. 357; Muhib ad-Deen al-Tabari, *Thakhā'ir al-`Uqba*.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, p. 606.

[3]Ibn al-Maghāzili, *Al-Manāqib*, p. 49; al-Zamakhshari, *Yanābee` al-Mawaddah*.

[4]Al-Nanafi, *Arjah al-Matālib*, p. 661.

[5]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 245; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[6]al-Khatīb al-Baghdādi, *Tārkīh Baghdād*, Vol. 1, p. 357.

[7]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 291; *Majma` al-Zawā'id*; Ibn al-Maghāzli, *Al-Manāqib*.

١٠ - اول ثلمة في الاسلام مخالفة علي.
The first crack in Islam is disobeying Ali.[1]

١١ - اولكم وارد علي الحوض اولكم إسلاما علي.
The first of you who meets me at the Pool (of Kawthar) is the one who was the first to accept Islam: Ali.[2]

١٢ - زينوا مجالسكم بذكر علي.
Decorate your gathering places by mentioning Ali.[3]

١٣ - سدوا أبواب المسجد كلها الا باب علي.
Shut down all mosque doors save that of Ali.[4]

١٤ -عنوان صحيفة المؤمن حب علي.
The label of a believer's record of deeds is love for Ali.[5]

١٥ -لاسيف الا ذو الفقار ولافتى الا علي.
There is no sword like Thul-Fiqar, and there is no youth like Ali.[6]

١٦ - لايبلغ عني الا انا أوعلي.
Nobody speaks on my behalf save I or Ali.[7]

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[1]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 257; al-Kashfi al-Tirmidhi, *Al-Manāqib Al-Murtadawiyya.*

[2]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 257; al-Kashfi al-Tirmidhi, *Al-Manāqib Al-Murtadawiyya.*

[3]Ibn al-Maghāzli, *Al-Manāqib*, p. 211.

[4]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p 208.

[5]Al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 4, p. 410; Ibn Asākir, *Tahtheeb Tārīkh Dimashq*; Ibn al-Maghāzli, *Al-Manāqib.*

[6]al-Tabari, *Tārīkh*, Vol. 2, p. 197; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn.*

[7]Abul-Na`eem, *Tārīkh Isfahān*, Vol. 1, p. 253.

١٧- لايدخل الجنة الا من جاء بجواز من علي.

Nobody enters Paradise save one who brings a pass from Ali.[1]

١٨- لايقضي ديني غيري او علي.

Nobody pays off my debt save I or Ali.[2]

١٩- لكل نبي خليل وان خليلي واخي علي.

Every prophet has a close friend, and my close friend and brother is Ali.[3]

٢٠- لكل نبيي صاحب، وصاحب سري علي.

Every prophet has a companion, and my confidant/companion is Ali.[4]

٢١- لكل نبي وصي ووارث، وان وصيي و وارثي علي.

Every prophet has a *wasi* and an heir, and my *wasi* and heir is Ali.[5]

٢٢- من سره ان ينظر ال سيد شباب العرب فلينظر الى علي.

If one is pleased by looking at the master of the youths of the Arabs, let him look at Ali.[6]

٢٣- من كنت مولاه فان مولاه علي.

Whoever accept me as his master, Ali is his master.[7]

٢٤- ياايها الناس اوصيكم بحب علي.

O People! I commend you to love Ali.[8]

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[1]Ibn al-Maghāzli, *Al-Manāqib*, p. 119.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 613.

[3]*Ibid.*, Vol. 11, p. 634.

[4]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 235.

[5]Ibn al-Maghāzli, *Al-Manāqib*, p. 214.

[6]*Ibid.*, p. 214.

[7]Al-Hākim, *Al-Mustadrak*, Vol. 3, p. 134.

[8]Ibn Asākir, *Tārīkh*, Vol. 2, p. 207.

٢٥ - يفتخريوم القيامة آدم بابنه شيث، وأفتخرأنا بعلي.

On the Judgment Day, Adam will be proud of his son Seth, and I will be proud of Ali.[1]

٢٦-علي أخي في الدنيا والآخرة.

Ali is my brother in the life of this world and in the Hereafter.[2]

٢٧ - علي بن أبي طالب أعلم الناس بالله.

Ali ibn Abu Talib is the most knowledgeable of all people of Allah.[3]

٢٨-علي إمام البررة مقاتل الفجرة.

Ali is the Im¡m of the righteous, the fighter of the licentious.[4]

٢٩ - على أميرالمؤمنين وسيد المسلمين.

Ali is the Commander of the Faithful and the master of the Muslims.[5]

٣٠ - ياعلي، أنت أول من آمن بي وصدقني.

O Ali! You are the first to believe in me and to hold me as truthful.[6]

٣١ - علي بن أبي طالب باب حطة.

Ali ibn Abu Talib is the Gate of Hitta.[7]

٣٢ - علي باب علمي ومبين لأمتي ما أرسلت به من بعدي.

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[1]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 232.

[2]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 602; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[3]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 614.

[4]*Ibid.*, vol. 11, p. 602.

[5]Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*, p. 168; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[6]Ibn Asākir, *Mukhtasar Tārīkh Dimashq*, Vol. 1, p. 63

[7]al-Muttaqi al-Hindi, *Kanzul-`Ummāl*, Vol. 11, p. 603.

Ali is the gate of my knowledge and the one who, after my demise, explains to my nation the message I was sent to convey.[1]

٣٣-علي خير البشر؛فمن أبى فقد كفر.
Ali is the best of humans; one who rejects it commits apostasy.[2]

٣٤-علي راية الهدى ومنار الإيمان.
Ali is the flag of guidance and the lighthouse of belief.[3]

٣٥-علي طاعته طاعتي ومعصيته معصيتي.
Obeying Ali is obeying me, and disobeying him disobeying me.[4]

٣٦- علي على بينة من ربه، وأنا الشاهد منه.
Ali is on the right guidance of His Lord, and I am the witness from Him to it.[5]

٣٧- علي قسيم الجنة والنار.
Ali is the one who assigns Paradise and Hell.[6]

٣٨- علي مع الحق، والحق مع علي.
Ali is with the truth, and the truth is with Ali.[7]

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[1]*Ibid.*, Vol. 11, p. 614; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah.*

[2]Ibn Asākir, *Tārīkh*, Vol. 2, p. 445; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib.*

[3]al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 14, p. 99.

[4]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 179.

[5]Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*, p. 235.

[6]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, p. 180.

[7]al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 14, p. 321; Ibn Asākir, *Tārīkh.*

٣٩- علي مع القرآن، والقرآن مع علي.
Ali is with the Qur'an, and the Qur'an is with Ali.[1]

٤٠- على ملئ إيمانا الى مشاشه.
Ali is full of *iman* (conviction) up to his bones.[2]

٤١- علي مني بمنزلة رأسي من بدني.
Ali's position to me is my head to my body.[3]

٤٢-علي مني بمنزلة هارون من موسى.
Ali's status with me is like that of Aaron to Moses.[4]

٤٣- علي منى، وأنا من علي.
Ali is of me, and I am of Ali.[5]

٤٤- علي مني وأنا منه، وهو ولي كل مؤمن بعدي.
Ali of me, and I am of him; and he is the master of every believer after me.[6]

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[1]al-Hākim, *Al-Mustadrak*, Vol. 3, p. 124; Ibn Hajar al-Haithami, *Majma` al-Zawā'id*; al-Hāfiz Jalalud-Dīn al-Sayyūti, *Tārīkh al-Khulafā'*.

[2]Muhammed ibn Abdul-Rauf al-Mannāwi, Kinūz al-Haqā'iq, p. 98; Yanābee` al-Mawaddah.

[3]al-Khatīb al-Baghdādi, *Tārīkh Baghdād*, Vol. 7, p. 12; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[4]Ibn Asākir, *Mukhtasar Tārīkh Dimashq*; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*.

[5]Imām Ahmed ibn Hanbal, *Musnad*; Ibn Asākir; *Tārīkh Isfahān*; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*.

[6]Ibn Asākir, *Tārīkh*, Vol. 1, p. 379; Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*; Ibn al-Maghāzli, *Al-Manāqib*.

٤٥- علي مولا من كنت مولاه.

Ali is the master of everyone whose master is I.[1]

٤٦- علي هو نفسي، وأنا نفسه.

Ali is my soul, and I am his soul.[2]

٤٧-علي وشيعته هم الفائزون.

Ali and his supporters are the winners.[3]

٤٨-علي يزهر لاهل الجنة.

Ali shines to the people of Paradise.[4]

٤٩-علي يعسوب المؤمنين.

Ali is the chief of the faithful.[5]

٥٠- علي يقضي ديني وينجزموعدي.

Ali pays off my debt and fulfills my pledge.[6]

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[1]Ibn Asākir, *Tārīkh*, Vol. 1, p. 366; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[2]al-Muwaffaq ibn Ahmed al-Makki al-Bakri al-Khawārizmi, *Al-Manāqib*, p. 90.

[3]Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*, pp. 180, 237.

[4]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 295; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*; al-Muttaqi al-Handi, *Kanzul-`Ummāl*.

[5]Ibn Asākir, *Tārīkh*, Vol. 2, p. 260; Muhammed ibn Yousuf al-Kanji al-Shāfi`i, *Kifāyat al-Tālib*; al-Muttaqi al-Hindi, *Kanzul-`Ummāl*; Salmān ibn Ibrāhīm al-Qandūzi al-Hanafi, *Yanābee` al-Mawaddah*.

[6]Ibrāhīm ibn Muhammed al-Hamawayni, *Farā'id al-Simtayn*, Vol. 1, p. 60.

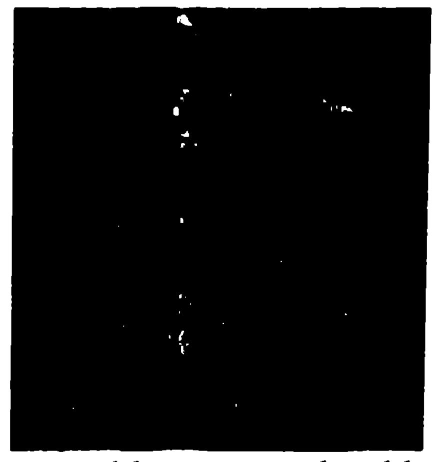


Selected Sayings and Sermons of Imām Ali ibn Abū Tālib ﷺ, Including His Replies to Questions as well as Maxims Made for Various Purposes

١ - قال (عليه السلام): كُنْ فِي الفِتْنَةِ كابْنِ اللَّبُونِ: لا ظَهْرٌ فيُرْكب، ولا ضَرْعٌ فيُحْلب.

1. Imām Ali ibn Abū Tālib ﷺ said the following: "During sedition (civil disturbance), be like an adolescent camel that has neither a back strong enough to ride nor udders to milk."

"Labūn" [which exists in the original Arabic text] means a "milch camel" and "ibnul-labūn" means its two-year old young. In this age, the young is neither suitable for riding nor does it have udders which can be milked. It is called "ibnul-labūn" because during this two years period, its mother bears other young ones, and it begins yielding milk again.



The idea is that during a civil disturbance or trouble, a man should behave in such a manner that he may be regarded of no consequence and is thus ignored. No need should be felt for his participation in either contending party. This is so because during mischief making, only dissociation can save one from being targeted. Of course, when the clash is between right and wrong, it is not permissible to keep aloof, nor can it be called civil disturbance. But on such occasions, it is obligatory to rise up to support what is right and suppress what is wrong. For example, during the battles of Jamal and Siffīn, it was obligatory to support what is right and to fight against wrongdoing.

٢- وقال (عليه السلام): أزرى بنفسِهِ من استشعر الطمع، ورضِي بالذُّلّ مَنْ كشف عنْ ضُرِّهِ، وهانتْ عليْهِ نفْسُهُ منْ أمّر عليْها لِسانهُ.

2. Imām Ali ibn Abū Tālib ﷺ said the following: "Whoever adopts greed as a habit demeans himself; whoever discloses his hardship agrees to be humiliated, and whoever allows his tongue to overpower his soul delittles the soul."

٣- وقال (عليه السلام): البُخْلُ عارٌ، والجُبْنُ منْقصة والفقْرُ يُخْرِسُ الفطِن عنْ حُجّتِهِ والمُقِلُّ غريبٌ فِي بلدتِهِ.

3. Imām Ali ibn Abū Tālib ﷺ said the following: "Miserliness is a shame; cowardice is a defect; poverty disables an intelligent man from arguing his case, and a destitute person is a stranger in his own home town."

٤- وقال (عليه السلام): العجْزُ آفة، والصّبْرُ شجاعة، والزُّهْدُ ثرْوةٌ، والورعُ جُنّةٌ، ونِعْم القرِينُ الرِّضى.

4. Imām Ali ibn Abū Tālib ﷺ said the following: "Incapability is a catastrophe; endurance is bravery; abstinence is wealth; self-restraint is a shield (against sinning), and the best company is submission (to Allāh's will)."

٥- وقال (عليه السلام): العِلْمُ وراثةٌ كريمة، والآدابُ حُللٌ مُجدّدةٌ، والفِكْرُ مِرْآةٌ صافِية.

5. Imām Ali ibn Abū Tālib ﷺ said the following: "Knowledge is a venerable inheritance; good manners are ever-new outfits, and an intellect is a clear mirror."

٦- وقال (عليه السلام): صدْرُ العاقِلِ صُنْدُوقُ سِرِّهِ، والبشاشة حِبالةُ المودّةِ والاِحْتِمالُ قبْرُ العُيُوبِ.

ورُوِي أنّهُ قال فِي العِبارةِ عنْ هذا المعْنى أيْضاً: المسْألةُ خِباءُ العُيُوبِ ومنْ رضِي عنْ نفْسِهِ كثُر السّاخِطُ عليْهِ.

6. Imām Ali ibn Abū Tālib ﷺ said the following: "The wise man's bosom is his secrets' safe; cheerfulness is the bond of friendship, and

forbearance is the graveyard of shortcomings."

It is narrated that Imām Ali ibn Abū Tālib ﷺ said the following in order to explain the same thought: "A plea is the hiding place of shortcomings; whoever admires his own self increases the numer of those who condemn him."[1]

٧- وقال (عليه السلام): الصّدقة دواءٌ مُنْجِحٌ، وأعْمالُ العِبادِ فِي عاجِلِهِمْ نُصْبُ أعْيُنِهِمْ فِي آجالِهِمْ.

7. Imām Ali ibn Abū Tālib ﷺ said the following: "Charity is an effective cure; people's actions in their present life will stand before their eyes in the next."

This saying incorporates two phrases:

The first sentence relates to charity. Imām Ali ibn Abū Tālib ﷺ describes it as an effective cure, medicine, balsam. This is so because when a man helps the poor and the destitute with his wealth by way of charity, they pray for his health from the depths of their hearts; therefore, their prayer is granted by the Almighty, so it brings him a cure from whatever ails him. In this regard, there is this saying of the Holy Prophet ﷺ: "Cure your sick with charity."

The second sentence relates to the disclosure of actions on the Day of Judgment: Good and bad actions which a person performs in this world cannot be perceived by human senses because of the veil of material elements. But on the Day of Judgment, when the curtains will be lifted, they will appear before one's eyes, in forms, in shapes, in sizes, etc., so much so that there will be no possibility of any

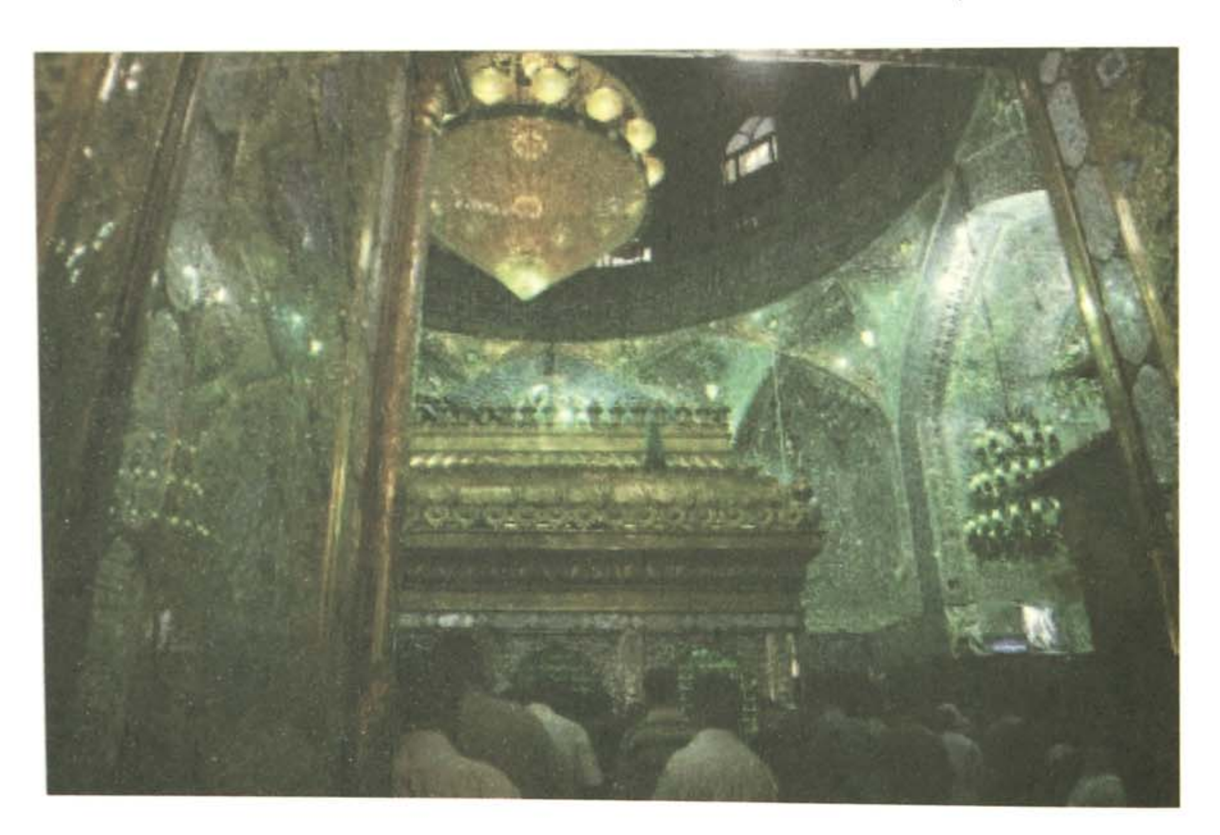
[1]In the last phrase, Imām Ali ibn Abū Tālib ﷺ describes the consequences and effects that result from self-admiration, conceit, arrogance, etc.: It brings about others' hatred and contempt. Thus, the man who demonstrates his "greatness" through every pretext, in order to make himself conspicuous, is never regarded with esteem. People despise him because of his seeking self-elevation. They are not prepared to accord him the esteem which he claims to have. They regard him much less than what he regards himself.

denial. Allāh has said the following:

﴿ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۞ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۞ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

On that Day, people shall come out (of their graves) in (scattered) groups in order to be shown their own actions: Whoever has done an atom's weight of goodness shall see it, and whoever has done an atom's weight of evil shall see it (too) (Qur'ān, 99:6-8).

٨- وقال (عليه السلام): اعْجَبُوا لِهذا الإنْسان يَنْظرُ بشحْمٍ ويتكلمُ بلحْمٍ ويسمعُ بعظمٍ ويتنفسُ مِنْ خرْمٍ



8. Imām Ali ibn Abū Tālib عليه السلام said the following: "I wonder about this human being: He speaks with (a piece of) fat, talks with a piece of flesh, hears with a bone and breathes through a hole!"

٩- وقال (عليه السلام): إذا أقبلتِ الدُّنيا على أحدٍ أعارتْهُ محاسِنَ غيْرِهِ وإذا أدبرتْ عنْهُ سلبتْهُ محاسِنَ نفْسِهِ.

9. Imām Ali ibn Abū Tālib عليه السلام said the following: "When this world

advances towards anyone (with its riches), it attributes to him the good of others, and when it turns away from him, it deprives him of his own good."[1]

They are friends of him whom the world favors, and they are foes of him whom the world hits.

١٠ـ وقال (عليه السلام): خالِطوا النّاس مُخالطةً إنْ مِتُّمْ معها بكوْا عليْكُمْ وإنْ عِشْتُمْ حنُّوا إليْكُمْ.

10. Imām Ali ibn Abū Tālib ﷺ said the following: "Deal with people in such a manner that if you die, they weep over you, and if you live they long for (miss) you."[2]

١١ـ وقال (عليه السلام): إذا قدرْت على عدُوِّك فاجْعل الْعفْو عنْهُ شُكْراً لِلْقُدْرةِ عليْهِ.

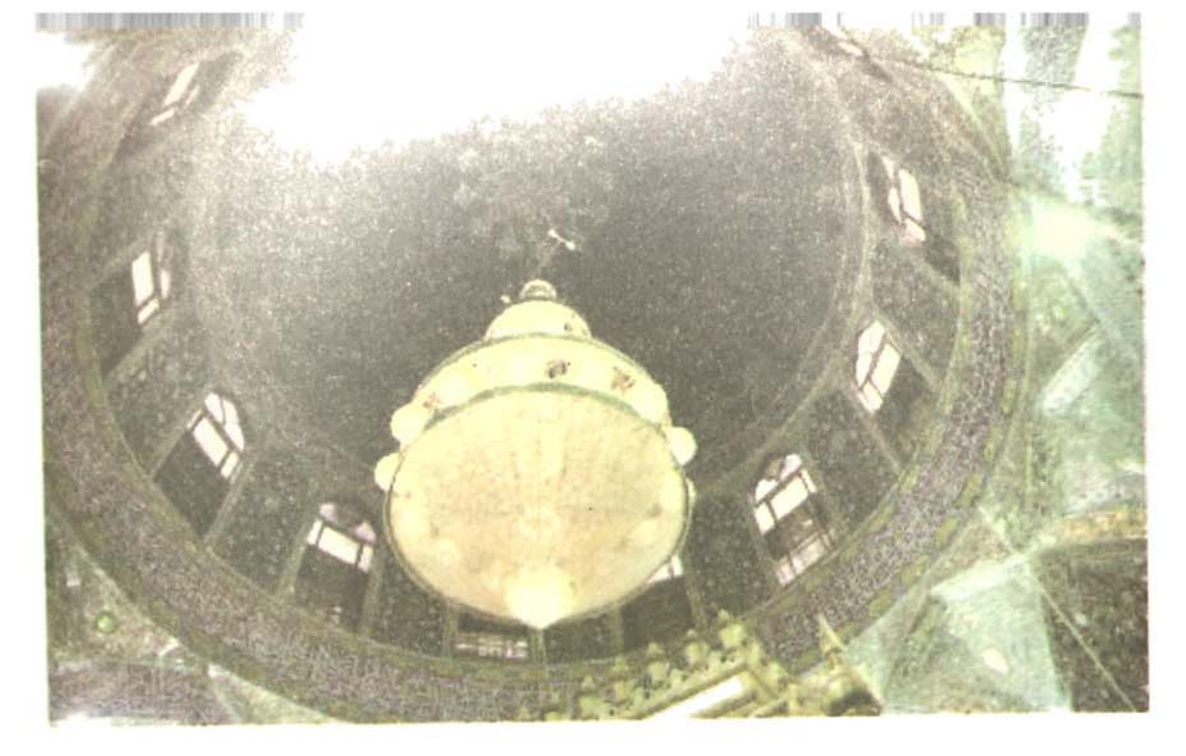
11. Imām Ali ibn Abū Tālib ﷺ said the following: "When you gain the upper hand over your adversary, pardon him as your way of expressing thanks [to Allāh] for being able to overpower him."[3]

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[1]The meaning is that when a man's fortune helps him and the world is favorable to him, people will describe his performances with exaggeration and give credit to him for others' actions. But if a man loses the favor of the world and the clouds of ill-luck and misfortune engulf him, people ignore his virtues and do not at all tolerate even to recall his name.

[2]To the person who behaves with others with benignity and good manners, people extend their hand of cooperation. They honor and respect him and shed tears when he dies. Therefore, a person should lead such an agreeable life that no one should have any complaint against him, nor should he cause anyone harm so that during his life-time, he will attract others, and after his death, too, he will be well remembered.

[3]The occasion for pardoning and forgiving is when there is the ability to avenge. But when there is no such ability, pardon is just the result of helplessness for which there is no credit. However, to practice pardon despite having power and ability to avenge is the essence of human distinction and an expression of thanks to Allāh for bestowing such power. The feeling of gratefulness necessitates it. It is then that man should bow down to Allāh in humbleness and humility by which the delicate feeling of pity and kindness will rise in his heart. The rising flames of rage and anger



١٢ - وقال (عليه السلام): أعْجزُ النّاسِ منْ عجز عنِ اكْتِسابِ الْإخْوان وأعْجزُ مِنْهُ منْ ضيّع منْ ظفِر بِهِ مِنْهُمْ.

12. Imām Ali ibn Abū Tālib عليه السلام said: "The most helpless of all men is one who cannot find a few brothers during his lifetime, but still more helpless is whoever finds such a brother but loses him."[1]

١٣ - وقال (عليه السلام): إذا وصلتْ إليْكُمْ أطرافُ النّعم فلا تُنفّرُوا أقصاها بِقِلّةِ الشُّكْر.

13. Imām Ali ibn Abū Tālib عليه السلام said the following: "When you get (only) small blessings, do not push their greatest away by being ungrateful."

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will cool down. Thereafter, there will be no urge to take revenge under the effect of which one will use his strength and ability to satisfy his anger instead of using it properly.

[1]It is not difficult to attract others with good manners and cheerfulness and to befriend them by sweet talk because no physical exertion or mental worry is required for this. Having made friends, it is still easier to maintain the friendship and good relationship. For making real friends, some effort is needed, while for maintaining friendship, no difficulty is unsurmountable. Therefore, no one can be more wretched than one who cannot even retain a thing which could be retained just by keeping away from frowning. The idea here is that a man should meet everyone with good manners and cheerfulness so that people may like to associate with him and extend a hand of friendship to him.

١٤ - وقال (عليه السلام): مَنْ ضَيّعهُ الْأَقربُ أُتِيح لهُ الْأَبْعدُ.

14. Imām Ali ibn Abū Tālib ؑ said the following: “Whoever is abandoned by near ones is dear to distant ones.”

١٥ - وقال (عليه السلام): ما كُلُّ مفْتُونٍ يُعاتبُ.

15. Imām Ali ibn Abū Tālib ؑ said the following: “Not everyone who suffers from sedition is to be reproved.”[1]

١٦ - وقال (عليه السلام): تذِلُّ الْأُمُورُ لِلْمقادِير حتّى يكُون الْحتْفُ فِي التّدْبير.

16. Imām Ali ibn Abū Tālib ؑ said the following: “All matters are subject to destiny, so much so that sometimes death results from effort.”

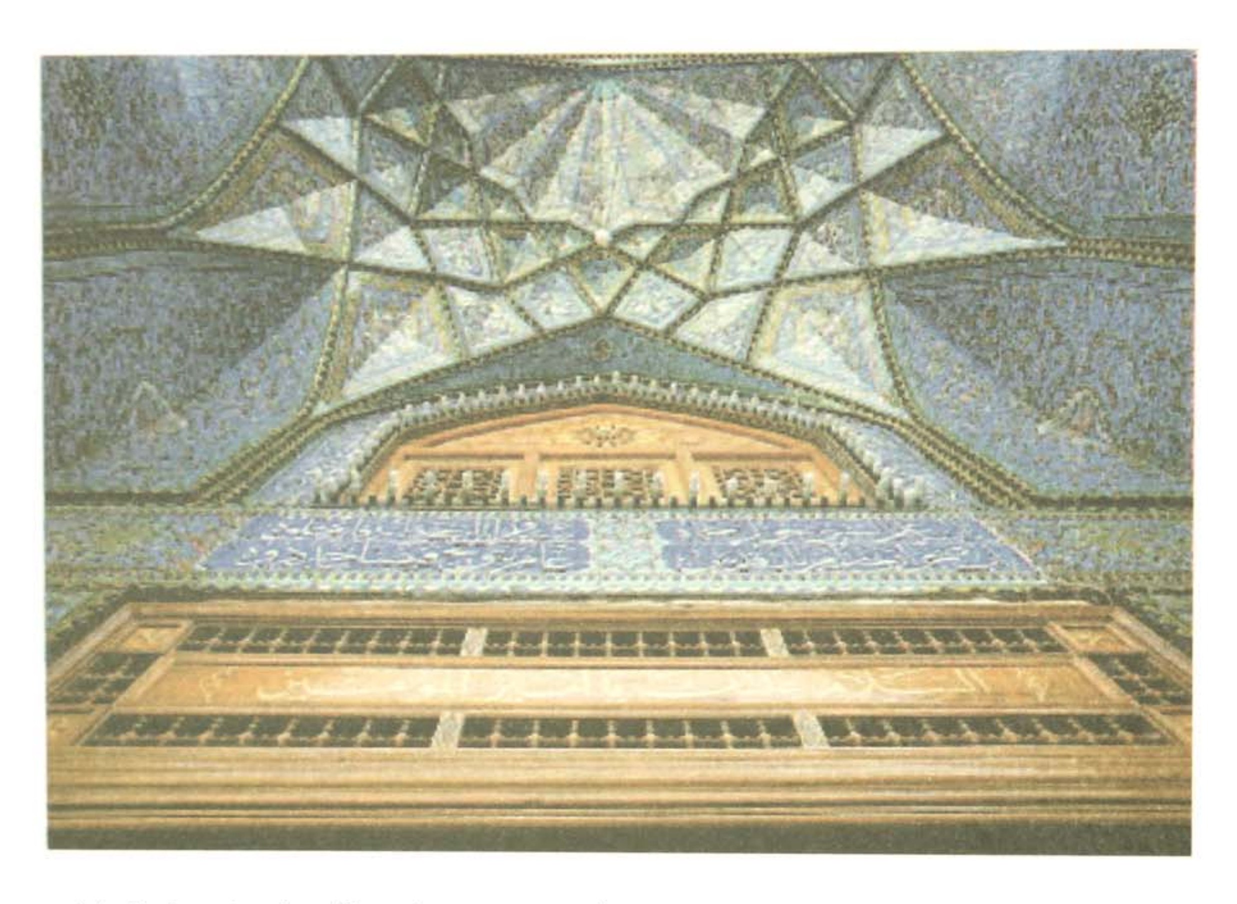
١٧ - وسُئِل (عليه السلام) عنْ قوْلِ الرّسُولِ (صلى الله عليه وآله): غيِّرُوا الشّيْب ولا تشبّهُوا باليهُودِ، فقال (عليه السلام): إنّما قال (صلى الله عليه وآله) ذلِك والدِّينُ قُلٌّ فأمّا الْآن وقدِ اتّسع نِطاقُهُ وضرب بِجِرانِهِ فامْرُؤٌ وما اخْتار.

17. Imām Ali ibn Abū Tālib ؑ was asked once to explain this saying of the Messenger of Allāh: “Change your gray hair (with dye) and do not acquire resemblance to the Jews.” Imām Ali ibn Abū Tālib ؑ replied: “The Prophet ﷺ said this at a time when the religion was confined to only a few, but now since its expanse has widened and it is firmly settled, everyone is free to choose.”[2]

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[1]Imām Ali ibn Abū Tālib ؑ uttered this sentence when Sa`d ibn Abū Waqqās, Muhammed ibn Maslamah and Abdullāh ibn `Omar refused to support him against the people of the Jamal. He means to say that these people are so much against him that neither his words nor any evidence suffices to reproof, rebuke or correct them.

[2]The idea here is that since in the dawn of Islam the number of Muslims was limited, it was necessary to keep them distinct from the Jews in order to maintain their collective entity. The Prophet ﷺ, therefore, ordered the use of hair-dye which was not in use among the Jews. Besides, it was also



١٨ـ وقال (عليه السلام): فِي الذِين اعْتزلوا القِتال معهُ: خذلُوا الحقّ ولمْ ينْصُرُوا الباطِل.

18. Imām Ali ibn Abū Tālib ﵇ said the following about those who avoided fighting on his side: "They abandoned righteousness but did not support wrong."[1]

١٩ـ وقال (عليه السلام): منْ جرى فِي عِنان أملِهِ عثر بأجلِهِ.

19. Imām Ali ibn Abū Tālib ﵇ said the following: "Whoever gallops with a loose rein stumbles on death."

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the aim that when facing the enemy, people should not look old and weak.

[1]This saying is about those who claimed to be neutral, such as Abdullāh ibn `Omar, Sa`d ibn Abū Waqqās, Abū Mūsa al-Ash`ari, al-Ahnaf ibn Qays, Muhammed ibn Maslamah, Usamah ibn Zaid and Anas ibn Mālik. Undoubtedly, these people did not openly support wrong but did not support right, either. Such a conduct is also a kind of support for wrong. Therefore, they will be counted among the opponents of what is right.

٢٠ـ وقال (عليه السلام): أقِيلوا ذوي المُرُوءاتِ عثراتِهِمْ فما يعْثُرُ مِنْهُمْ عاثِرٌ إلّا ويدُ اللهِ بيدِهِ يرْفعُهُ.

20. Imām Ali ibn Abū Tālib ﷺ said the following: "Forgive the shortcomings of people of esteem because when they fall into error, Allāh lifts them."

٢١ـ وقال (عليه السلام): قُرنتِ الهيْبةُ بالخيْبةِ والحياءُ بالحِرْمانِ والفُرْصةُ تمُرُّ مرّ السّحابِ، فانْتهِزُوا فُرص الخيْرِ.

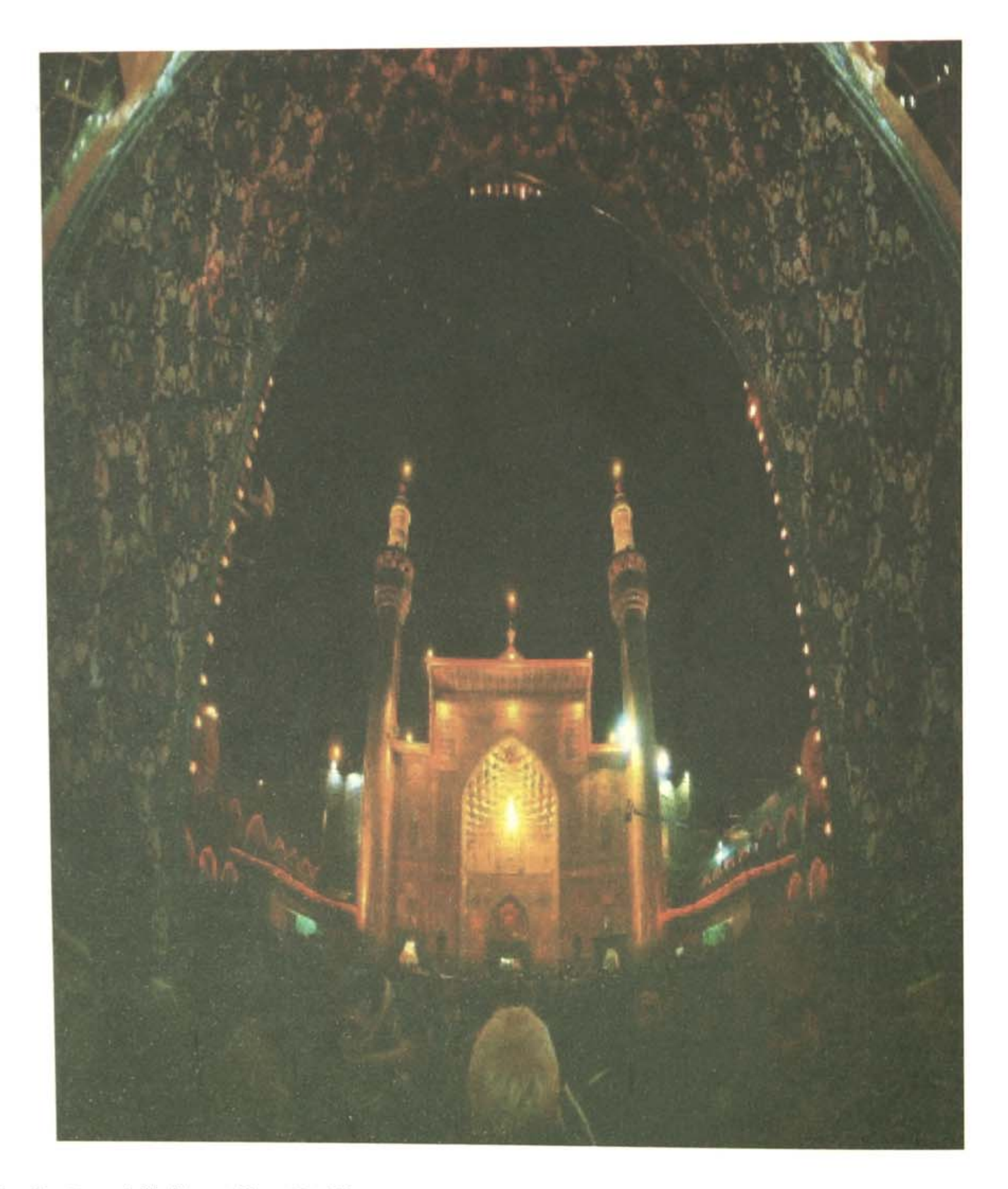
21. Imām Ali ibn Abū Tālib ﷺ said the following: "The consequence of fear is disappointment and of bashfulness is frustration. Opportunity passes away like a cloud; therefore, make use of good opportunities."[1]

٢٢ـ وقال (عليه السلام): لنا حقٌّ فإنْ أُعْطِيناهُ وإلّا ركِبْنا أعْجاز الإبِلِ وإنْ طال السُّرى.

قال الرضي: و هذا من لطيف الكلام و فصيحه و معناه أنا إن لم نعط حقنا كنا أذلاء و ذلك أن الرديف يركب عجز البعير كالعبد و الأسير و من يجري مجراهما.

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[1]However bad a thing may be regarded among people, and however it may be looked down on, if it is not really bad, then to feel bashful about it is quite foolish because it will often cause deprivation from things which are the source of success and achievements in this as well as in the next world. For example, if a man fears lest people should regard him as being ignorant, he feels bashful in asking about an important and a necessary issue, then this misplaced bashfulness will result in his being deprived of knowledge. Hence, no sane person should feel bashful about making enquiries. Thus, an old man who was learning despite his old age was asked once whether he did not feel ashamed of learning in his old age. He replied in the following words: "I do not feel any shame for being ignorant in my old age. How can I feel shame for learning in old age? Of course, to feel shame in doing things which are really bad and mischievous is the essence of humanity and nobility. For instance, there are immoral deeds which are bad according to religion, intelligence and ethics. In any case, the first kind of bashfulness is bad and the second is good." In this regard, the Holy Prophet's saying is this: "Bashfulness is of two kinds: bashfulness of intelligence and bashfulness of foolishness. The bashfulness of intelligence is knowledge, whereas the bashfulness of foolishness is ignorance."



22. Imām Ali ibn Abū Tālib ﷺ said the fol-lowing: "We have a right. If it is granted to us, that is good; otherwise, we will ride on the hind of the camel even though the night journey may be long."

Sayyid ar-Radi says the following: "This is a very fine and eloquent expression. It means that if we are not allowed to enjoy our right, we will be regarded as weak. This meaning comes out of this expression because on the rear part of the camel only servants, prisoners or

other people of this type used to ride."[1]

٢٣ ـ وقال (عليه السلام): منْ أبْطأ بهِ عملهُ لمْ يُسْرعْ بهِ نسبُهُ.

23. Imām Ali ibn Abū Tālib ﷺ said the following: "If the actions of someone accord (him) a back status, he cannot be given a front status simply on account of his lineage."

٢٤ ـ وقال (عليه السلام): مِنْ كفّاراتِ الذّنُوبِ العِظامِ إغاثةُ الملْهُوفِ والتّنْفِيسُ عن المكْرُوبِ.

24. Imām Ali ibn Abū Tālib ﷺ said the following: "To render relief to the grief-stricken and to provide comfort in hardship is the atonement of great sins."

٢٥ ـ وقال (عليه السلام): يا ابْن آدم إذا رأيْت ربّك سُبْحانهُ يُتابعُ عليْك نِعمهُ وأنْت تعْصِيهِ فاحْذرْهُ.

25. Imām Ali ibn Abū Tālib ﷺ said the following: "O son of Adam! When you see that your Lord, the Glorified One, bestows His favors

[1]The interpretation written by Sayyid ar-Radi is that Imām Ali ibn Abū Tālib ﷺ intends to say that if our right, it lies with others in our status, as with the Imām whom it is obligatory to obey, is acknowledged and we are given the chance of worldly rule, it is well and good; otherwise, we will have to bear all sorts of hardships and ignominies, and we shall be compelled to live the life of ignominy and humiliation for some time to come. Some commentators have adopted a different meaning than this, namely that: "If our status is belittled and put aside while others are awarded precedence over us, we shall bear it patiently and agree to remain behind, and this is what is meant by riding on the hind part of the camel because the person who rides on the hind part is on the rear while the person who sits on its back is in the fore." Some people take it to mean:If we are allowed our right, we will accept it, but if it is not given to us, we shall not behave like the rider who gives over the rein of his animal to someone else who is free to take him wherever he likes, but we shall stick to our right even though a long time may elapse, rather than surrender to the usurpers.

on you while you are disobeying Him, you should fear Him."[1]

٢٦- وقال (عليه السلام): ما أضمر أحدٌ شيئاً إلا ظهر في فلتاتِ لِسانِهِ وصفحاتِ وجْهِهِ.

26. Imām Ali ibn Abū Tālib ﷺ said the following: "Whenever a person conceals a thing in his heart, it manifests itself through his unintentional words and (in the form of) expressions on his face."[2]

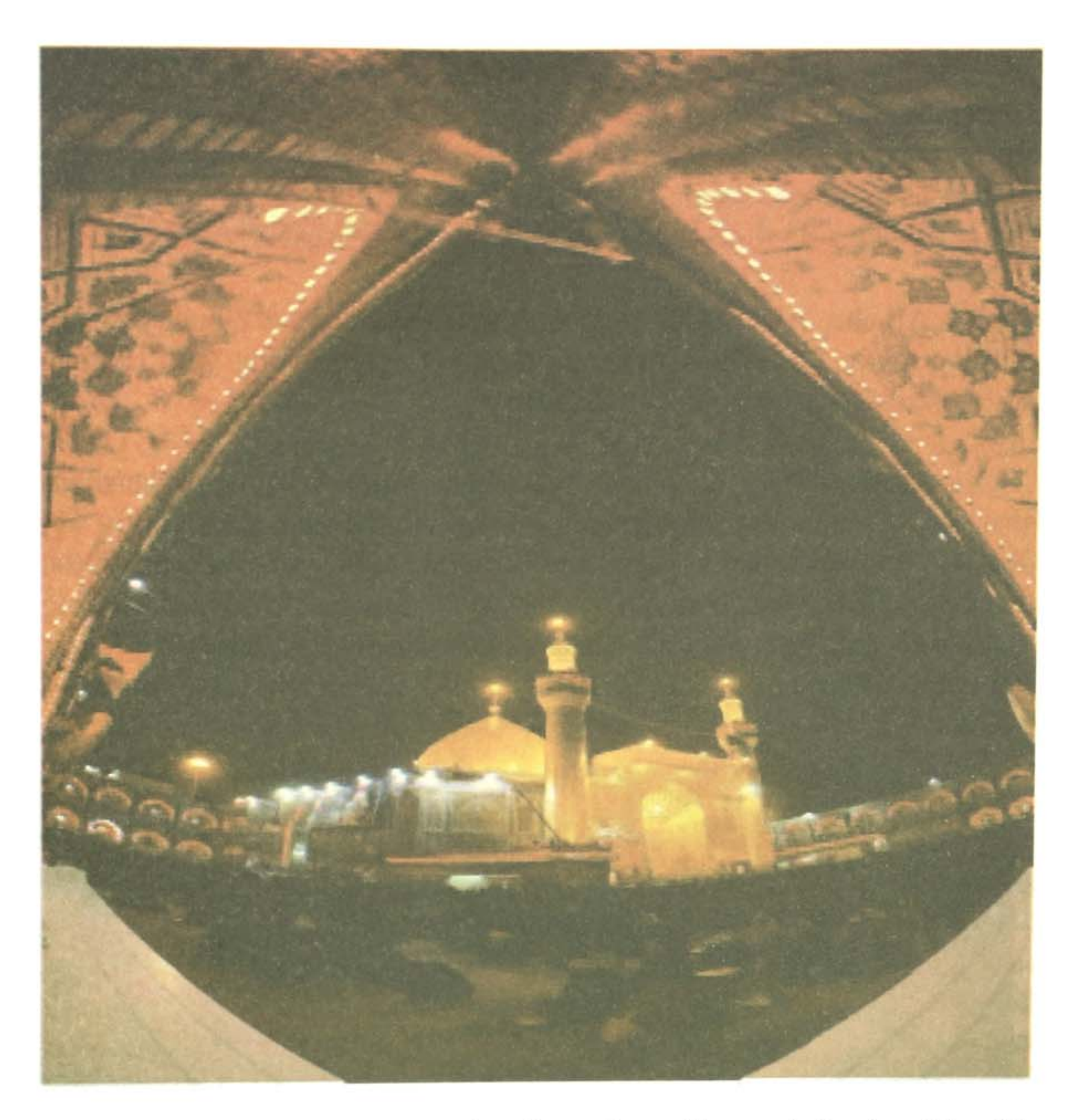
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[1]When a person goes on receiving favors despite his accumulated sins, he develops a misconception that Allāh is pleased with him, and that this is the result of His pleasure because the increase in favors arises out of gratefulness. In the event of ungratefulness, the bestowal of favors stops. In this sense, Allāh says the following:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ، وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾

"Your Lord declared: 'If you are grateful, I will increase (My favors) on you, and if you are ungrateful, verily, My torment is indeed severe" (Qur'ān, 14:7). Nevertheless, the continuous bestowal of favors, despite disobedience and ungratefulness, cannot be the result of Allāh's pleasure, nor can it be said that in this way Allāh has put him under the misconception that he should regard this exuberance of favors as the result of Allāh's pleasure because when he knows that he is a sinner and disobedient, fully recognizing his sins and vices, then there are no grounds for misconception on his part when assuming Allāh's pleasure and consent. He should rather think that this is a sort of trial and a respite. When his sinfulness and high-handedness reaches its zenith, he will be caught at once. Therefore, in such a case, he should keep waiting as to when Allāh's favors are taken away from him and he is punished with deprivation.

[2]The things which a man wants to conceal from others do, indeed, come out on his tongue one time or another, and his effort at concealment is unsuccessful. This is so because although the far-sighted mind desires to keep them concealed, sometimes it gets entangled in some more important matters and becomes careless on this score when the concealed thing comes out in articulated words. When the mind becomes attentive, it is not possible to undo the matter just as an arrow cannot be recalled after being shot. Even if this is not the case and the mind is fully cautious and attentive, the thing cannot remain concealed because the lines of the face are indicative of mental feelings and reflect the heart's emotions;



۲۷ - وقال (عليه السلام): امْش بدائِك ما مشى بك.

27. Imām Ali ibn Abū Tālib ﷺ said the following: "Keep walking in your sickness as long as it carries you."[1]

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consequently, redness of the face can easily point out to the sense of shame.

[1]The idea here is that as long as sickness does not become serious, do not give it importance because by giving it importance, the feelings get affected and the illness intensifies. Therefore, continue your activity and regard yourself as being well. This will dispel your sickness and also prevent the power of resistance from getting weak. It keeps up its

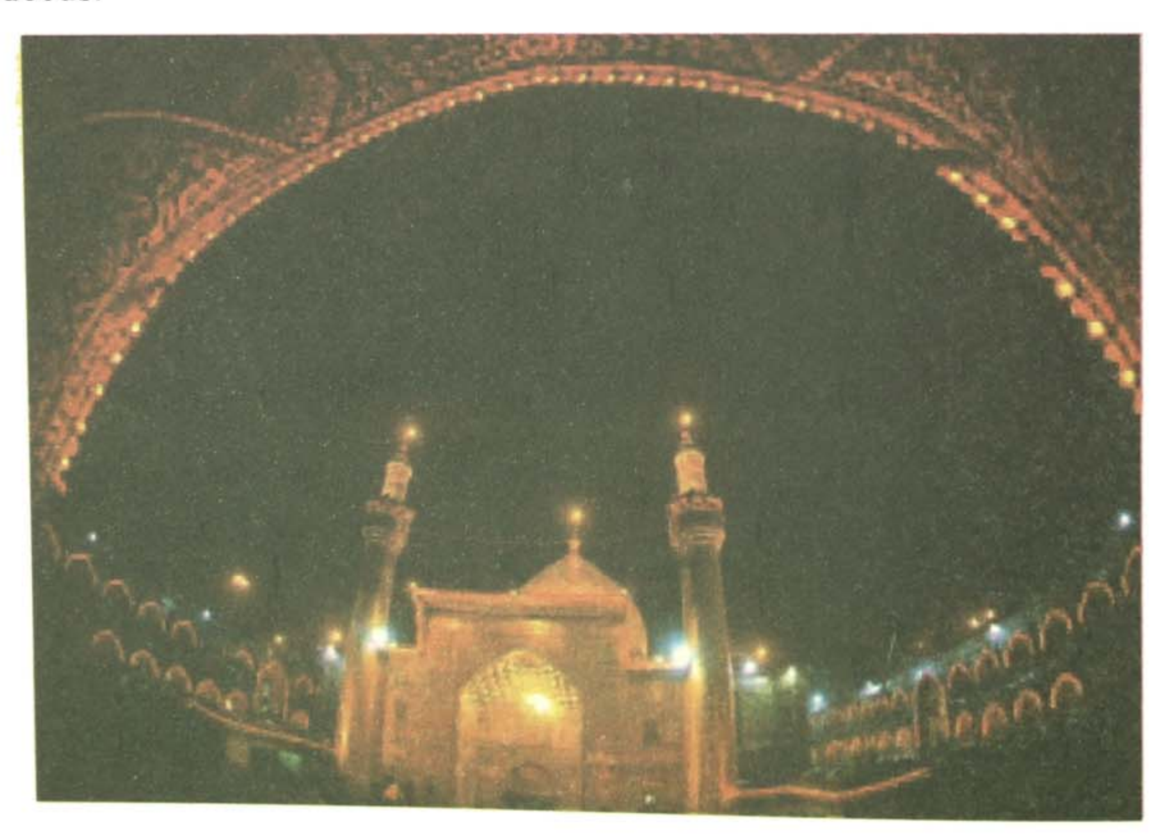
٢٨ - وقال (عليه السلام): أَفْضَلُ الزُّهْدِ إِخْفاءُ الزُّهْدِ.

28. Imām Ali ibn Abū Tālib ﷺ said the following: “The best kind of asceticism is concealing it.”

٢٩ - وقال (عليه السلام): إذا كُنْت فِي إدْبارٍ والْموْتُ فِي إقْبالٍ، فما أسْرع الْمُلْتقى.

29. Imām Ali ibn Abū Tālib ﷺ said the following: “When you are running away from the world and death is approaching you, there is no question of delay in the encounter.

“Endurance, again, has four aspects: eagerness, apprehension, abstention (from the allurements of the world) and anticipation (of death). So, whoever is eager for Paradise will ignore his passions; whoever fears the Fire (of Hell) will refrain from committing prohibited actions; whoever abstains from the world takes hardships lightly, and whoever anticipates death will hasten towards good deeds.



psychological power, while the psychological power curbs small ailments by itself, provided it is not forced to give up resistance by surrendering the imagination to the ailment.

٣٠- وقال (عليه السلام): الْحذر الْحذر، فواللّهِ لقدْ ستر حتّى كأنّهُ قدْ غفر.

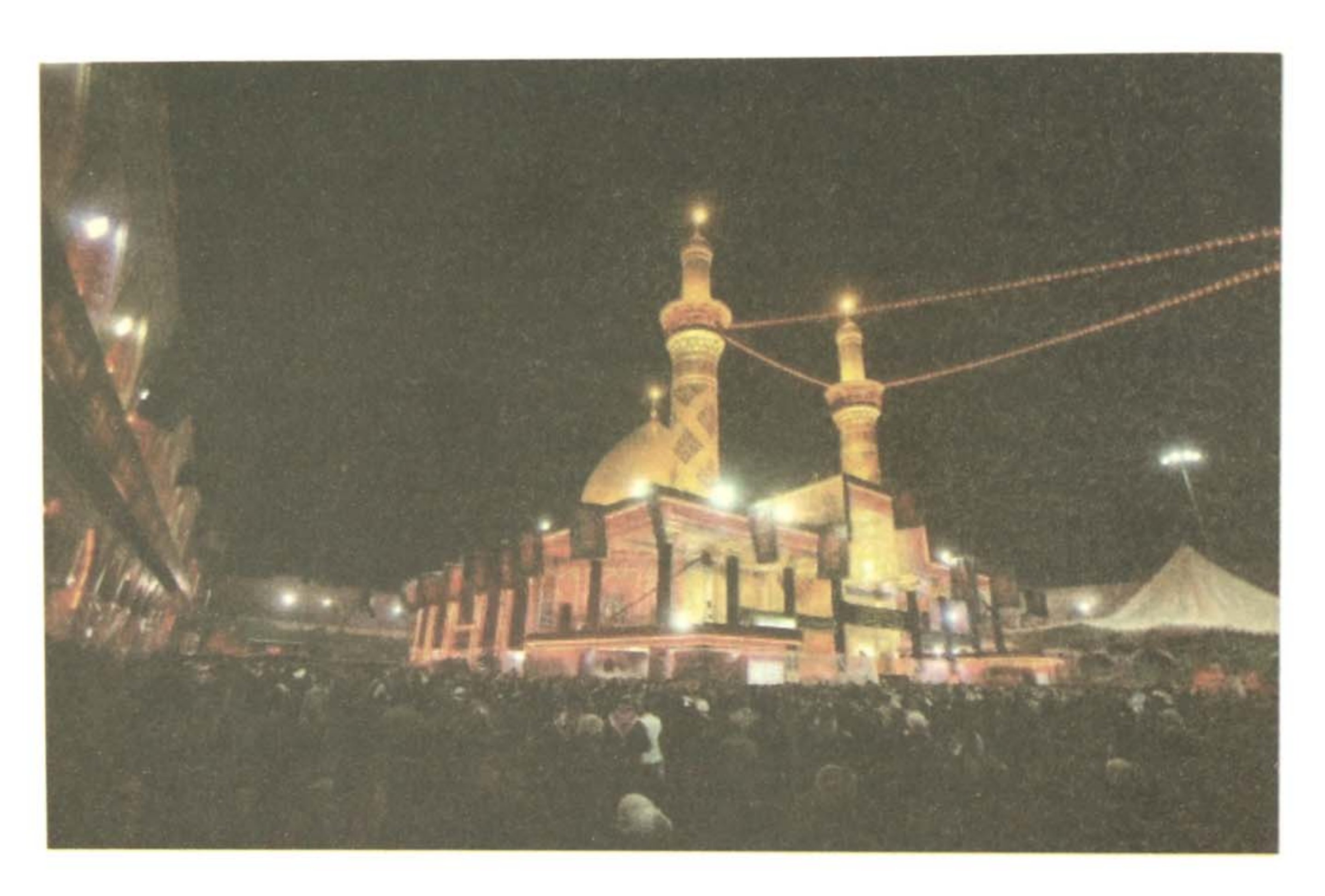
30. Imām Ali ibn Abū Tālib ﷺ said the following: "Beware! Beware! By Allāh, He has hidden your sins, so much so that it is as though He has forgiven them!"

Faith, Unbelief, Doubt and Their Pillars

٣١- وسُئِل (عليه السلام) عن الْإيمان فقال: الْإيمانُ على أرْبع دعائِم: على الصّبْر والْيقِينِ والْعدْلِ والْجِهادِ؛ والصّبْرُ مِنْها على أرْبعِ شُعبٍ: على الشّوْق والشّفق والزُّهْدِ والتّرقُّبِ. فمنِ اشْتاق إلى الْجنّةِ سلا عنِ الشّهواتِ، ومنْ أشْفق مِن النّار اجْتنب الْمُحرّماتِ، ومنْ زهِد فِي الدُّنْيا اسْتهان بِالْمُصِيباتِ، ومنِ ارْتقب الْموْت سارع إلى الْخيْراتِ واليقِينُ مِنْها على أرْبعِ شُعبٍ: على تبْصِرةِ الْفِطْنةِ وتأوُّلِ الْحِكْمةِ وموْعِظةِ الْعِبْرةِ وسُنّةِ الْأوّلِين؛ فمنْ تبصّر فِي الْفِطْنةِ تبيّنتْ لهُ الْحِكْمةُ، ومنْ تبيّنتْ لهُ الْحِكْمةُ عرف الْعِبْرة، ومنْ عرف الْعِبْرة فكأنّما كان فِي الْأوّلِين. والْعدْلُ مِنْها على أرْبعِ شُعبٍ: على غائِصِ الْفهْمِ وغوْرِ الْعِلْمِ وزُهْرةِ الْحُكْمِ ورساخةِ الْحِلْمِ؛ فمنْ فهِم علِم غوْر الْعِلْمِ، ومنْ علِم غوْر الْعِلْمِ صدر عنْ شرائِعِ الْحُكْمِ، ومنْ حلُم لمْ يُفرِّطْ فِي أمْرِهِ وعاش فِي النّاسِ حمِيداً. والْجِهادُ مِنْها على أرْبعِ شُعبٍ: على الْأمْرِ بِالْمعْرُوفِ والنّهْيِ عنِ الْمُنْكرِ والصِّدْقِ فِي الْمواطِنِ وشنآنِ الْفاسِقِين؛ فمنْ أمر بِالْمعْرُوفِ شدّ ظُهُور الْمُؤْمِنِين، ومنْ نهى عنِ الْمُنْكرِ أرْغم أُنُوف الْكافِرِين، ومنْ صدق فِي الْمواطِنِ قضى ما عليْهِ، ومنْ شنِئ الْفاسِقِين وغضِب لِلّهِ غضِب اللّهُ لهُ وأرْضاهُ يوْم الْقِيامةِ. والْكُفْرُ على أرْبعِ دعائِم: على التّعمُّقِ والتّنازُعِ والزّيْغِ والشِّقاقِ؛ فمنْ تعمّق لمْ يُنِبْ إلى الْحقِّ، ومنْ كثُر نِزاعُهُ بِالْجهْلِ دام عماهُ عنِ الْحقِّ، ومنْ زاغ ساءتْ عِنْدهُ الْحسنةُ وحسُنتْ عِنْدهُ السّيِّئةُ وسكِر سُكْر الضّلالةِ، ومنْ شاقّ وعُرتْ عليْهِ طُرُقُهُ وأعْضل عليْهِ أمْرُهُ وضاق عليْهِ مخْرجُهُ. والشّكُّ على أرْبعِ شُعبٍ: على التّمارِي والْهوْلِ والتّردُّدِ والِاسْتِسْلامِ؛ فمنْ جعل الْمِراء ديْدناً لمْ يُصْبِحْ ليْلُهُ، ومنْ هالهُ ما بيْن يديْهِ نكص على عقِبيْهِ، ومنْ تردّد فِي الرّيْبِ وطِئتْهُ سنابِكُ الشّياطِينِ، ومنِ اسْتسْلم لِهلكةِ الدُّنْيا والْآخِرةِ هلك فِيهِما.

قال الرضي: و بعد هذا كلام تركنا ذكره خوف الإطالة و الخروج عن الغرض المقصود في هذا الكتاب.

31. Imām Ali ibn Abū Tālib ﷺ, was asked once about faith. He said the following: "Faith stands on four pillars: endurance, conviction, justice and *jihād*.



Shrine of Im¡m al-Abb¡s ﷺ in Kerbala

"Conviction also has four aspects: prudent perception, intelligence and understanding, drawing lessons from instructive things and following the precedents of past people. So, whoever perceives with prudence, wise knowledge will be manifested to him. To whomsoever wise knowledge becomes manifest appreciates instructive objectives. Whoever appreciates instructive objectives is just like past people.

"Justice also has four aspects: keen understanding, deep knowledge, a good power of decision and firm forbearance. Therefore, whoever understands comes to acquire the depth of knowledge; whoever acquires the depth of knowledge drinks from the spring of judgment, and whoever exercises forbearance never commits evil actions in his affairs and leads a praiseworthy life among the people.

"*Jihād*, also, has four aspects: enjoining others to do good deeds, keeping others away from doing evil, fighting (in the way of Allāh)

sincerely and firmly on all occasions and detesting anyone who is vicious. So, whoever commends others to do good deeds provides strength to the believers; whoever dissuades others from committing evil humiliates the unbelievers; whoever fights sincerely on all occasions carries out all his obligations, and whoever detests the vicious folks and becomes angry for the sake of Allāh, then Allāh will be angry in favor of him and will keep him pleased on the Day of Judgment.

"Unbelief stands on four pillars: hankering after whims, quarreling with others, deviating from the truth and dissenting. So, whoever hankers after whims does not incline towards righteousness; whoever quarrels much on account of ignorance remains permanently blinded from what is right; whoever deviates from the truth, for him good becomes evil and evil becomes good:He remains intoxicated with misguidance. Whoever makes a breach (with Allāh and His Messenger), his path becomes difficult, his affairs become complicated and his way of escape becomes narrow.

"Doubt has also four aspects: irrationality, fear, wavering and undue surrender to everything. So, whoever adopts irrationality as his way of life, for him there is no dawn after the night; whoever is afraid of what befalls him has to run on his heels; whoever wavers in doubt, the demons trample on him with their feet, and whoever surrenders to the destruction of all of this, his Hereafter succumbs to it."

Sayyid ar-Radi adds the following: "We have left out the remaining portion of this statement for fear of being too lengthy and for being outside the scope of this chapter."

٣٢- وقال (عليه السلام): فاعِلُ الخَيْرِ خَيْرٌ مِنْهُ، وفاعِلُ الشَرِّ شرٌّ مِنْهُ.

32. Imām Ali ibn Abū Tālib ﷺ said: "The doer of goodness is better than goodness itself, and the doer of evil is worse than evil itself."

٣٣- وقال (عليه السلام): كُنْ سمْحاً ولا تكُنْ مُبذِّراً، وكُنْ مُقدِّراً ولا تكُنْ مُقتِّراً.



33. Imām Ali ibn Abū Tālib عليه السلام said the following: "Be generous but not extravagant; be thrifty but not stingy."

٣٤- وقال (عليه السلام): أشْرفُ الغِنى ترْكُ المُنى.

34. Imām Ali ibn Abū Tālib عليه السلام said the following: "The best of riches is the abandonment of desires."

٣٥- وقال (عليه السلام): منْ أسْرع إلى النّاس بما يكْرهُون قالُوا فِيهِ بما لا يعْلمُون.

35. Imām Ali ibn Abū Tālib عليه السلام said the following: "If someone is quick in saying about people what they dislike, they will speak about him that with which they have no knowledge."

٣٦- وقال (عليه السلام): منْ أطال الأمل أساء العمل.

36. Imām Ali ibn Abū Tālib عليه السلام said the following: "Whoever prolongs his desire ruins his actions."

٣٧- وقال (عليه السلام): وقدْ لقِيهُ عِنْد مسِيرِهِ إلى الشّام دهاقِينُ الأنْبار، فترجّلُوا لهُ واشْتدُّوا بيْن يديْهِ فقال: ما هذا الذِي صنعْتُمُوهُ؟ فقالوا: خُلقٌ مِنّا نُعظِّمُ بِهِ أمراءنا. فقال: واللهِ ما ينْتفِعُ بِهذا أمراؤُكُمْ، وإنّكُمْ لتشُقُّون على أنْفُسِكُمْ فِي دُنْياكُمْ وتشْقوْن بِهِ فِي آخِرتِكُمْ، وما أخْسر المشقّة وراءها العِقابُ وأرْبح الدّعة معها الأمانُ مِن النّار.

37. Once Imām Ali ibn Abū Tālib عليه السلام was proceeding to Syria when the Anbār[1] countrymen met him. Seeing him, they began to walk on foot then ran in front of him. He inquired why they were doing so. They replied that this was the way they expressed respect for their chiefs. He عليه السلام said the following: "By Allāh, this does not benefit your chiefs. You are belaboring yourselves in this world and earning misery for the next by thus behaving. How harmful the labor in the wake of which there is punishment, and how profitable the case with which there is deliverance from the Fire (of Hell) is!"

٣٨- وقال (عليه السلام): لِابْنِهِ الْحسن (عليه السلام): يا بُنيَّ! احْفظ عنِّي أرْبعاً وأرْبعاً لا يضُرُّك ما عمِلت معهُنّ: إنّ أغْنى الْغِنى الْعقْلُ، وأكْبر الْفقْر الْحُمْقُ، وأوْحش الْوحْشةِ الْعُجْبُ، وأكْرم الْحسبِ حُسْنُ الْخُلق. يا بُنيّ، إيّاك ومُصادقة الْأحْمق فإنّهُ يُريدُ أنْ ينْفعك فيضُرّك، وإيّاك ومُصادقة الْبخِيلِ فإنّهُ يقْعُدُ عنْك أحْوج ما تكُونُ إليْهِ، وإيّاك ومُصادقة الْفاجِرِ فإنّهُ يبِيعُك بالتّافِهِ، وإيّاك ومُصادقة الْكذّابِ فإنّهُ كالسّرابِ: يُقرِّبُ عليْك الْبعِيد ويُبعِّدُ عليْك الْقرِيب.

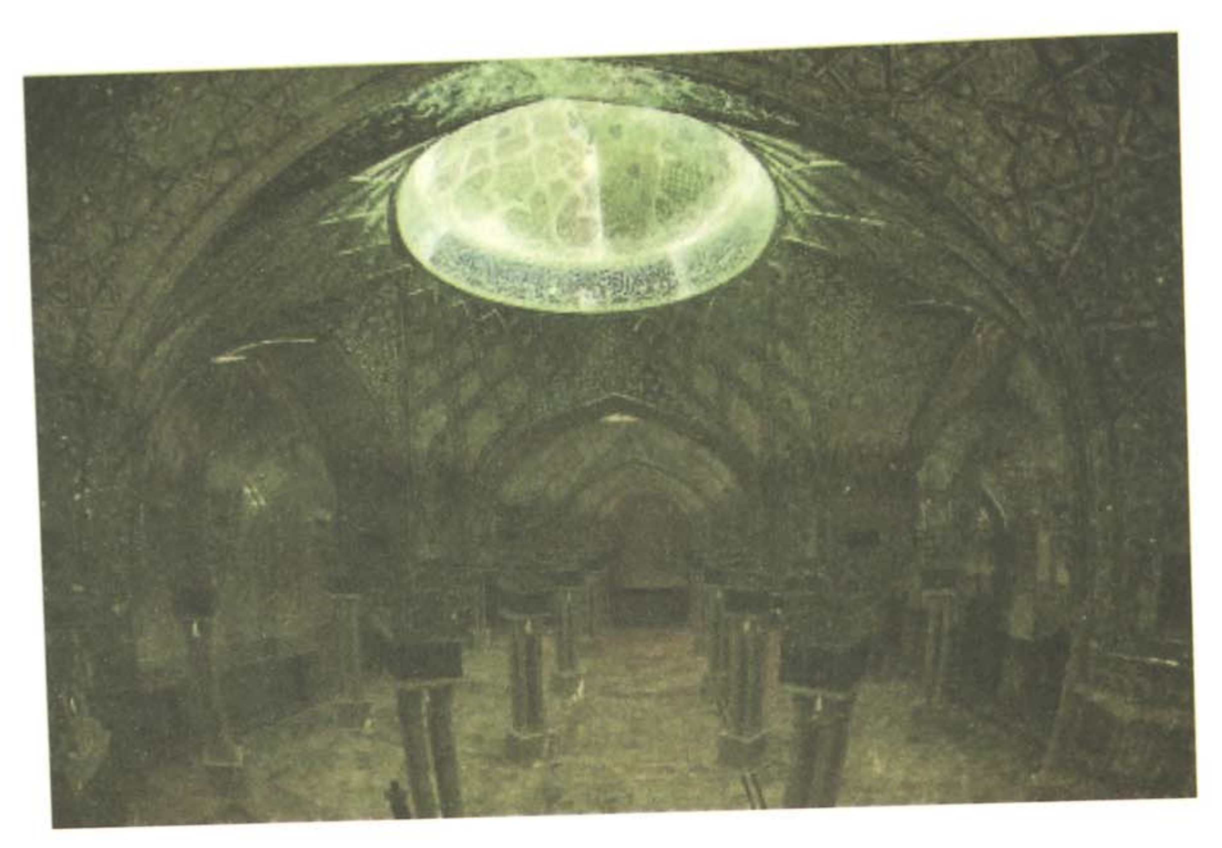
The Imām admonishing his son:

38. Imām Ali ibn Abū Tālib عليه السلام said the following to his son al-Hassan عليه السلام: "O son! Learn four things and (a further) four things from me:Nothing will harm you if you practice them. The richest of all riches is intelligence; the biggest destitution is foolishness; the most wild of the wild is vanity, and the best achievement is goodness of the moral character.

"O my son! You should avoid making friends with a fool because if he intends to benefit you, he harms you. You should avoid making friends with a miser because he will run away from you when you need him the most. You should avoid making friends with a sinful person because he will sell you for naught. And you should avoid making friends with a liar because he is like a mirage, making you see far things as near and near things as far."

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[1]The vast Anbār area is now the largest western governorate in Iraq, about one third of the entire country with the exclusion of northern Iraq (Kurdistan), and its population—mostly tribal—is predominantly Sunni. Its metropolis is Ramadi City, 110 km west of Baghdad.



٣٩- وقال (عليه السلام): لا قُرْبة بالنّوافِلِ إذا أضرّتْ بالفرائِض.

39. Imām Ali ibn Abū Tālib ﷺ said the following: "Supererogatory worship cannot bring about nearness to Allāh if it hampers what is obligatory."

٤٠- وقال (عليه السلام): لِسانُ الْعاقِلِ وراء قلبهِ، وقلبُ الْأحْمق وراء لِسانِهِ.

قال الرضي: و هذا من المعاني العجيبة الشريفة، و المراد به أن العاقل لا يطلق لسانه إلا بعد مشاورة الروية و مؤامرة الفكرة، و الأحمق تسبق حذفات لسانه و فلتات كلامه مراجعة فكره و مماخضة رأيه، فكأن لسان العاقل تابع لقلبه، و كأن قلب الأحمق تابع للسانه.

40. Imām Ali ibn Abū Tālib ﷺ said the following: "The tongue of the wise man is behind his heart, while the heart of the fool is behind his tongue."

Sayyid ar-Radi says the following: "This sentence has an unusual and beautiful meaning. It means that the wise man does not speak with his tongue except after consulting his mind and exercising his imagination, but the fool quickly utters whatever comes to his

tongue without pondering on it. In this way, the tongue of the wise man follows his heart while the heart of the fool follows his tongue."

٤١- و قد روي عنه (عليه السلام) هذا المعنى بلفظ آخر و هو قوله: قَلْبُ الْأَحْمَقِ فِي فِيهِ، وَلِسَانُ الْعَاقِلِ فِي قَلْبِهِ. ومعناهما واحد.

41. This very thought has been related from Imām Ali ibn Abū Tālib ﷺ in a different way thus: "The heart of a fool is in his mouth, while the tongue of the wise man is in his heart." The meaning of both sayings (40 and 41) is the same.

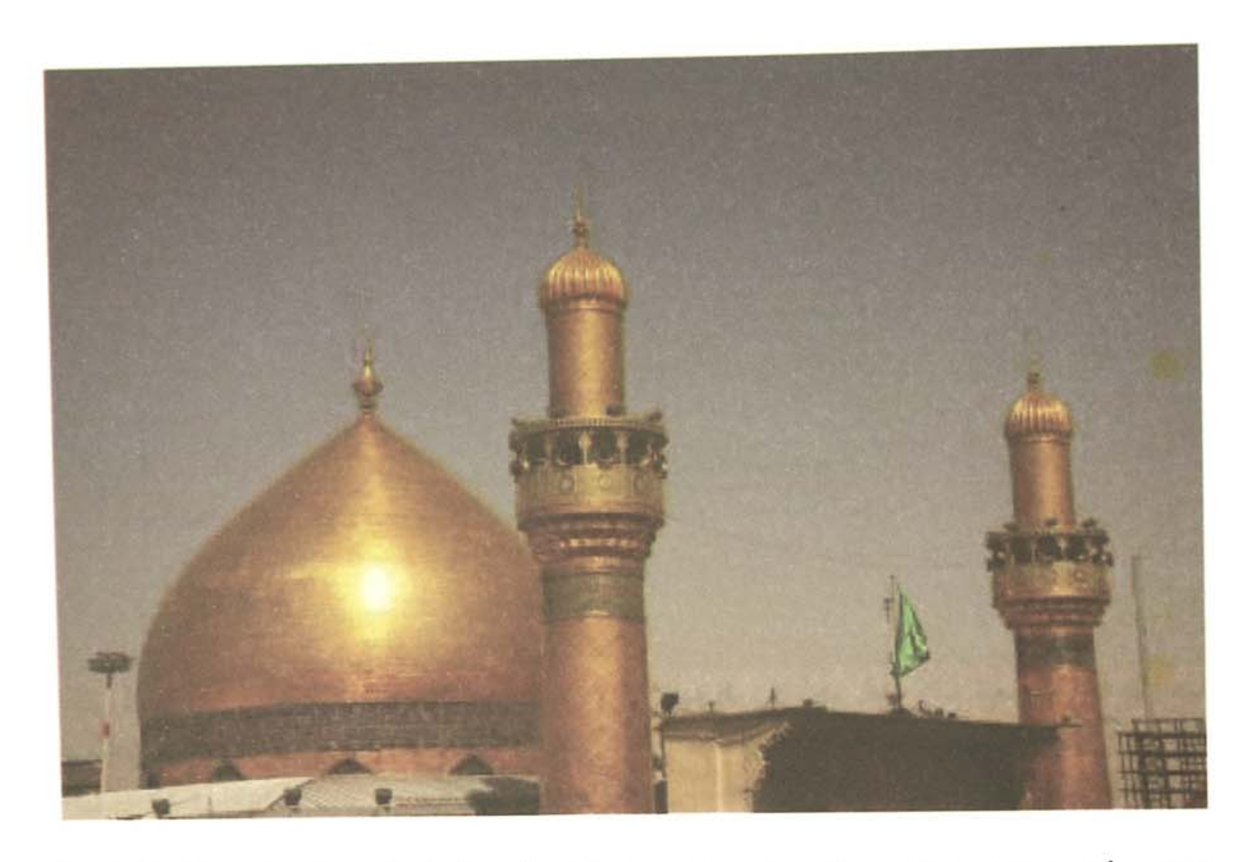
٤٢- وقال (عليه السلام): لِبَعْضِ أَصْحَابِهِ فِي عِلَّةٍ اعْتَلَّهَا: جَعَلَ اللَّهُ مَا كَانَ مِنْ شَكْوَاكَ حَطّاً لِسَيِّئَاتِكَ، فَإِنَّ الْمَرَضَ لا أَجْرَ فِيهِ، وَلَكِنَّهُ يَحُطُّ السَّيِّئَاتِ وَيَحُتُّهَا حَتَّ الْأَوْرَاقِ، وَإِنَّمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ وَالْعَمَلِ بِالْأَيْدِي وَالْأَقْدَامِ، وَإِنَّ اللَّهَ سُبْحَانَهُ يُدْخِلُ بِصِدْقِ النِّيَّةِ وَالسَّرِيرَةِ الصَّالِحَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ.

قال الرضي: و أقول صدق (عليه السلام) إن المرض لا أجر فيه لأنه ليس من قبيل ما يستحق عليه العوض لأن العوض يستحق على ما كان في مقابلة فعل الله تعالى بالعبد من الآلام و الأمراض و ما يجري مجرى ذلك و الأجر و الثواب يستحقان على ما كان في مقابلة فعل العبد فبينهما فرق قد بينه (عليه السلام) كما يقتضيه علمه الثاقب و رأيه الصائب.

42. Imām Ali ibn Abū Tālib ﷺ said the following to one of his companions during the latter's sickness: "May Allāh make your illness a means for wiping out your sins because there is no reward for sickness except that it obliterates sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the limbs. Certainly, Allāh, the Glorified One, admits into Paradise, by virtue of truthfulness of intention and purity of the heart, whomsoever He pleases from among His servants."

Sayyid ar-Radi says the following: "Imām Ali ibn Abū Tālib ﷺ is right in saying that there is no reward for sickness as such because compensation is admissible with regard to how Allāh, the Sublime One, deals with His creatures such as causing them grief, illness and the like. However, reward and recompense become admissible with regard to the actions of a creature. This is the difference between the two. Imām Ali ibn Abū Tālib ﷺ has clarified it through his lustrous

knowledge and sound view."



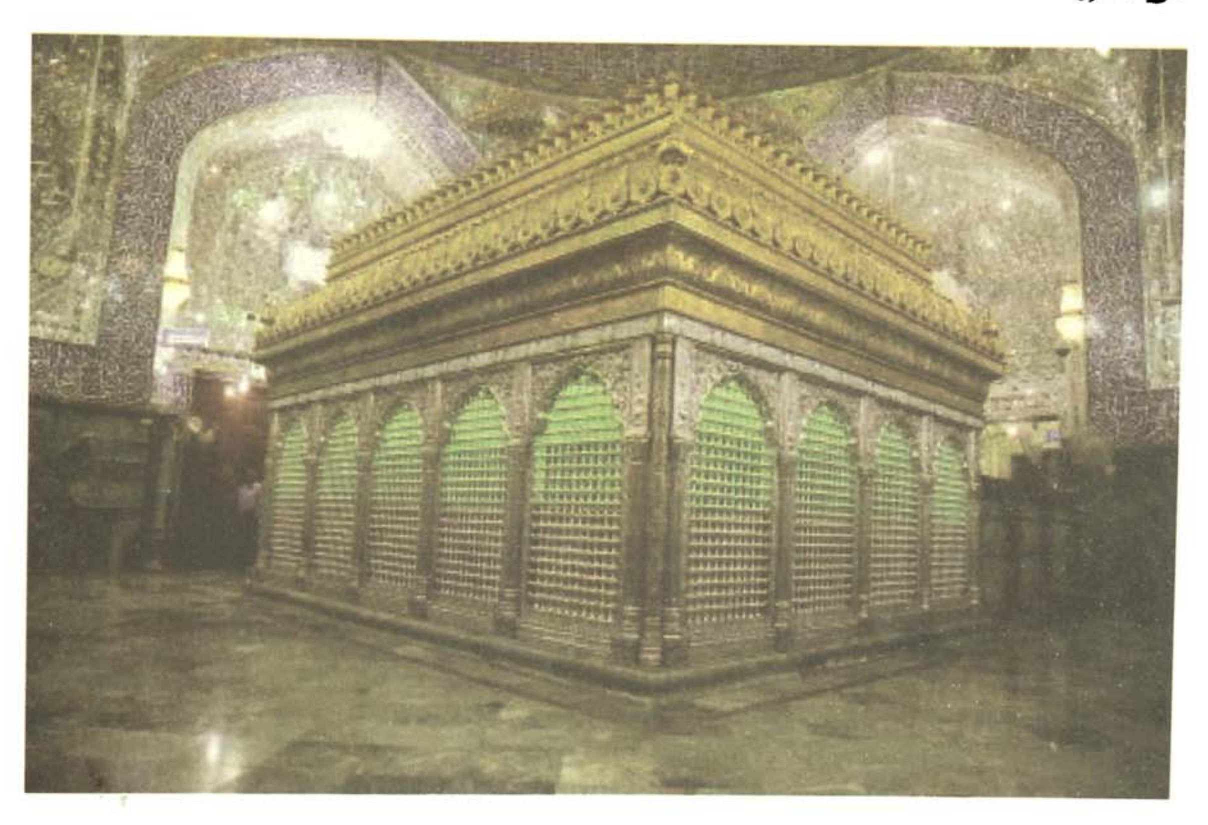
٤٣- وقال (عليه السلام): فِي ذِكْر خبّابِ بْنِ الْأرتّ: يرْحمُ اللّهُ خبّاب بْن الْأرتِّ، فلقدْ أسْلم راغِباً وهاجر طائِعاً وقنِع بِالْكفافِ ورضِي عن اللّهِ وعاش مُجاهِداً.

43. Imām Ali ibn Abū Tālib ﷺ said the following about Khabbab ibn al-`Aratt: "May Allāh have mercy on Khabbāb ibn al-`Arātt, for he accepted Islam willingly, immigrated (from Mecca) obediently, remained content with what sufficed him, was pleased with Allāh and lived the life of a *mujāhid*."

Khabbāb ibn al-`Arātt (586 – 659 A.D.) was a distinguished companion of the Holy Prophet ﷺ and an early Muhājir. He suffered various sorts of hardships at the hands of the tribesmen of Quraish. He was made to stand in the scorching sun and to lie down on burning pieces of timber, but he did not at all abandon his support for the Holy Prophet ﷺ. He accompanied the Holy Prophet ﷺ in Badr and other battles. He supported Imām Ali ibn Abū Tālib ﷺ in Siffīn and Nahrawān. He left Medīna and settled in Kūfa. Thus, he died there in 39 A.H./659 A.D. at the age of 73. Imām Ali ibn Abū

Tālib ﷺ led his funeral prayer service, and he was buried outside Kūfa. Imām Ali ibn Abū Tālib ﷺ uttered these mercy-invoking words above as he stood at his grave."

٤٤- وقال (عليه السلام): طوبى لِمنْ ذكر المعاد وعمِل لِلْحِسابِ وقنِع بالْكفافِ ورضِي عن اللهِ.



44. Imām Ali ibn Abū Tālib ﷺ said the following: "Blessed is the person who keeps the next life in mind, acts so as to be able to render his account, remains contented with what suffices him and remains pleased with Allāh."

٤٥- وقال (عليه السلام): لوْ ضربْتُ خيْشُوم المُؤْمِنِ بسيْفِي هذا على أنْ يُبْغِضنِي ما أبْغضنِي ولوْ صببْتُ الدُّنْيا بجمّاتِها على الْمُنافِق على أنْ يُحِبّنِي ما أحبّنِي وذلِك أنّهُ قُضِي فانْقضى على لِسانِ النّبيِّ الْأمّيِّ (صلى الله عليه وآله) أنّهُ قال يا علِيُّ لا يُبْغِضُك مُؤْمِنٌ ولا يُحِبُّك مُنافِقٌ.

45. Imām Ali ibn Abū Tālib ﷺ said the following: "Even if I strike the nose of a believer with my sword, so he may hate me, he will not hate me, and even if I pile all the wealth of the world before a hypocrite (Muslim) so he may love me, he will not love me. This is

so because it is a verdict pronounced by the tongue of the revered Prophet ﷺ who said the following:'O Ali! A believer will never hate you and a hypocrite (Muslim) will never love you.'"[1]

٤٦ - وقال (عليه السلام): سيِّئةٌ تَسُوءُكَ خيرٌ عِنْدَ اللهِ مِنْ حسنةٍ تُعْجِبُكَ.

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[1]This is one of the authentic traditions (ahādīth) of the Holy Prophet ﷺ the authenticity of which scholars of traditions have never doubted. It was narrated by certain companions of the Holy Prophet ﷺ such as Abdullāh ibn Abbās, `Imrān ibn al-Haseen, Umm al-Mu'minīn (mother of the faithful) Umm Salamah and others such as Imām Ali ibn Abū Tālib ﵇ himself who also narrated saying: "By the One Who split the seed and created the soul, verily the Messenger of Allāh ﷺ and his progeny gave me a promise that no one but a true believer will love me, and none but a hypocrite will hate me." For references, refer to these sources:Muslim, *Sahīh*, Vol. 1, p. 60; [Muslim, in his book, regards the love of Ali as the sign of dissemblance]; al-Bukhāri, *Al-Jāmi` al-Sahīh* (better known as simply *Sahīh* or *Sahīh al-Bukhāri*), Vol. 5, pp. 635, 643; Ibn Mājah, *Al-Sunan*, Vol. 1, p. 55; al-Nisā'i, *Al-Sunan*, Vol. 8, pp. 115 - 116, 117; imām Ahmed ibn Hanbal, *Al-Musnad*, Vol. 1, pp. 84, 95, 128; Vol. 6, p. 292; Abū Hātim, *'Ilal al-Hadīth*, Vol. 2, p. 400; Abū Nu`aym, *Hilyat al-Awliyā'*, Vol. 4, p. 185; Ibn al-Athīr, *Jāmi` al-Usūl,* Vol. 9, p. 473; Ali ibn Abū Bakr al-Haithami, *Majma` az-Zawā'id*, Vol. 9, p. 133; Ibn al-Maghāzili, *Manāqib Ali ibn Abū Tālib*, pp. 190 - 195; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1100; Ibn al-Athīr, *Usd al-Ghāba*, Vol. 4, p. 26; Ibn Hajar al-`Asqalāni, *Al-Isāba fi Akhbār al-Sahāba*, Vol. 2, p. 509; al-Khatīb al-Baghdādi, *Tārīkh Baghdad*, Vol. 2, p. 255; Vol. 8, p. 417 and Vol. 14, p. 426; Ibn Kathīr, *Tārīkh*, Vol. 7, p. 354, to cite just few. It was in this way that the revered *Sahāba*, companions of the Holy Prophet ﷺ, used to test the faith (*īmān*) or hypocrisy (*nifaq*) of the Muslims through their love or hatred towards Imām Ali ibn Abū Tālib ﵇, as is related by Abū Dharr al-Ghifāri, Abū Sa`īd al-Khudri, Abdullāh ibn Mas`ūd and Jābir ibn Abdullāh [al-Ansāri] that: "We (companions of the Holy Prophet ﷺ) used to distinguish the hypocrites by their hatred towards Ali ibn Abū Tālib," as we read in the following classic references:al-Tirmidhi, *Sunan*, Vol. 5, p. 635; *Al-Mustadrak*, Vol. 3, p. 129; *Hilyat al-Awliyā'*, Vol. 6, p. 294; *Majma` az-Zawā'id*, Vol. 9, pp. 132 - 133; *Jāmi` al-Usūl*, Vol. 9, p. 473; *Al-Durr al-Manthūr*, Vol. 6, pp. 66 - 67; *Tārīkh Baghdād*, Vol. 13, p. 153; *Ar-Riyād an-Nadira*, Vol. 2, pp. 214 - 15; *Al-Istī`āb*, Vol. 3, p. 1110; *Usd al-Ghāba*, Vol. 4, pp. 29-30).

46. Imām Ali ibn Abū Tālib ﷺ said the following: "The sin that displeases you is better in the view of Allāh than the virtue that makes you proud."[1]

٤٧ـ وقال (عليه السلام): قَدْرُ الرّجُل على قدْر هِمّتِهِ، وصِدْقُهُ على قدْر مُرُوءتِهِ، وشجاعتُهُ على قدْر أنفتِهِ، وعِفّتُهُ على قدْر غيْرتِهِ.

47. Imām Ali ibn Abū Tālib ﷺ said the following: "The worth of a man is according to his courage, his truthfulness is according to his balance of temper, his valor is according to his self-respect and his chastity is according to his sense of shame."

٤٨ـ وقال (عليه السلام): الظفرُ بالْحزْمِ، والْحزْمُ بإجالةِ الرّأيِ، والرّأيُ بتحْصِين الأسْرار.

48. Imām Ali ibn Abū Tālib ﷺ said the following: "Victory is (won) with determination; deter-mination is pondering over thoughts and thoughts are formed by guarding secrets."

٤٩ـ وقال (عليه السلام): احْذرُوا صوْلة الْكريم إذا جاع واللّئِيم إذا شبع.

49. Imām Ali ibn Abū Tālib ﷺ said the following: "Beware of the might of a noble person when he is hungry and of an ignoble one when his belly is full."[2]

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[1]The person who feels ashamed and repentant after committing a sin and offers repentance before Allāh remains safe from the penalty of that sin and deserves the reward of repentance. But the person who, having done a virtuous deed, begins to feel his "superiority" over others and becomes proud of his virtues thinks that he has no apprehension whatever. Thus, he destroys his virtue and remains deprived of the reward of that virtuous deed. Obviously, whoever has erased the shame of his sin by repentance will be better than one who ruins his action by being proud of it without having repented.

[2]The meaning is that a man of prestige and esteem never tolerates humiliation or disgrace. If his honor is assailed, he will leap like a hungry lion and break away the shackles of humiliation. If a low and narrow minded person is raised in status above what he deserves, he will not be able to contain himself but, regarding himself very high, he will assail the

٥٠- وقال (عليه السلام): قلوبُ الرِّجال وحْشِيّةٌ، فمنْ تألّفها أقبلتْ عليْهِ.

50. Imām Ali ibn Abū Tālib ﵇ said the following: "People's hearts are like wild beasts. If someone tries to tame them, they will pounce back on him."[1]

٥١- وقال (عليه السلام): عيْبُك مسْتُورٌ ما أسْعدك جدُّك.

51. Imām Ali ibn Abū Tālib ﵇ said the following: "So long as your status is good, your defects will remain covered."

٥٢- وقال (عليه السلام): أوْلى النّاس بالْعفْو أقدرُهُمْ على الْعُقُوبةِ.

52. Imām Ali ibn Abū Tālib ﵇ said: "The most capable of pardoning is one who is the ablest to punish."

٥٣- وقال (عليه السلام): السّخاءُ ما كان ابْتِداءً فأمّا ما كان عنْ مسْألةٍ فحياءٌ وتذمُّمٌ.

53. Imām Ali ibn Abū Tālib ﵇ said: "Generosity is that which is by one's own initiative because giving on being asked is either due to one's esteem or to avoid rebuke."

٥٤- وقال (عليه السلام): لا غِنى كالْعقْل ولا فقْر كالْجهْل ولا ميراث كالأدبِ ولا ظهير كالْمُشاورة.

54. Imām Ali ibn Abū Tālib ﵇ said: "There is no wealth like wisdom, no destitution like ignorance, no inheritance like refinement and no support like consultation."

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status of others.

[1]This statement confirms the theory that by nature, human hearts love wildness and that the feeling of love and affection in them is an acquired attribute. Consequently, when elements and causes of love and affection crop up, they are tamed. But when these elements disappear, or when the feelings of hatred are created against them, people return to wildness and thereafter return to the path of love and affection but with a great deal of difficulty. Do not tease the heart because it is a wild bird. If once it flies away, it will come down with a great deal of difficulty, if at all.



٥٥ـ وقال (عليه السلام): الصّبْرُ صبْران: صبْرٌ على ما تكْرهُ وصبْرٌ عمّا تُحِبُّ.

55. Imām Ali ibn Abū Tālib ﷺ said: "Patience is of two kinds:patience over what pains you, and patience regarding what you covet."

٥٦ـ وقال (عليه السلام): الغِنى فِي الغُرْبةِ وطنٌ والفقْرُ فِي الوطن غُرْبة.

56. Imām Ali ibn Abū Tālib ﷺ said: "With wealth, a strange land is a homeland, while with destitution, even a homeland is a strange land.[1] With destitution, one is a stranger even in his own homeland."

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[1]A person who has wealth and riches will get friends and acquaintances wherever he may be. He, therefore, will not feel strange in any foreign land. But if he is poor and destitute, he will have no friends even in his homeland because people do not like to make friends with the poor and the destitute, nor do they establish relationships with them. He is, therefore, a stranger even at home and has no friends or well-wishers.

One who has no worldly successor remains unknown.

٥٧- وقال (عليه السلام): القناعة مالٌ لا ينفدُ.

قال الرضي: و قد روي هذا الكلام عن النبي (صلى الله عليه وآله).

57. Imām Ali ibn Abū Tālib ﷺ said: "Contentment is wealth that never diminishes."[1]

Sayyid ar-Radi says, "This saying has also been related from the Prophet ﷺ."

٥٨- وقال (عليه السلام): المالُ مادّةُ الشّهواتِ.

58. Imām Ali ibn Abū Tālib ﷺ said: "Wealth is the substance of passions."

٥٩- وقال (عليه السلام): منْ حذّرك كمنْ بشّرك.

59. Imām Ali ibn Abū Tālib ﷺ said: "One who warns you is like one who gives you glad tidings (of safety)."

٦٠- وقال (عليه السلام): اللّسانُ سبُعٌ؛ إنْ خُلّي عنْهُ، عقر.

60. Imām Ali ibn Abū Tālib ﷺ said: "The tongue is a beast; when it is let loose, it devours."

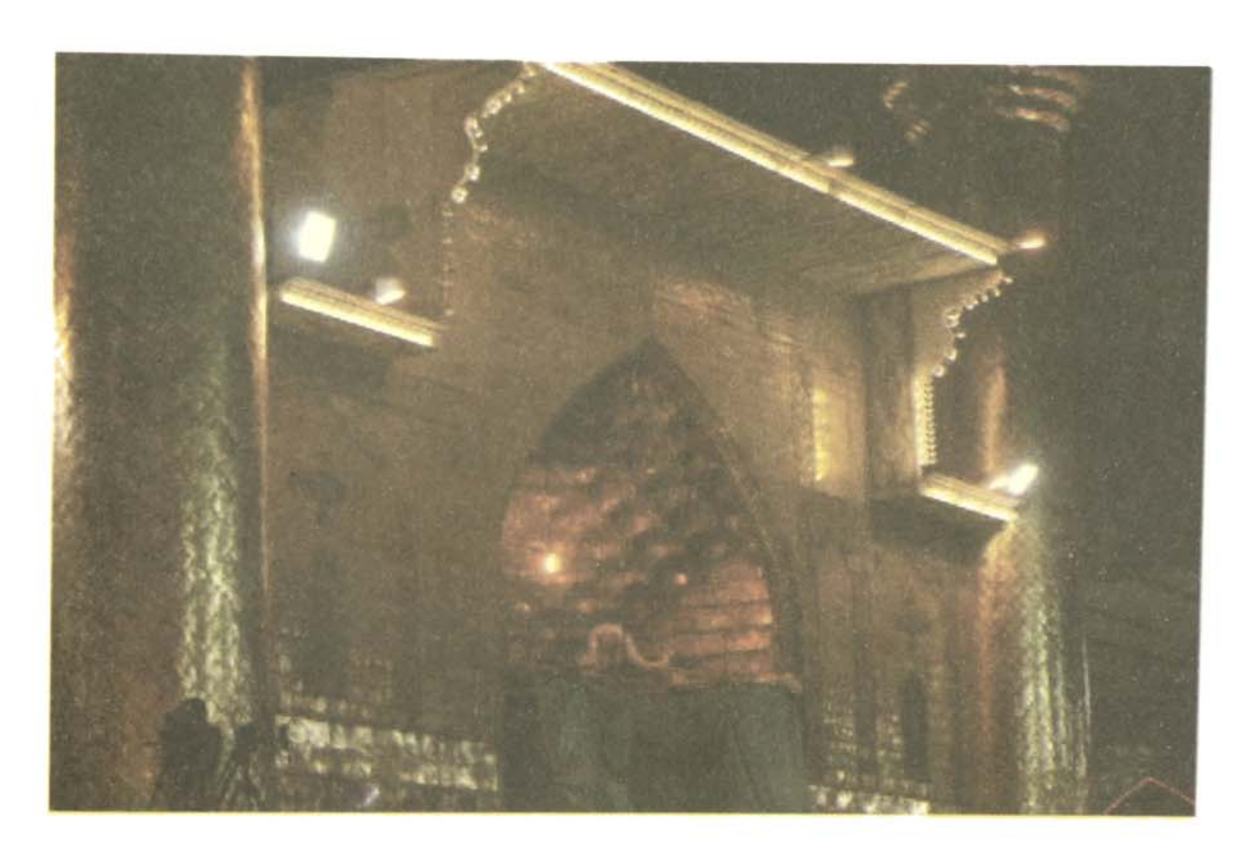
٦١- وقال (عليه السلام): المرْأةُ عقْربٌ حُلْوةُ اللّسْبةِ.

61. Imām Ali ibn Abū Tālib ﷺ said: "Woman is a scorpion whose

[1]Contentment means that a man should remain satisfied with what he gets and should not complain if he gets less. If he is not so contented, he will try to satisfy his greed by committing social crimes such as misappropriation, cheating and deceiving others because greed compels one to satisfy one's needs by any means whatever. Then the satisfaction of one's need opens the gate for another need, and so on. As a man's needs get satisfied, his craving increases, and he can never get rid of his needs or dissatisfaction. The increasing dissatisfaction can be stopped only by contentment which makes a man carefree from all wants except the most essential ones. Such is everlasting wealth that gives satisfaction for good.

touch is pleasant."

٦٢ـ وقال (عليه السلام): إذا حُيِّيت بتحِيَّةٍ فحيِّ بأحْسن مِنْها، وإذا أسْدِيتْ إليْك يدٌ فكافِئْها بما يُرْبِي عليْها، والفضْلُ مع ذلِك لِلْبادِئ.



62. Imām Ali ibn Abū Tālib ﵇ said: "If you are met with a greeting, give a better greeting in return. If a helping hand is extended to you, do a better favor in return, although the credit will remain with the one who was the first.

٦٣ـ وقال (عليه السلام): الشّفِيعُ جناحُ الطّالِبِ.

63. Imām Ali ibn Abū Tālib ﵇ said: "One who intercedes is the wing of one who seeks."

٦٤ـ وقال (عليه السلام): أهْلُ الدُّنْيا كركْبٍ يُسارُ بِهِمْ وهُمْ نِيامٌ.

64. Imām Ali ibn Abū Tālib ﵇ said: "The people of the world are like travelers who are being carried away as they asleep."

٦٥- وقال (عليه السلام): فَقْدُ الْأحِبّةِ غُرْبَةٌ.

65. Imām Ali ibn Abū Tālib ﷺ said: "The loss of friends is estrangement."

٦٦- وقال (عليه السلام): فَوْتُ الْحاجةِ أهْونُ مِنْ طلبها إلى غيْر أهْلِها.

66. Imām Ali ibn Abū Tālib ﷺ said: "To miss what one needs is easier than to beg the wrong person."[1]

٦٧- وقال (عليه السلام): لا تسْتحِ مِنْ إعْطاءِ الْقليلِ، فإنّ الْحِرْمان أقلُّ مِنْهُ.

67. Imām Ali ibn Abū Tālib ﷺ said: "Do not feel ashamed of giving little because refusal is even less than that."

٦٨- وقال (عليه السلام): الْعفافُ زينةُ الْفقْر، والشُّكْرُ زينةُ الْغِنى.

68. Imām Ali ibn Abū Tālib ﷺ said: "Charity is the adornment of destitution, while gratefulness (to Allāh) is the adornment of riches."

٦٩- وقال (عليه السلام): إذا لمْ يكُنْ ما تُريدُ فلا تُبلْ ما كُنْت.

69. Imām Ali ibn Abū Tālib ﷺ said: "If what you aim at does not come about, then do not worry as to what you were."

٧٠- وقال (عليه السلام): لا ترى الْجاهِل إلّا مُفْرِطاً أوْ مُفرِّطاً.

70. Imām Ali ibn Abū Tālib ﷺ said: "You will not find an ignorant person but at one extreme: exaggerating or neglecting."

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[1]The shame that is felt in putting a request before an inappropriate person gives more mental pain than the grief in not obtaining its fulfillment. That is why non-fulfillment of a request can be tolerated, but the obligation of a low and humble person is intolerable. Every self-respecting person will, therefore, prefer deprivation to being under obligation to an inappropriate man and will not tolerate placing his request before a low and mean person.

٧١- وقال (عليه السلام): إذا تمَّ العقْلُ، نقص الْكلامُ.

71. Imām Ali ibn Abū Tālib ﵇ said: “As intelligence increases, speech decreases.”[1]



٧٢- وقال (عليه السلام): الدَهْرُ يُخْلِقُ الْأبْدان ويُجدِّدُ الْآمال ويُقرِّبُ الْمنِيَة ويُباعِدُ الْأمْنِيَة منْ ظفِر بهِ نصِب ومنْ فاتهُ تعِب.

72. Imām Ali ibn Abū Tālib ﵇ said: “Time wears out bodies, renews desires, brings death nearer and takes away aspirations. Whoever is successful with it encounters grief, and whoever misses its favors also undergoes hardships.”

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[1]Being talkative is an indication of a diffused thinking, while diffusion of thought is the result of immaturity. When wisdom attains perfection and understanding ripens, one’s mind and thoughts are balanced. Wisdom acquires power and control over the tongue. As over other parts of the body, the tongue does not need any thinking or anything outside the dictates of wisdom. Obviously, uttering after thinking is short and free from extras. As a man’s intelligence increases, his speech decreases and he does not speak save at the opportune moment.

٧٣- وقال (عليه السلام): مَنْ نصب نفسهُ لِلنّاسِ إماماً فليَبْدأ بِتعْلِيمِ نفْسِهِ قبْل تعْلِيمِ غيْرِهِ، وليكُنْ تأدِيبُهُ بسِيرتِهِ قبْل تأدِيبهِ بلِسانِهِ، ومُعلّمُ نفْسِهِ ومُؤدّبُها أحقُّ بالْإجْلال مِنْ مُعلّمِ النّاس ومُؤدّبِهِمْ.

73. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever places himself as a leader of the people should commence with educating his own self before educating others, and his teaching should be by his own conduct before teaching by the tongue. The person who teaches and instructs his own self is more entitled to esteem than whoever teaches and instructs others."

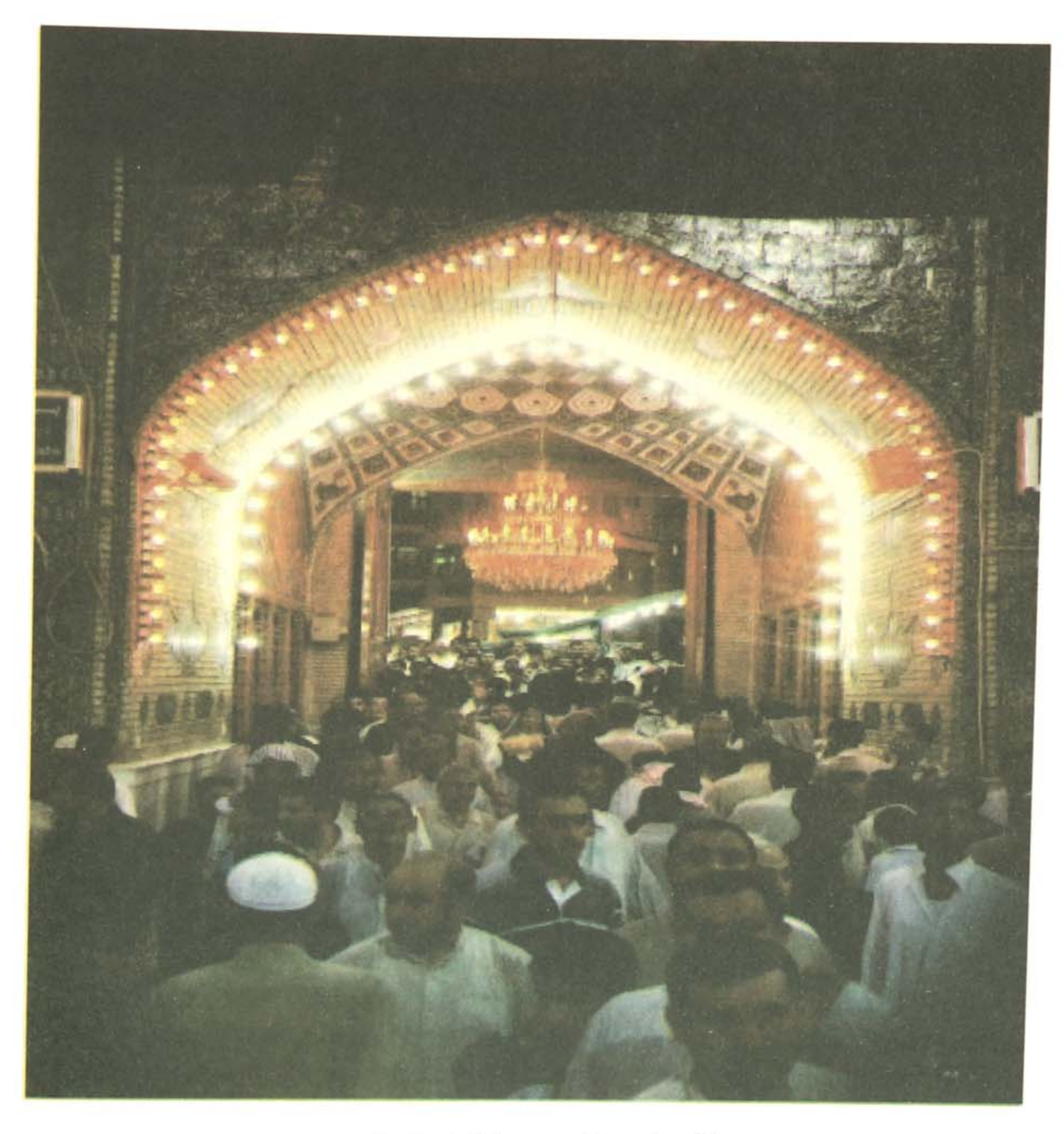
٧٤- وقال (عليه السلام): نفسُ المرْءِ خُطاهُ إلى أجلِهِ.

74. Imām Ali ibn Abū Tālib عليه السلام said: "Each breath taken by a man is a step towards his death."[1]





[1]That is just as each step makes way for the other, and this exercise by steps is the means of nearing the goal. Similarly, every breath of life serves as a death-knell for the previous one and carries life towards death, as if the breath the motion of which is regarded as a sign of life is, in fact, the sign of the passing away of one moment of life and a means of nearing death because each breath is death for the previous one, and life is the name of those very death-carrying breaths. Every breath is a dead body of the life that passed by. Life is the name of living by facing successive deaths.



٧٥ـ وقال (عليه السلام): كُلُّ معْدُودِ مُنْقضٍ، وكُلُّ مُتوقع آتٍ.

75. Imām Ali ibn Abū Tālib ﷺ said: "Every countable thing is to pass away; every expected thing must come about."

٧٦ـ وقال (عليه السلام): إنّ الْأمُور إذا اشْتبهتْ اعْتُبر آخِرُها بأوّلِها.

76. Imām Ali ibn Abū Tālib ﷺ said: "If matters get mixed up, the last ones should be appreciated compared to the previous ones."[1]

[1]By looking at a seed, a cultivator can say what plant will come out of it,

٧٧- ومِنْ خبر ضِرار بْن حمْزة الضّبائِيِّ عِنْد دُخُولِهِ على مُعاوية ومسْألتِهِ لهُ عنْ أمِير الْمُؤْمِنِين (عليه السلام) وقال: فأشْهدُ لقدْ رأيْتُهُ فِي بعْضِ مواقِفِهِ وقدْ أرْخى اللّيْلُ سُدُولهُ وهُو قائِمٌ فِي مِحْرابِهِ قابِضٌ على لِحْيتِهِ، يتملْملُ تملْمُل السّلِيمِ ويبْكِي بُكاء الحزِين ويقُولُ: يا دُنْيا يا دُنْيا إليْكِ عنِّي، أ بِي تعرّضْتِ أمْ إليّ تشوّقْتِ؟ لا حان حِينُكِ؛ هيْهات غُرِّي غيْرِي، لا حاجة لِي فِيكِ، قدْ طلّقْتُكِ ثلاثاً لا رجْعة فِيها، فعيْشُكِ قصِيرٌ وخطرُكِ يسِيرٌ وأملُكِ حقِيرٌ. آهِ مِنْ قِلّةِ الزّادِ وطُولِ الطّرِيقِ وبُعْدِ السّفرِ وعظِيمِ الْموْرِدِ.

77. It is related that when Dirār ibn Hamzah (the correct is "Damrah") ad-Dibabi (or as-Suda'i[1]) went to Mu`āwiyah, and the latter inquired

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what fruits, flowers or leaves it will bring about, and what its expanse will be. Likewise, a guess can be made about the success of a student by looking at his endeavor and effort. The same applies to the failure of some other student by looking at his leisureliness and idleness. This is so because the beginning is indicative of the end and the premises of the conclusion. Therefore, if the end of any matter is not visible, its beginning should be looked at. If its beginning is bad, the end, too, will be bad, and if the beginning is good, the end, too, will be good. An auspicious river begins from the very spring.

[1]Dirār ibn Damrah was one of the companions of Imām Ali ibn Abū Tālib عليه السلام. After the death of Imām Ali ibn Abū Tālib عليه السلام, he went to Syria where he met Mu`āwiyah. The latter said to him, "Describe Ali to me." He replied, "Will you please excuse me from answering?" But Mu`āwiyah insisted, "You must describe him," whereupon Dirār said the following: "If there is no alternative, then you should know that Ali عليه السلام was a man whose personality knew no limits, terrific in power, his speech was decisive, his judgments based on justice, his knowledge spread out in all directions and wisdom manifested itself on all his behavior. Among the food he liked the most was the coarse kind, and among the clothes, the short (and humble) ones. By Allāh, he was among us like one of us. He used to respond to our questions and fulfill all our requests. By Allāh, although he used to let us get close to him and he himself was close to us, we did not dare address him due to our feeling of awe towards him, nor did we dare to speak first due to his greatness in our hearts. His smile displayed a row of pearls. He used to honor the pious. He liked to be kind to the needy, to feed the orphans, the near of kin or the needy in the day of hunger, clothe bare ones and help the vulnerable person. He used to detest the world and its flowering. I testify to all of this." So far, the testimony is as quoted above by Sayyid ar-Radi. When Mu`āwiyah heard this from Dirār, his eyes became full of tears and he said: "May Allāh have mercy on

from him about Imām Ali ibn Abū Tālib ﷺ, he said the following: "I testify that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his beard, groaning like a man bitten by a snake and weeping as a grieved man, saying:O world, O world! Get away from me! Why do you present yourself tome?! Or are you eager for me?! You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice after which there is no restitution. Your life is short, your importance is little and your liking is humble. Alas! The provision is little, the way is long, the journey is far and the goal is hard to reach."

On the Topic of Predestination

٧٨- ومِنْ كلامٍ لهُ (عليه السلام) لِلسّائِلِ الشّامِيِّ لمّا سألهُ: أ كان مسيرُنا إلى الشّامِ بقضاءٍ مِن اللهِ وقدرٍ؟ بعْد كلامٍ طويلٍ هذا مُخْتارُهُ: ويْحك! لعلّك ظننْت قضاءً لازماً وقدراً حاتِماً؟ لوْ كان ذلِك كذلِك لبطل الثّوابُ والْعِقابُ وسقط الْوعْدُ والْوعِيدُ. إنّ الله سُبْحانهُ أمر عِبادهُ تخْيِيراً ونهاهُمْ تحْذِيراً وكلّف يسِيراً ولمْ يُكلِّفْ عسِيراً وأعْطى على الْقلِيلِ كثِيراً ولمْ يُعْص مغْلوباً ولمْ يُطعْ مُكْرِهاً ولمْ يُرْسِلِ الْأنْبِياء لعِباً ولمْ يُنْزِلِ الْكُتُب لِلْعِبادِ عبثاً ولا خلق السّماواتِ والْأرْض وما بيْنهُما باطِلًا، ذلِك ظنُّ الّذِين كفرُوا، فويْلٌ لِلّذِين كفرُوا مِن النّارِ.

78. A man inquired from Imām Ali ibn Abū Tālib ﷺ saying, "Was our going to fight the Syrians destin-ed by Allāh?" Imām Ali ibn Abū Tālib ﷺ detailed his reply, a selec-tion from which is here:

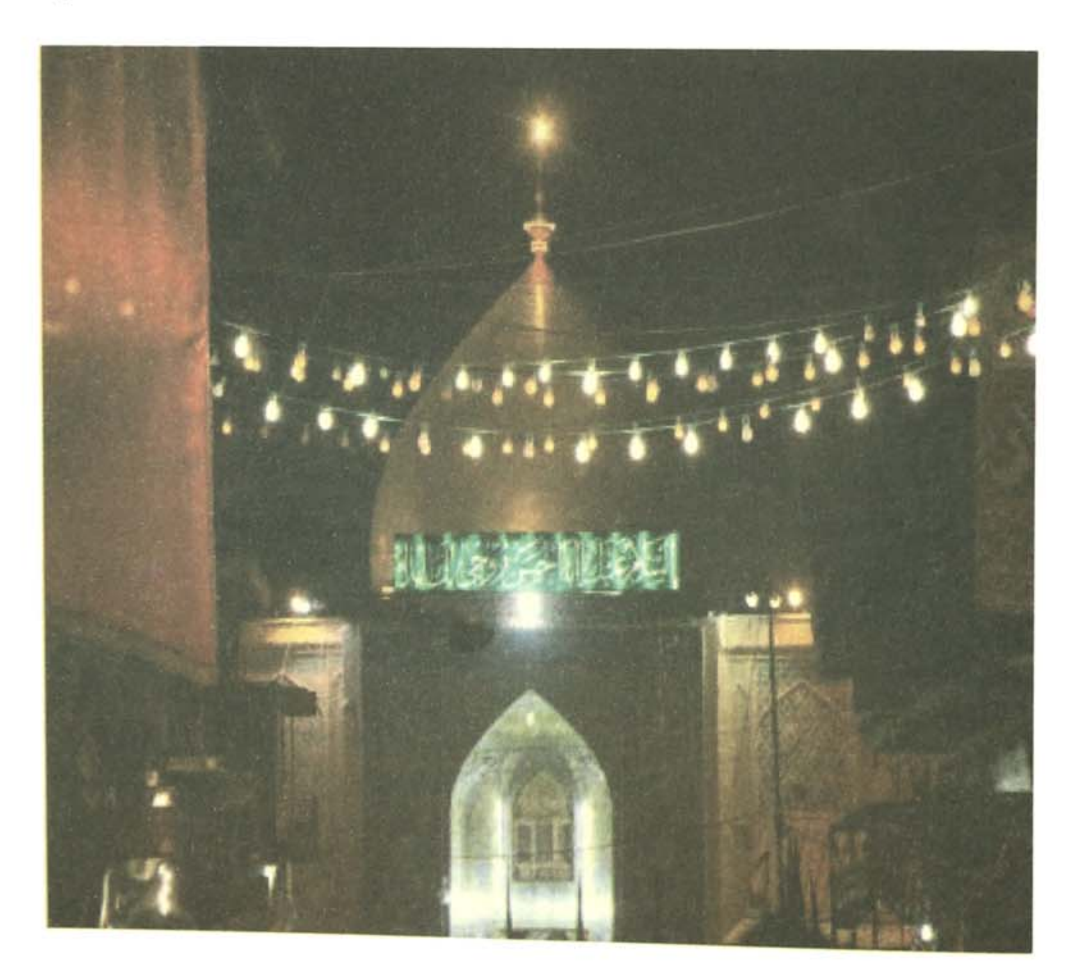
Woe to you! You take it as a final and un-avoidable des-tiny[1] (ac-

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Abul-Hassan. He really was so." Then, turning to Dirār, he said: "How do you feel in his absence, O Dirār?" Dirār replied, "My grief is like that of a woman whose only child is butchered in her own arms," as we read in these references:*Al-Istī`āb*, Vol. 3, pp. 1107 - 1108; *Hilyat al-Awliyā'*, Vol. 2, p. 84; *Sifatul-Safwah*, Ibn al-Jawzi, Vol. 1, p. 121; *Al-Amāli*, Abū Ali al-Qāli, Vol. 2, p. 147; *Zahr al-Adab*, al-Husari, Vol. 1, pp. 40 - 41; *Murūj al-Dhahab*, Vol. 2, p. 421; *Ar-Riyād al-Nadira*, Al-Muhibb al-Tabari, Vol. 2, p. 212; Ibn Abul-Hadīd, Vol. 18, pp. 225 - 26).

[1]The end of this story is that after this encounter, the man inquired, "What kind of destiny it was by which we had to go?" Imām Ali ibn Abū Tālib ﷺ said, "قضاء (destiny) means the command of Allāh." For example, He has said:وقضى ربك أن لا تعبدوا الا اياه *wa qada rabbuka alla ta'budu illa iyyah* (And your Lord commanded that you shall worship none but Him [Qur'ān,

cording to which we are bound to act). If it were so, there will have been no question of reward or chastisement, and there will have been no sense in Allāh's promises or warnings. (On the other hand) Allāh, the Glori-fied One, has ordered His ser-vants to act according to their free will and has cautioned them and protected them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little action. He is disobeyed, not because He is overpowered. He is obeyed but not by force. He did not send prophets just for fun. He did not send down the Book for the people without a purpose. He did not create the heavens, the earth and all that is in between them in vain. That is the imagination of those who disbelieve: فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ... *then woe to those who disbelieve because of the Fire* (Qur'ān, 38:27)."



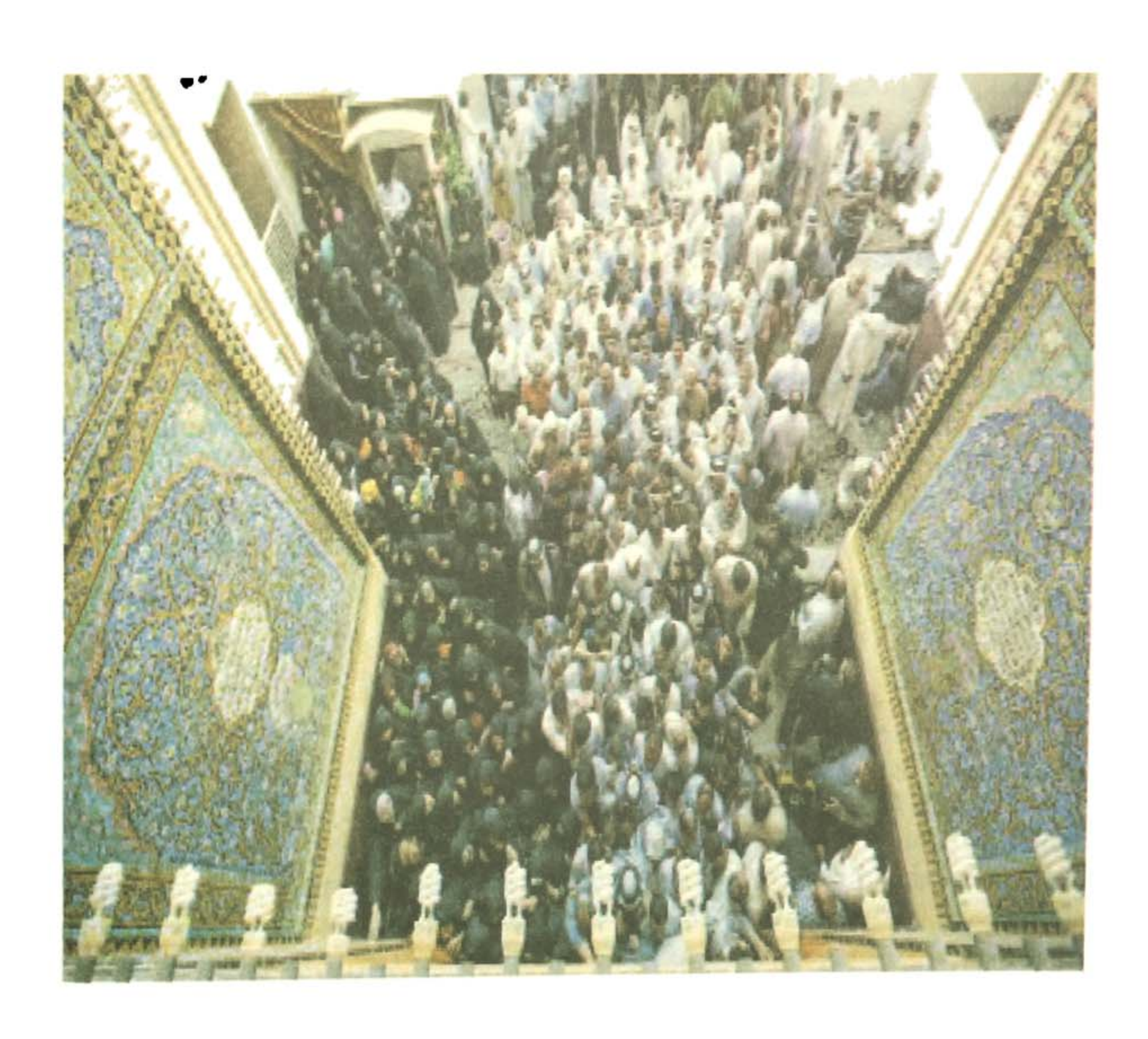
17:23]). Here, the Arabic word قضاء *qaḍā'* (in the original text) stands for destiny, fate, Divine command.

٧٩- وقال (عليه السلام): خُذِ الحِكْمة أنّى كانتْ، فإنّ الحِكْمة تكُونُ فِي صدْرِ المُنافِق فتلجْلجُ فِي صدْرِهِ حتّى تخْرُج فتسْكُن إلى صواحِبِها فِي صدْرِ المُؤْمِن.

79. Imām Ali ibn Abū Tālib عليه السلام said: "Take wisdom from wherever it may be because if a wise saying is in the bosom of a hypocrite, it flutters in his bosom till it comes out and settles with others of its own category: in the bosom of the believer."

٨٠- وقال (عليه السلام): الحِكْمةُ ضالّةُ المُؤْمِن، فخُذِ الحِكْمة ولوْ مِنْ أهْلِ النِّفاق.

80. Imām Ali ibn Abū Tālib عليه السلام said: "Wisdom is the believer's pursuit; therefore, attain wisdom even if it may be from the people of hypocrisy."



٨١- وقال (عليه السلام): قِيمةُ كُلِّ امْرِئٍ ما يُحْسِنُهُ.

قال الرضي: و هي الكلمة التي لا تصاب لها قيمة و لا توزن بها حكمة و لا تقرن إليها كلمة.

81. Imām Ali ibn Abū Tālib ﷺ said: "The worth of every man lies in his accomplishments."[1]

Sayyid ar-Radi says that this is the statement the value of which is too precious to assess, one compared to which no wise saying can be weighed and with which no other sentence can be matched.

٨٢- وقال (عليه السلام): أوصيكُمْ بخمْسٍ لوْ ضربْتُمْ إليْها آباط الْإبِلِ لكانتْ لِذلِك أهْلًا: لا يرْجُونّ أحدٌ مِنْكُمْ إلّا ربّهُ، ولا يخافنّ إلّا ذنْبهُ، ولا يسْتحِينّ أحدٌ مِنْكُمْ إذا سُئِل عمّا لا يعْلمُ أنْ يقُول لا أعْلمُ، ولا يسْتحِينّ أحدٌ إذا لمْ يعْلمِ الشّيْء أنْ يتعلّمهُ، وعليْكُمْ بالصّبْرِ فإنّ الصّبْر مِن الْإيمان كالرّأس مِن الْجسدِ، ولا خيْر فِي جسدٍ لا رأس معهُ، ولا فِي إيمانٍ لا صبْر معهُ.

82. Imām Ali ibn Abū Tālib ﷺ said: "I impart to you five things which, if you ride your camels fast in search of them, you will find them worth the effort:None of you should rest his hope save on his Lord (Allāh); none of you should fear anything save his sin; none of you should feel ashamed of saying, 'I do not know' when asked about a matter which he does not know; none of you should feel ashamed of learning a thing that he does not know and you should practice endurance because endurance is for belief what the head is for the body:Just as there is no good in a body without the head, there is no good in belief without endurance.

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[1]The real value of a person is his knowledge (and perfection of attainment). His worth and status will be in accordance with the status of knowledge and attainment which he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and status. Rather, they look at the attainments of a person and assess his worth according to these attainments. The conclusion is that a man should strive to acquire distinction and be admonished. The worth of every person is according to the extent of his knowledge.

٨٣- وقال (عليه السلام) لِرجُلٍ أفرط فِي الثّناءِ عليْهِ، وكان لهُ مُتّهِماً: أنا دُون ما تقُولُ وفوْق ما فِي نفْسِك.

83. Imām Ali ibn Abū Tālib ﷺ said the following about a man who praised him much, although he did not admire him: "I am below what you express and above what you feel in your heart."

٨٤- وقال (عليه السلام): بقِيّةُ السّيْفِ أبْقى عدداً وأكْثرُ ولداً.

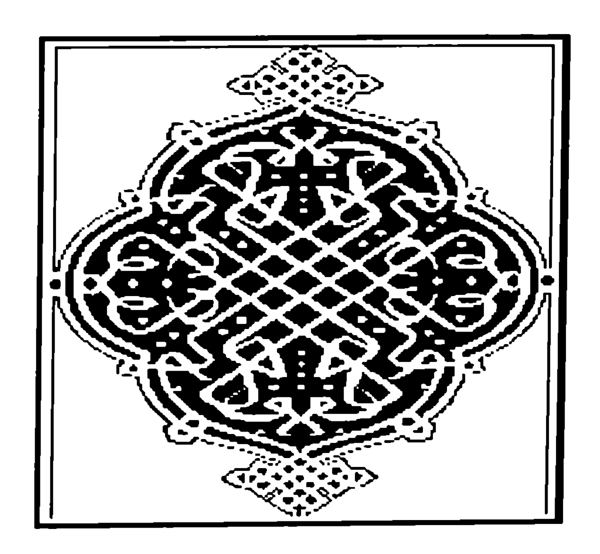
84. Imām Ali ibn Abū Tālib ﷺ said: "The survivors of the sword are large in number and have many offspring."

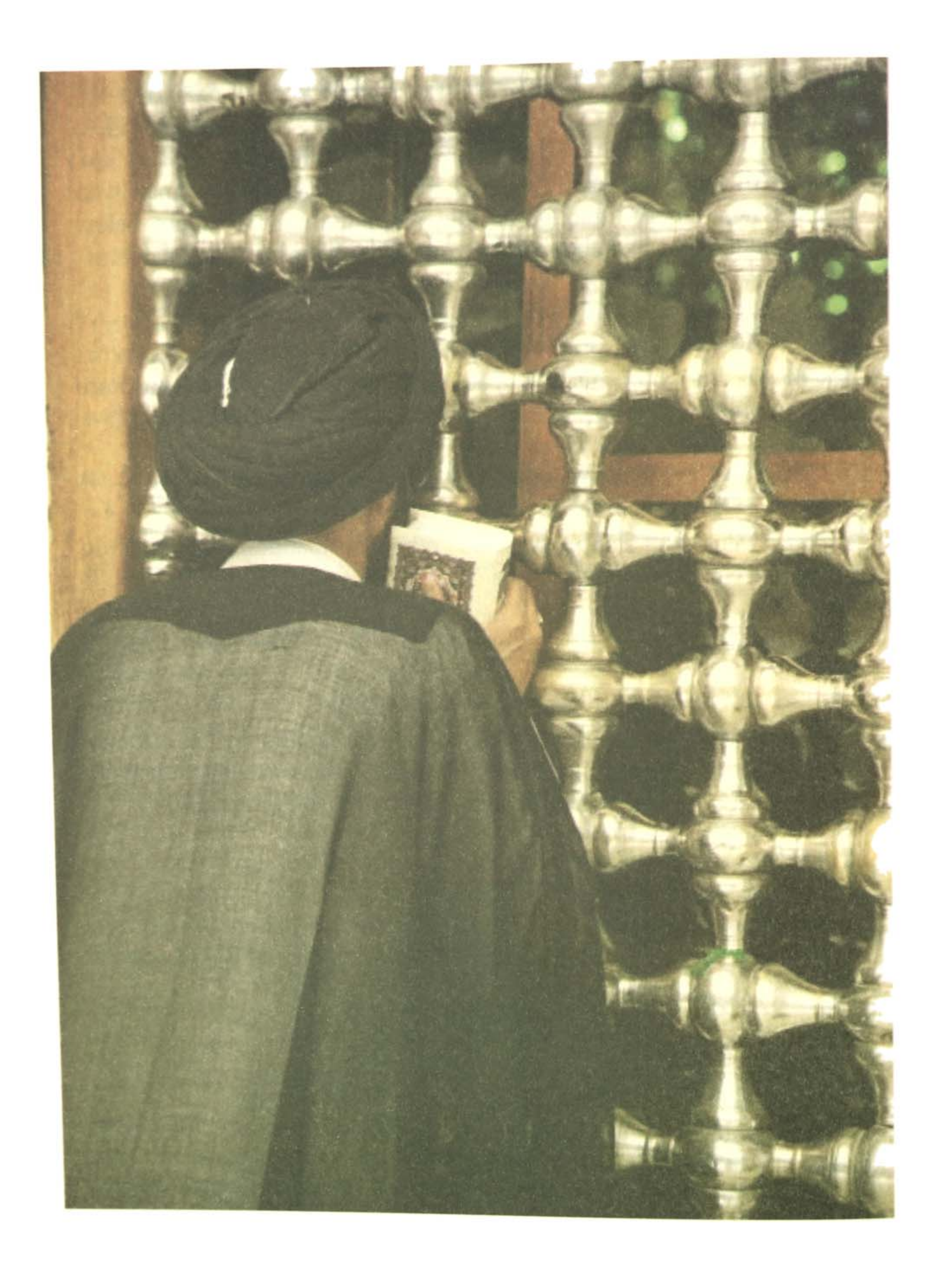
٨٥- وقال (عليه السلام): منْ ترك قوْل لا أدْرِي أُصِيبتْ مقاتِلُهُ.

85. Imām Ali ibn Abū Tālib ﷺ said: "Whoever abandons saying, 'I do not know' meets his destruction."

٨٦- وقال (عليه السلام): رأيُ الشّيْخِ أحبُّ إليّ مِنْ جلدِ الْغُلامِ؛ ورُوِي "مِنْ مشْهدِ الْغُلامِ".

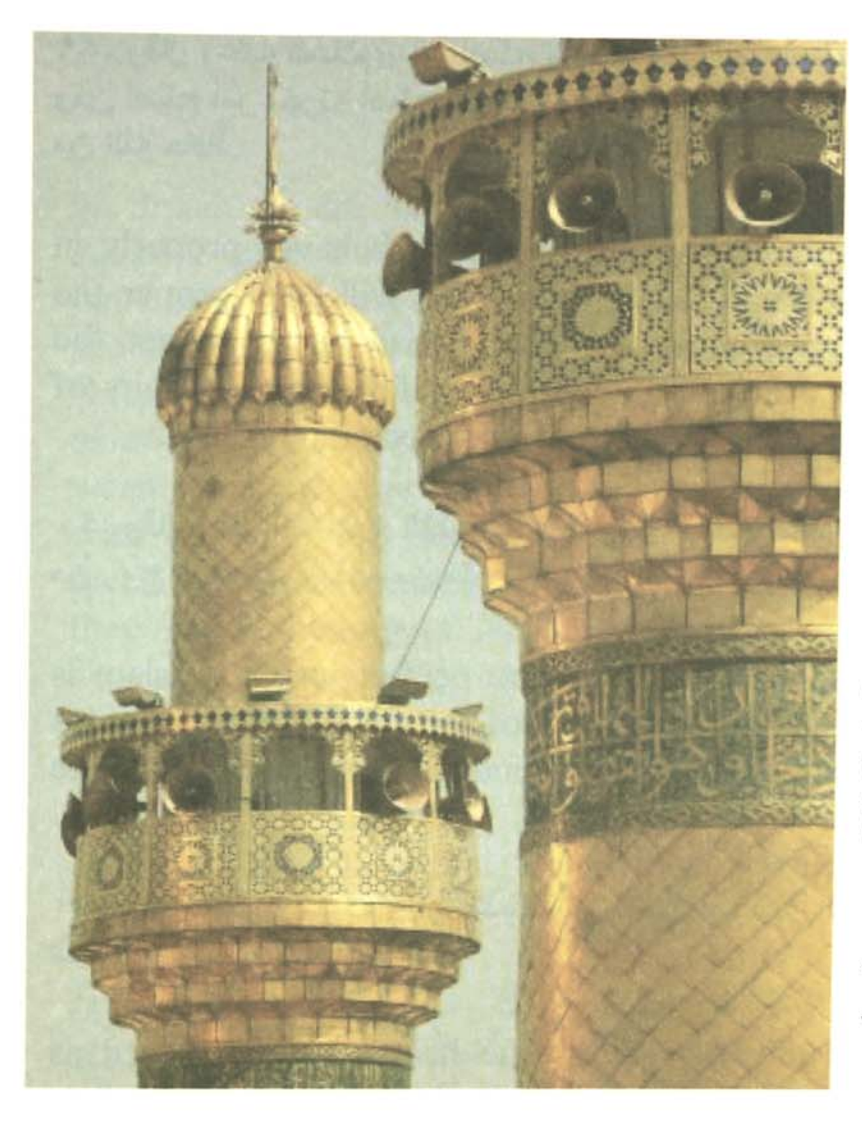
86. Imām Ali ibn Abū Tālib ﷺ said: "I love the opinion of an old man more than the determination of a young man: (or according to another version: more than the martyrdom of a young man).





٨٧ـ وقال (عليه السلام): عجِبْتُ لِمنْ يقنطُ ومعهُ الِاسْتِغْفارُ.

87. Imām Ali ibn Abū Tālib ﷺ said: "I wonder about one who loses hope despite his ability to seek forgiveness."



٨٨ـ وحكى عنْهُ أبُو جعْفرٍ مُحمّدُ بْنُ عليٍّ الباقِرُ (عليه السلام) أنّهُ قال: كان فِي الْأرْضِ أمانانِ مِنْ عذابِ اللّهِ، وقدْ رُفِع أحدُهُما، فدُونكُمُ الْآخر فتمسّكُوا بِهِ: أمّا الْأمانُ الّذِي رُفِع، فهُو رسُولُ اللّهِ (صلى الله عليه وآله)، وأمّا الْأمانُ الْباقِي فالِاسْتِغْفارُ. قال اللّهُ تعالى: وما كان اللّهُ لِيُعذِّبهُمْ وأنْت فِيهِمْ، وما كان اللّهُ مُعذِّبهُمْ وهُمْ يسْتغْفِرُون.

قال الرضي: و هذا من محاسن الاستخراج و لطائف الاستنباط.

88. (Imām) "Abū Ja`far" Muhammed ibn Ali al-Bāqir ﷺ has related from Imām Ali ibn Abū Tālib ﷺ that the Imām had said: "There are two sources of deliverance from the punishment of Allāh:one of them has been raised up, while the other is before you. You should, therefore, adhere to it. The source of deliverance, which has been raised up is the Messenger of Allāh Muhammed ﷺ, while the source of deliverance that remains is the seeking of forgiveness. Allāh, the Glorified One, has said the following:*And Allāh is not to chastise them while you are among them, nor is Allāh to chastise them while yet they seek [His] forgiveness* (Qur'ān, 8:33)."

Sayyid ar-Radi says that this is one of the most beautiful ways of

deriving the meaning and a most delicate manner of an interpretation.

٨٩- وقال (عليه السلام): منْ أصْلح ما بيْنهُ وبيْن اللهِ أصْلح اللهُ ما بيْنهُ وبيْن النّاس، ومنْ أصْلح أمْر آخِرتِهِ أصْلح اللهُ لهُ أمْر دُنْياهُ، ومنْ كان لهُ مِنْ نفْسِهِ واعِظٌ كان عليْهِ مِن اللّهِ حافِظٌ.

89. Imām Ali ibn Abū Tālib ﷺ said: "If a man behaves properly in matters between himself and Allāh, then Allāh will keep proper the matters between him and others. And if a man keeps proper the affairs of his next life, Allāh will keep proper for him the affairs of this world. Whoever admonishes himself is protected by Allāh."

٩٠- وقال (عليه السلام): الفقِيهُ كُلُّ الفقِيهِ منْ لمْ يُقنِّطِ النّاس مِنْ رحْمةِ اللهِ ولمْ يُؤْيِسْهُمْ مِنْ روْحِ اللّهِ ولمْ يُؤْمِنْهُمْ مِنْ مكْرِ اللّهِ.

90. Imām Ali ibn Abū Tālib ﷺ said: "The perfect jurist of Islam is whoever does not let people lose hope of the mercy of Allāh, does not make him despondent of Allāh's kindness and does not make them feel safe from Allāh's punishment."

٩١- وقال (عليه السلام): إنّ هذِهِ القُلُوب تملُّ كما تملُّ الأبْدانُ، فابْتغُوا لها طرائِف الحِكم.

91. Imām Ali ibn Abū Tālib ﷺ said: "The hearts become bored as bodies become bored; so look for beautiful wise sayings for them."

٩٢- وقال (عليه السلام): أوْضعُ العِلْمِ ما وُقِف على اللِّسانِ وأرْفعُهُ ما ظهر فِي الجوارِحِ والأرْكانِ.

92. Imām Ali ibn Abū Tālib ﷺ said: "The most humble knowledge is that which remains on the tongue, and the most honorable one is that which manifests itself through (the action of) the limbs and the organs of the body."

٩٣- وقال (عليه السلام): لا يقُولنّ أحدُكُمْ اللّهُمّ إنِّي أعُوذُ بِك مِن الفِتْنةِ لِأنّهُ ليْس أحدٌ إلّا وهُو مُشْتمِلٌ على فِتْنةٍ، ولكِنْ من اسْتعاذ فلْيسْتعِذْ مِنْ مُضِلّاتِ الفِتنِ، فإنّ اللّه سُبْحانهُ يقُولُ: واعْلمُوا أنّما أمْوالُكُمْ وأوْلادُكُمْ فِتْنةٌ؛ ومعْنى ذلِك أنّهُ يخْتبِرُهُمْ بِالأمْوالِ والأوْلادِ

لِيتبيّن السّاخِط لِرزْقِهِ والرّاضِي بِقِسْمِهِ، وإنْ كان سُبْحانهُ أعْلم بِهِمْ مِنْ أنْفُسِهِمْ، ولكِنْ لِتظْهر الْأفْعالُ الّتِي بِها يُسْتحقُّ الثّوابُ والْعِقابُ، لِأنّ بعْضهُمْ يُحِبُّ الذُّكُور ويكْرهُ الْإِناث، وبعْضهُمْ يُحِبُّ تثْمِير الْمالِ ويكْرهُ انْثِلام الْحالِ.

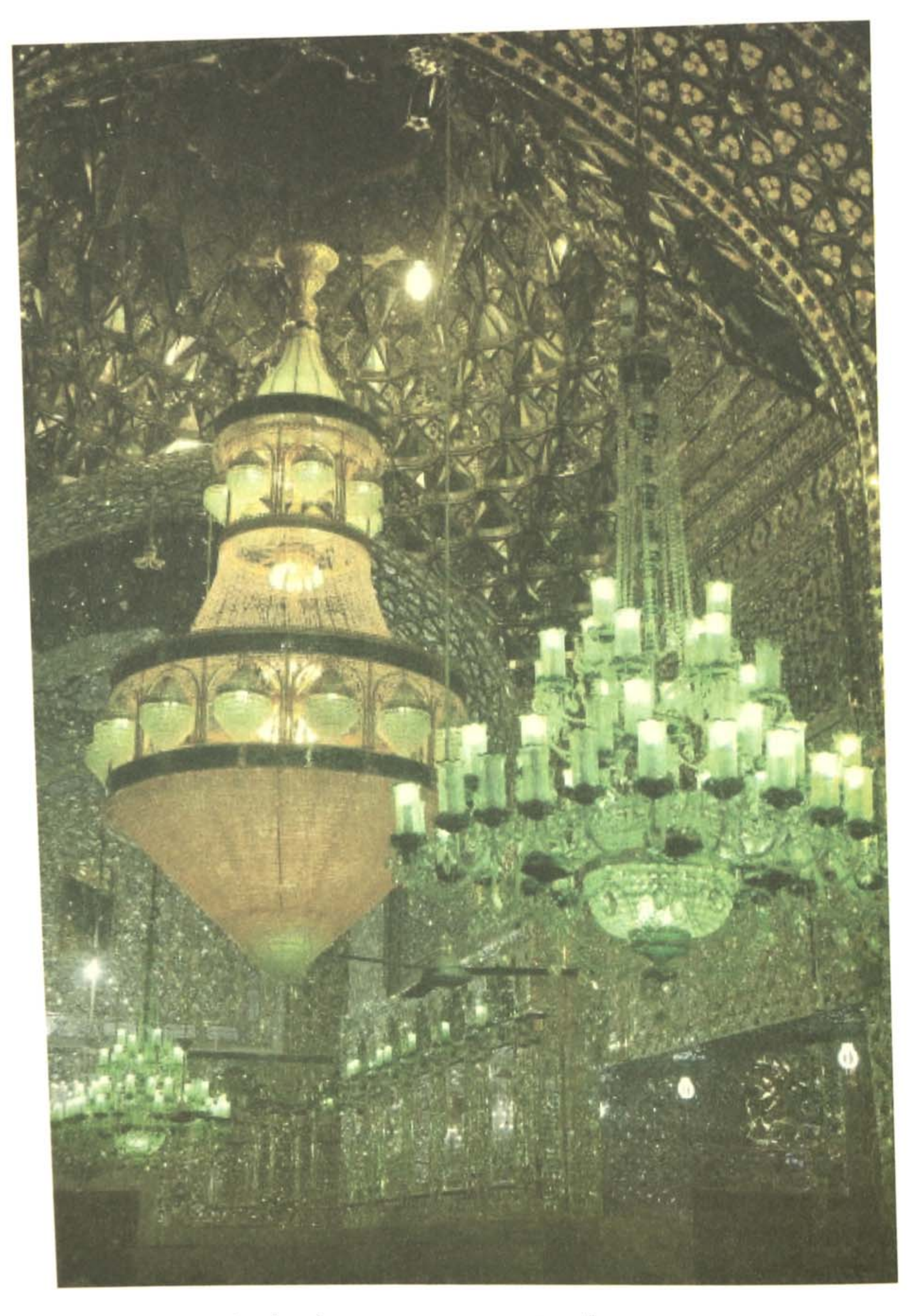
قال الرضي: و هذا من غريب ما سمع منه في التفسير.

93. Imām Ali ibn Abū Tālib ﷷ said: "None of you should say, 'O Allāh! I seek Your protection against affliction' because there is none who is not afflicted. But whoever seeks Allāh's protection should seek it from misguiding troubles because Allāh, the Glorified One, says the following:*And be admonished that your wealth and children are a trial* (Qur'ān, 8:28). It means that He tries people with wealth and progeny in order to distinguish one who is displeased with his livelihood from one who is happy with what he has been given. Even though Allāh, the Glorified One, knows them more than they know themselves, He does so in order to let them perform actions with which they earn rewards or penalties. This is so because some of them like to have male (children) and dislike to have females, whereas some like to amass wealth and dislike adversity."

Sayyid ar-Radi says that this is a wonderful interpretation related from the Imām ﷷ.

٩٤- وسُئِل عنِ الْخيْرِ ما هُو، فقال: ليْس الْخيْرُ أنْ يكْثُر مالُك وولدُك، ولكِنّ الْخيْر أنْ يكْثُر عِلْمُك وأنْ يعْظُم حِلْمُك وأنْ تُباهِي النّاس بِعِبادةِ ربِّك، فإِنْ أحْسنْت حمِدْت اللّه، وإِنْ أسأْت اسْتغْفرْت اللّه، ولا خيْر فِي الدُّنْيا إِلّا لِرجُليْنِ: رجُلٍ أذْنب ذُنُوباً فهُو يتداركُها بِالتّوْبةِ، ورجُلٍ يُسارِعُ فِي الْخيْراتِ.

94. Imām Ali ibn Abū Tālib ﷷ was asked what goodness is. He replied thus:" Goodness is not that your wealth and progeny should be much, but goodness is that your knowledge should be much, your forbearance should be great and that you should vie with other people in worshipping Allāh. If you do good deeds, you should thank Allāh, but if you commit evil, you should seek forgiveness of Allāh. In this world, goodness is for two persons only:the man who commits sins but rectifies them by repentance, and the man who hastens towards good deeds."



٩٥- وقال (عليه السلام): لا يقِلُّ عملٌ مع التقْوى، وكيْف يقِلُّ ما يُتقبَّلُ؟!

95. Imām Ali ibn Abū Tālib ﷺ said: "Action accompanied by fear for

Allāh does not fail; how can a thing fail that has been accepted?!"[1]

٩٦ـ وقال (عليه السلام): إنّ أولى النّاس بالأنبياءِ أعلمُهُمْ بما جاءُوا بهِ، ثُمّ تلا: إنّ أولى النّاس بإبْراهِيم للذِين اتبعُوهُ وهذا النّبيُّ والذِين آمنُوا ـ الآية، ثُمّ قال: إنّ ولِيّ مُحمّدٍ منْ أطاع الله وإنْ بعُدتْ لُحْمتُهُ، وإنّ عدُوّ مُحمّدٍ منْ عصى الله وإنْ قرُبتْ قرابتُهُ.



96. Imām Ali ibn Abū Tālib ﷺ said: "The persons who are attracted to the prophets the most are those who know the most what the prophets have brought." Then Imām Ali ibn Abū Tālib ﷺ recited this verse: *Verily, of men, the nearest to Abraham are surely those who followed him and this (Our) Prophet (Muhammed) and those who believe* (Qur'ān, 3:68). Then he said the following: "The friend of Muhammed ﷺ is whoever obeys Allāh, even though he may have no blood relationship [with him], and the enemy of Muhammed ﷺ is whoever disobeys Allāh even though he may have near kinship [with the Prophet ﷺ]."

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[1]Allāh says the following: إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ "Verily, Allāh does accept (an offering only) from those who guard (themselves against evil)" (Holy Qur'ān, 5:27).

٩٧- وسمع (عليه السلام) رجُلا مِن الحرُوريَّةِ يتهجَّدُ ويقرأ فقال: نوْمٌ على يقينٍ خيرٌ مِنْ صلاةٍ فِي شكٍّ.

97. Imām Ali ibn Abū Tālib ﷺ heard a Khārijite performing mid-night prayers and reciting the Qur'ān, so he said: "Sleeping in a state of firm belief is better than praying in a state of doubt."

٩٨- وقال (عليه السلام): اعقِلوا الخبر إذا سمِعْتُمُوهُ عقْل رعايةٍ، لا عقْل روايةٍ، فإنّ رُواة العِلْم كثِيرٌ، ورُعاتهُ قلِيلٌ.

98. Imām Ali ibn Abū Tālib ﷺ said: "When you hear a tradition, test it according to the criterion of intel-ligence, not to that of mere hearsay, because those who relate knowledge are numerous, but those who safe-guard it are few."

٩٩- وسمع رجُلا يقُولُ: "إنّا لِلّهِ وإنّا إليْهِ راجِعُون"، فقال: إنّ قوْلنا "إنّا لِلّهِ" إقرارٌ على أنْفُسِنا بالمُلْكِ، وقوْلنا "وإنّا إليْهِ راجِعُون" إقرارٌ على أنْفُسِنا بالهُلْكِ.

99. Imām Ali ibn Abū Tālib ﷺ heard a man reciting the following: "Verily, we are Allāh's, and verily to Him shall we return" (Qur'ān, 2:156). The Imām ﷺ said, "Our saying, *Inna lillah* (Verily we are Allāh's) is an admission of His majesty over us, while our saying, *Wa inna ilayhi raji`un* (and verily to Him shall we return) is an admission of our being mortal."

١٠٠- وقال (عليه السلام) ومدحهُ قوْمٌ فِي وجْهِهِ فقال: اللّهُمّ إنّك أعْلمُ بِي مِنْ نفْسِي، وأنا أعْلمُ بنفْسِي مِنْهُمْ؛ اللّهُمّ اجْعلنا خيْراً مِمّا يظُنُّون واغْفِرْ لنا ما لا يعْلمُون.

100. Some people praised Imām Ali ibn Abū Tālib ﷺ in his presence. The Imām ﷺ said: "O Lord! You know me better than I know myself, and I know myself better than they know. O Lord! Make us better people than what they think and forgive what they do not know."

١٠١- وقال (عليه السلام): لا يسْتقِيمُ قضاءُ الحوائِج إلّا بثلاثٍ باسْتِصْغارِها لِتعْظُم وباسْتِكْتامِها لِتظْهر وبتعْجِيلِها لِتهْنُؤ.



101. Imām Ali ibn Abū Tālib ﷺ said: "The fulfillment of (others') needs becomes a lasting virtue in three ways:regarding it as small, so that it attains greatness, concealing it so that it may manifest itself, and doing it quickly so that it may please them."

١٠٢ـ وقال (عليه السلام): يأتِي على النّاسِ زمانٌ لا يُقرّبُ فِيهِ إلا الماحِلُ ولا يُظرّفُ فِيهِ إلا الفاجِرُ ولا يُضعّفُ فِيهِ إلا المُنْصِفُ، يعُدُّون الصدقة فِيهِ غُرْما، وصِلة الرّحِمِ منّاً، والعِبادة استِطالة على النّاس؛ فعِنْد ذلِك يكُونُ السُّلطانُ بمشُورةِ النِّساءِ وإمارةِ الصِّبْيان وتدْبِير الخِصْيان.

102. Imām Ali ibn Abū Tālib ﷺ said: "Shortly, a period of time will come for people when high [government] posts will be given only to those who defame others, when vicious people will be regarded as witty, whereas the fair ones will be regarded as weak. People will regard charity as a loss, consider kinship as a burden and worship as grounds for gaining prestige among others. At such a time, authority will be exercised through the counsel of women, and there will be posting of young boys in high places, and the administration will be run by eunuchs."

١٠٣ـ ورُئِي عليْهِ إزارٌ خلقٌ مرْقُوعٌ، فقِيل لهُ فِي ذلِك، فقال: يخْشعُ لهُ القلْبُ وتذِلُّ بِهِ النّفسُ ويقْتدِي بِهِ المُؤْمِنُون؛ إنّ الدُّنْيا والآخِرة عدُوّانِ مُتفاوِتانِ وسبِيلانِ مُخْتلِفانِ، فمنْ

أحبّ الدُّنيا وتولّاها أبْغض الآخِرة وعاداها، وهُما بمنْزِلةِ المشْرق والمغْرب، وماش بيْنهُما كُلّما قرُب مِنْ واحِدٍ بعُد مِن الآخر، وهُما بعْدُ ضرّتان.

103. Imām Ali ibn Abū Tālib ﵇ was publicly seen waring worn-out clothes with patches. When it was pointed out to him, he said, "With it [such shabbiness of dressing] the heart fears, the mind feels humble and the believers emulate. Certainly this world and the next are enemies of each other, two paths in opposite directions. Whoever likes this world and loves it hates the next and is its enemy. These two are like the East and the West. If the walker between them gets close to one, he gets farther from the other. After all, they are like two fellow-wives."

١٠٤ - وعنْ نوْفٍ الْبكالِيِّ، قال: رأيْتُ أمِير الْمُؤْمِنِين (عليه السلام) ذات ليْلةٍ وقدْ خرج مِنْ فِراشِهِ فنظر فِي النُّجُوم، فقال لِي: يا نوْفُ أ راقِدٌ أنْت أمْ رامِقٌ؟ فقُلْتُ بلْ رامِقٌ، قال: يا نوْفُ، طوبى لِلزّاهِدِين فِي الدُّنْيا الرّاغِبِين فِي الْآخِرةِ، أولئِك قوْمٌ اتّخذُوا الْأرْض بِساطاً وتُرابها فِراشاً وماءها طِيباً والْقُرْآن شِعاراً والدُّعاء دِثاراً، ثُمّ قرضُوا الدُّنْيا قرْضاً على مِنْهاجِ الْمسِيحِ. يا نوْفُ! إنّ داوُد (عليه السلام) قام فِي مِثْلِ هذِهِ السّاعةِ مِن اللّيْلِ فقال إنّها لساعةٌ لا يدْعُو فِيها عبْدٌ إلّا اسْتُجِيب لهُ إلّا أنْ يكُون عشّاراً أوْ عرِيفاً أوْ شُرْطِيّاً أوْ صاحِب عرْطبةٍ - وهِي الطُّنْبُورُ - أوْ صاحِب كوْبةٍ - وهِي الطبْلُ، (وقدْ قِيل أيْضاً إنّ الْعرْطبة الطبْلُ والْكوْبة الطُّنْبُور) .

104. It is related by Nawf al-Bikali that: "One night, I saw Imām Ali ibn Abū Tālib ﵇ coming out of his bed and looking at the stars. Then he said to me:'O Nawf! Are you awake or asleep?' I said: 'I am awake, O Imām Ali ibn Abū Tālib ﵇!' whereupon the Imām ﵇ said the following:'O Nawf! Blessed be those who abstain from this world and are eager for the next. They are the people who regard this earth as the floor, its dust as their mattress and its water as their perfume. They recite the Holy Qur'ān in low tones and supplicate in high tones, then they are cut off from the world as Isa (Jesus) used to be."

"'O Nawf! Prophet Dāwūd (David) ﵇ rose up at a similar hour one night and said:This is the hour when whatever a person pleads, his plea is granted unless he is a tax-collector, an intelligence collector, a policeman, a lute player or a drummer.'"

Sayyid ar-Radi says the following: "It is also said that 'artabah' means طبل (drum) and 'kubah' means lute."

١٠٥ - وقال (عليه السلام): إنّ اللّه افترض عليْكُمْ فرائِض فلا تُضيِّعُوها، وحدّ لكُمْ حُدُوداً فلا تعْتدُوها، ونهاكُمْ عنْ أشْياء فلا تنْتهكُوها، وسكت لكُمْ عنْ أشْياء ولمْ يدعْها نِسْياناً، فلا تتكلّفُوها.

105. Imām Ali ibn Abū Tālib ﷺ said: "Allāh has placed on you some obligations which you should not ignore, has laid down for you limits which you should not transgress, has prohibited you from certain things which you should not violate and has kept quiet about certain things, but He has not left them out by mistake so that you should not find them."

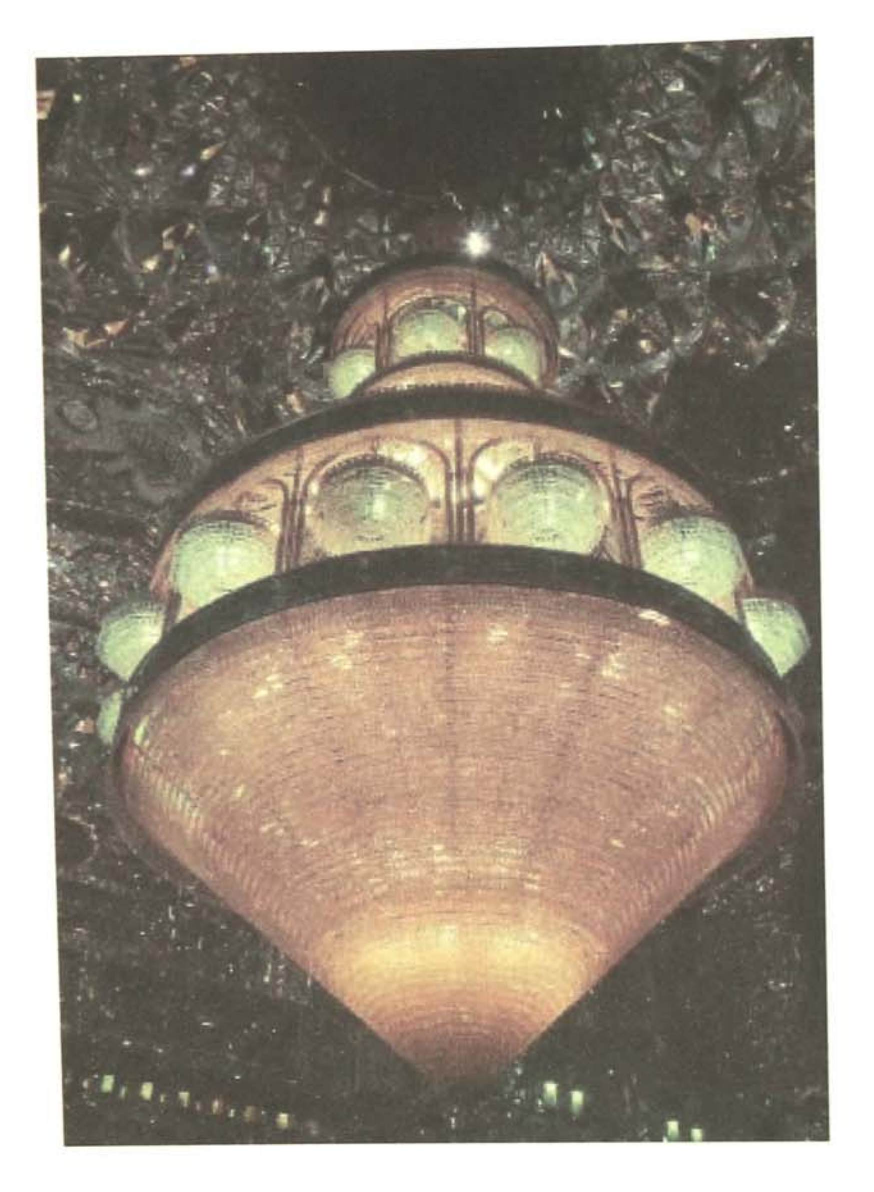
١٠٦ - وقال (عليه السلام): لا يتْرُكُ النّاسُ شيْئاً مِنْ أمْر دِينِهِمْ لِاسْتِصْلاح دُنْياهُمْ إلّا فتح اللّهُ عليْهِمْ ما هُو أضرُّ مِنْهُ.

106. Imām Ali ibn Abū Tālib ﷺ said: "If people abandon the doing of something related to the creed for the benefit of their worldly affairs, Allāh will inflict on them something more harmful than it."

١٠٧ - وقال (عليه السلام): رُبّ عالِمٍ قدْ قتلهُ جهْلُهُ وعِلْمُهُ معهُ لا ينْفعُهُ.

107. Imām Ali ibn Abū Tālib ﷺ said: "Often, the ignorance of a learned man ruins him, while the knowledge he has does not avail him."

١٠٨ - وقال (عليه السلام): لقدْ عُلِّق بِنِياطِ هذا الْإنْسانِ بضْعةٌ هِي أعْجبُ ما فِيهِ وذلِك الْقلْبُ، وذلِك أنّ لهُ موادّ مِن الْحِكْمةِ وأضْداداً مِنْ خِلافِها، فإنْ سنح لهُ الرّجاءُ أذلّهُ الطّمعُ، وإنْ هاج بِهِ الطّمعُ أهْلكهُ الْحِرْصُ، وإنْ ملكهُ الْيأسُ قتلهُ الْأسفُ، وإنْ عرض لهُ الْغضبُ اشْتدّ بِهِ الْغيْظُ، وإنْ أسْعدهُ الرِّضى نسِي التّحفُّظ، وإنْ غالهُ الْخوْفُ شغلهُ الْحذرُ، وإن اتّسع لهُ الْأمْرُ اسْتلبتْهُ الْغِرّةُ، وإنْ أفاد مالًا أطْغاهُ الْغِنى، وإنْ أصابتْهُ مُصِيبةٌ فضحهُ الْجزعُ، وإنْ عضّتْهُ الْفاقةُ شغلهُ الْبلاءُ، وإنْ جهدهُ الْجُوعُ قعد بِهِ الضّعْفُ، وإنْ أفْرط بِهِ الشِّبعُ كظّتْهُ الْبِطْنةُ... فكُلُّ تقْصِيرٍ بِهِ مُضِرٌّ، وكُلُّ إفْراطٍ لهُ مُفْسِدٌ.



108. Imām Ali ibn Abū Tālib ﷺ said: "In man, there is a piece of flesh attached to him which is the most amazing thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom. If it sees a ray of hope, eagerness humiliates it, and when eagerness intensifies, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious. If it is apprehensive, it becomes heedless. If peace extends all around it, it becomes neglectful. If it earns wealth, freedom from care places it in the wrong. If trouble befalls it, impatience makes it humble. If it faces starvation, distress overtakes it. If hunger attacks it, weakness seats it. If its food increases, heaviness of stomach pains it. Thus, every diminution harms it, and every excess is harmful."

١٠٩ - وقال (عليه السلام): نَحْنُ النُّمْرُقَةُ الوُسْطى، بها يَلحقُ التَّالي، وإليْها يرْجِعُ الغَالي.

109. Imām Ali ibn Abū Tālib عليه السلام said: "We (members of the Prophet's family عليهم السلام) are like the pillow in the middle: Whoever lags behind has to come forward to meet it, while whoever exceeds the bounds has to return to it."



١١٠ - وقال (عليه السلام): لا يُقِيمُ أمْرَ اللهِ سُبْحانهُ إلّا منْ لا يُصانِعُ ولا يُضارِعُ ولا يتَّبِعُ المطامِعَ.

110. Imām Ali ibn Abū Tālib عليه السلام said: "None can establish the rule of Allāh, the Glorified One, except whoever shows no relenting (in the matter of what is right), who does not behave like wrong doers and who does not run to satisfy his greed."

١١١- وقال (عليه السلام): وقدْ تُوُفّي سهْلُ بْنُ حُنيْفٍ الْأنْصاريُّ بالْكُوفةِ بعْد مرْجِعِهِ معهُ مِنْ صِفِّين، وكان أحبّ النّاس إليْهِ: لوْ أحبّنِي جبلٌ لتهافت.

معنى ذلك أن المحنة تغلظ عليه فتسرع المصائب إليه و لا يفعل ذلك إلا بالأتقياء الأبرار و المصطفين الأخيار، و هذا مثل قوله (عليه السلام):

111. Sahl ibn Hunayf al-Ansāri died in Kūfa after his return from the battle of Siffīn, and he was very much loved by Imām Ali ibn Abū Tālib ﷺ. On this occasion, Imām Ali ibn Abū Tālib ﷺ said: "Even if a mountain had loved me, it will have now crumbled."

Sayyid ar-Radi says that the meaning of this statement is that since the trial of the man who loves Imām Ali ibn Abū Tālib ﷺ will be so, severe troubles will leap towards him, and this is not the case except with the God-fearing, the virtuous and the select good ones." He adds saying that there is another similar saying of Imām Ali ibn Abū Tālib about certain individuals, and it is cited below:

١١٢- منْ أحبّنا أهْل البيْتِ فلْيسْتعِدّ لِلفقْرِ جِلْباباً.

وقد يؤول ذلك على معنى آخر ليس هذا موضع ذكره.

112. Imām Ali ibn Abū Tālib ﷺ said: "Whoever loves us, we members of the Household (of the Prophet ﷺ), should be prepared to face destitution."

Sayyid ar-Radi says that this has been interpreted in a different way as well, but on this occasion, it is not fit to mention here.[1]

١١٣- وقال (عليه السلام): لا مال أعْودُ مِن الْعقْلِ، ولا وحْدة أوْحشُ مِن الْعُجْبِ، ولا عقْل كالتّدْبِيرِ، ولا كرم كالتّقْوى، ولا قرِين كحُسْنِ الْخُلُقِ، ولا مِيراث كالْأدبِ، ولا قائِد كالتّوْفِيقِ، ولا تِجارة كالْعملِ الصّالِحِ، ولا ربْح كالثّوابِ، ولا ورع كالْوُقُوفِ عِنْد الشُّبْهةِ، ولا زُهْد كالزُّهْدِ فِي الْحرامِ، ولا عِلْم كالتّفكُّرِ، ولا عِبادة كأداءِ الْفرائِضِ، ولا إيمان

[1]Perhaps the other meaning of this saying is this: "Whoever loves us should not hanker after worldly matters even though in consequence he may have to face destitution and poverty. He should rather remain content and avoid seeking worldly benefits."

كالْحياءِ والصّبْر، ولا حسب كالتّواضُع، ولا شرف كالعِلْم، ولا عِزّ كالحِلْم، ولا مُظاهرة أوْثقُ مِن المُشاورةِ.

113. Imām Ali ibn Abū Tālib ﷺ said: "No wealth is more profitable than wisdom; no loneliness is more estranging than vanity; no wisdom is as good as tact; no honor is like fearing Allāh; no companion is like the goodness of moral character; no inheritance is like civility; no guide is like promptitude; no trade is like the doing of deeds of virtue; no profit is like a Divine reward; no self-control is like inaction in time of doubt; no abstention is like that from prohibitions; no knowledge is like thinking; no worship is like the carrying out of obligations; no belief is like modesty and endurance; no attainment is like humility; no honor is like knowledge; no power is like forbearance and no support is more reliable than a good piece of advice."

١١٤- وقال (عليه السلام): إذا اسْتوْلى الصّلاحُ على الزّمان وأهْلِه، ثُمّ أساء رجُلٌ الظّنّ برجُلٍ لمْ تظهرْ مِنْهُ حوْبةٌ، فقدْ ظلم؛ وإذا اسْتوْلى الْفسادُ على الزّمان وأهْلِهِ، فأحْسن رجُلٌ الظّنّ برجُلٍ، فقدْ غرّر.

114. Imām Ali ibn Abū Tālib ﷺ said: "At a time when virtue is in vogue in the world and among people, if a person entertains an evil suspicion about another person from whom nothing evil has ever been seen, he becomes unjust. And at a time when vice is in vogue in the world and among people, if a man entertains a good impression about another person, he hurls himself into peril."

١١٥- وقِيل لهُ (عليه السلام): كيْف نجِدُك يا أمِير المُؤْمِنِين؟ فقال (عليه السلام): كيْف يكُونُ حالُ منْ يفْنى ببقائِهِ ويسْقمُ بصِحّتِهِ ويُؤْتى مِنْ مأمنِهِ؟

115. It was said to Imām Ali ibn Abū Tālib ﷺ: "How are you, O Imām Ali ibn Abū Tālib ﷺ?" He replied: How can he be well whom life is driving towards death, whose state of health can change into sickness any moment and who is to be caught (by death) from his place of safety?"

١١٦- وقال (عليه السلام): كمْ مِنْ مُسْتدْرجٍ بالإحْسانِ إليْهِ ومغْرُورٍ بالسّتْر عليْهِ ومفْتُونٍ بحُسْن الْقوْلِ فِيهِ، وما ابْتلى اللهُ أحداً بمِثْلِ الإمْلاءِ لهُ.

116. Imām Ali ibn Abū Tālib ﷺ said: "There are many people who are given time (by Allāh) through good treatment towards them. Many are deceived because their sinful activities are veiled. There are many who are impressed by good talk about themselves. And Allāh does not try anyone as seriously as He tries one whom He allows time (to remain sinful)."

١١٧ ـ وقال (عليه السلام): هلك فِيّ رجُلان: مُحِبٌّ غالٍ ومُبْغِضٌ قالٍ.

117. Imām Ali ibn Abū Tālib ﷺ said: "Two categories of persons will face ruin on my account: one who exaggerates in loving me and one who hates me intensely."

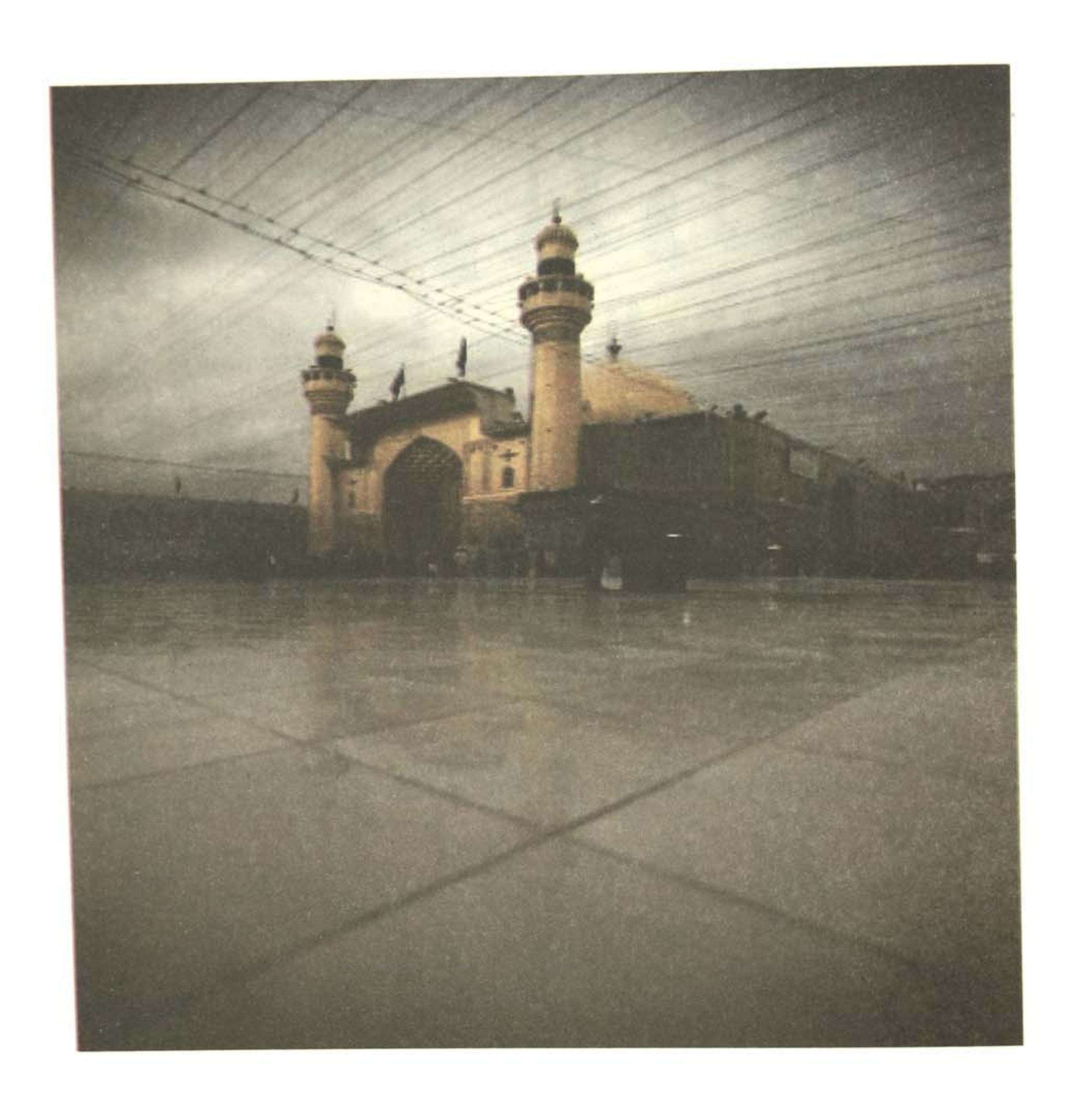
١١٨ ـ وقال (عليه السلام): إضاعة الفُرْصةِ غُصّة.

118. Imām Ali ibn Abū Tālib ﷺ said: "To miss an opportunity is to be choked by grief."

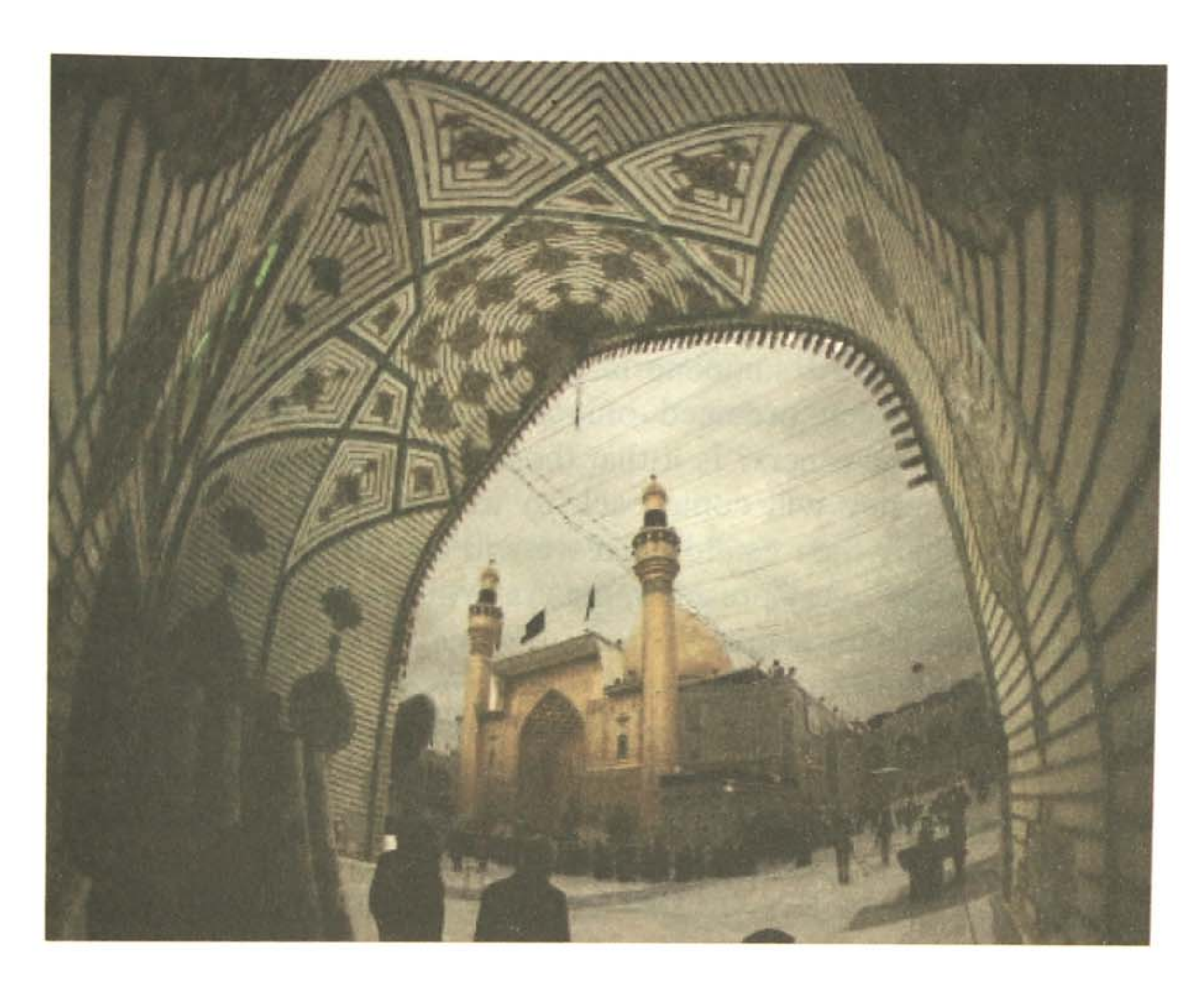
١١٩ ـ وقال (عليه السلام): مثلُ الدُّنيا كمثلِ الحيّةِ: ليِّنٌ مسُّها والسّمُّ النّاقِعُ فِي جوْفِها، يهْوي إليْها الغِرُّ الجاهِلُ، ويحْذرُها ذُو اللُّبِّ العاقِلُ.

119. Imām Ali ibn Abū Tālib ﷺ said: "The example of the world is like a snake: It is soft in touch but its inside is full of venom. An ignorant person who has fallen into deceit is attracted to it, but a wise and intelligent man stays on guard against it."





١٢٠ـ وسُئِل (عليه السلام) عنْ قُريْشٍ فقال: أمّا بنُو مخْزُومٍ فريْحانةُ قُريْشٍ، نُحِبُّ حدِيث رجالِهِمْ والنّكاح فِي نِسائِهِمْ؛ وأمّا بنُو عبْدِ شمْسٍ فأبْعدُها رأياً وأمْنعُها لِما وراء ظُهُورِها؛ وأمّا نحْنُ فأبْذلُ لِما فِي أيْدِينا وأسْمحُ عِنْد الْموْتِ بِنُفُوسِنا، وهُمْ أكْثرُ وأمْكرُ وأنْكرُ، ونحْنُ أفْصحُ وأنْصحُ وأصْبحُ.



120. Imām Ali ibn Abū Tālib عليه السلام was asked about the tribesmen of Quraish. He replied as follows: "As for Banū Makhzūm, they are the blossoms of the tribesmen of Quraish. It is delightful to talk to their men and to marry their women. As for Banū Abd Shams, they are far-sighted and cautious about all that is hidden from them. As for ourselves (Banū Hāshim), we spend whatever we get and are very generous in offering ourselves to death. Consequently, those (other) people are more numerous, more contriving and more ugly, while we are most eloquent, well-wishing and handsome!"

١٢١ـ وقال (عليه السلام): شتّان ما بيْن عملَيْن: عملٍ تذْهبُ لذّتُهُ وتبْقى تبعتُهُ، وعملٍ تذْهبُ مئُونتُهُ ويبْقى أجْرُهُ.

121. Imām Ali ibn Abū Tālib عليه السلام said: "What a difference there is between two kinds of actions:an action the pleasure of which passes away but its (ill) consequence remains, and an action the hardship of which passes away but its reward stays."

١٢٢ - وتبع جنازةً فسمع رجُلًا يضْحكُ فقال كأنّ الموْت فِيها على غيْرنا كُتِب وكأنّ الحقّ فِيها على غيْرنا وجب وكأنّ الّذِي نرى مِن الْأمْواتِ سفْرٌ عمّا قلِيلٍ إليْنا راجِعُون نُبوِّئُهُمْ أجْداثهُمْ ونأْكُلُ تُراثهُمْ كأنّا مُخلّدُون بعْدهُمْ ثُمّ قدْ نسِينا كُلّ واعِظٍ وواعِظةٍ ورُمِينا بِكُلِّ فادِحٍ وجائِحةٍ.

122. Imām Ali ibn Abū Tālib ﷺ was walking once behind a borne coffin when he heard someone laughing. He, therefore, said: "Is it that death has been ordained only for others? Is it that right is obligatory only on others? Is it that those whom we see departing on their death journey will come back to us? We place them in their graves then enjoy their estate (as if we will live for good after them). We have ignored every preacher, man or woman, exposing ourselves to every type of catastrophe."

١٢٣ - وقال (عليه السلام): طُوبى لِمنْ ذلّ فِي نفْسِهِ وطاب كسْبُهُ وصلحتْ سرِيرتُهُ وحسُنتْ خلِيقتُهُ وأنْفق الفضْل مِنْ مالِهِ وأمْسك الفضْل مِنْ لِسانِهِ وعزل عن النّاس شرّهُ ووسِعتْهُ السُّنّةُ ولمْ يُنْسبْ إلى البِدْعةِ.

قال الرضي: أقول و من الناس من ينسب هذا الكلام إلى رسول الله (صلى الله عليه وآله) و كذلك الذي قبله.

123. Imām Ali ibn Abū Tālib ﷺ said: "Blessed be whoever humbles himself, whose livelihood is pure, whose heart is pure, whose habits are virtuous, who spends his savings (in the cause of Allāh), who prevents his tongue from speaking nonsense, who keeps people safe from his evil, who is pleased with the (Prophet's) Sunnah and who is unconnected with innovation (in religion)."

Sayyid ar-Radi says that some people attribute this and the previous saying to the Messenger of Allāh ﷺ.

١٢٤ - وقال (عليه السلام): غيْرةُ المرْأةِ كُفْرٌ وغيْرةُ الرّجُلِ إيمانٌ.

124. Imām Ali ibn Abū Tālib ﷺ said: "The jealousy of a woman (with regard to fellow-wives) is heresy, while the jealousy of a man is part of his faith."

١٢٥ - وقال (عليه السلام): لأنسُبنّ الإسْلام نِسْبَة لمْ ينْسُبْها أحدٌ قبْلِي: الإسْلامُ هُو التّسْليمُ، والتّسْليمُ هُو اليقِينُ، واليقِينُ هُو التّصْدِيقُ، والتّصْدِيقُ هُو الإقرارُ، والإقرارُ هُو الأداءُ والأداءُ هُو العملُ.

125. Imām Ali ibn Abū Tālib ﷺ said: "I am defining Islam as none has defined it before:Islam is submission, submission is conviction, conviction is affirmation, affirmation is acknowledgment, acknowledgment is carrying out (obligations) and carrying out obligations is action."

١٢٦ - وقال (عليه السلام): عجِبْتُ لِلبخِيلِ يسْتعْجِلُ الفقْر الذِي مِنْهُ هرب ويفُوتُهُ الغِنى الذِي إيّاهُ طلب، فيعِيشُ فِي الدُّنْيا عيْش الفُقراءِ ويُحاسبُ فِي الآخِرةِ حِساب الأغْنِياءِ. وعجِبْتُ لِلمُتكبِّرِ الذِي كان بالأمْس نُطفةً ويكُونُ غداً جِيفةً. وعجِبْتُ لِمنْ شكّ فِي اللهِ وهُو يرى خلق اللهِ. وعجِبْتُ لِمنْ نسِي الموْت وهُو يرى الموْتى. وعجِبْتُ لِمنْ أنكر النّشْأة الأخْرى وهُو يرى النّشْأة الأولى. وعجِبْتُ لِعامِرِ دار الفناءِ وتارِكِ دار البقاءِ.

126. Imām Ali ibn Abū Tālib ﷺ said: "I wonder about a miser who hastens towards the very destitution from which he wants to run away, missing the very ease of life which he covets. Consequently, he passes his life in this world like the destitute but will have to render an account (of it) in the Hereafter like the rich.

I wonder about a proud man who was just a drop of semen the other day and will turn into a corpse tomorrow. I wonder about a man who doubts Allāh although He sees what He has created. I wonder about one who has forgotten death although he sees people dying. I wonder about one who denies the second life although he has seen the first. I wonder about one who inhabits this transient abode but ignores the everlasting one."

١٢٧ - وقال (عليه السلام): منْ قصّر فِي العملِ ابْتُلِي بالهمِّ، ولا حاجة لِلهِ فِيمنْ ليْس لِلهِ فِي مالِهِ ونفْسِهِ نصِيبٌ.

127. Imām Ali ibn Abū Tālib ﷺ said: "Whoever falls short of good deeds falls into grief, and Allāh has nothing to do with one who sets aside nothing of his wealth for the sake of Allāh."

١٢٨- وقال (عليه السلام): توقوْا البرْد فِي أوّلِهِ وتلقوْهُ فِي آخرِهِ، فإنّهُ يفعلُ فِي الأبْدان كفعْلِهِ فِي الأشْجار: أوّلُهُ يُحْرِقُ وآخِرُهُ يُورِقُ.

128. Imām Ali ibn Abū Tālib ﷺ said: "Protect yourselves from cold in its (season's) beginning and welcome it towards its end because it affects bodies in the same way as it affects plants: In the beginning, it destroys them, but in the end it gives them fresh leaves."

During autumn (fall), protection from cold is necessary because with the change of weather, the body's temperature also changes and ailments such as flu, catarrh, cough, etc. take place. This is so because bodies are accustomed to warm weather. When suddenly cold comes, the tissue becomes contracted, and cold dryness increases in the body. Thus, bathing with cold water soon after bathing with hot water is harmful for this very reason. With hot water, the tissues expand, so they at once admit the effect of cold water and, in consequence, the natural heat of the body is affected. On the other hand, there is no need for protection from cold during spring season, nor is it harmful for the health because the body is already accustomed to cold prior to that. Thus, the cold temperate of the spring is not unpleasant to the body. Rather, with the decline of cold, there is an increase of heat and dampness in the body as a result of which growth is stimulated, natural heat rises, the body cells multiply, the temperaments feel pleasant and the spirit is joyful. Similarly, there is the same effect in the plant world. Thus, during autumn, due to the prevalence of coldness and dryness, leaves wither, the vegetative power decreases, the freshness of the plants fades and there is a death-like effect on the green areas. Spring brings the message of life for them. Then with the blowing of healthy winds, blossoms begin to sprout, plants become fresh and healthy, and forests and wildernesses are all painted green.

١٢٩- وقال (عليه السلام): عِظمُ الخالِقِ عِنْدك يُصغِّرُ المخْلوق فِي عيْنِك.

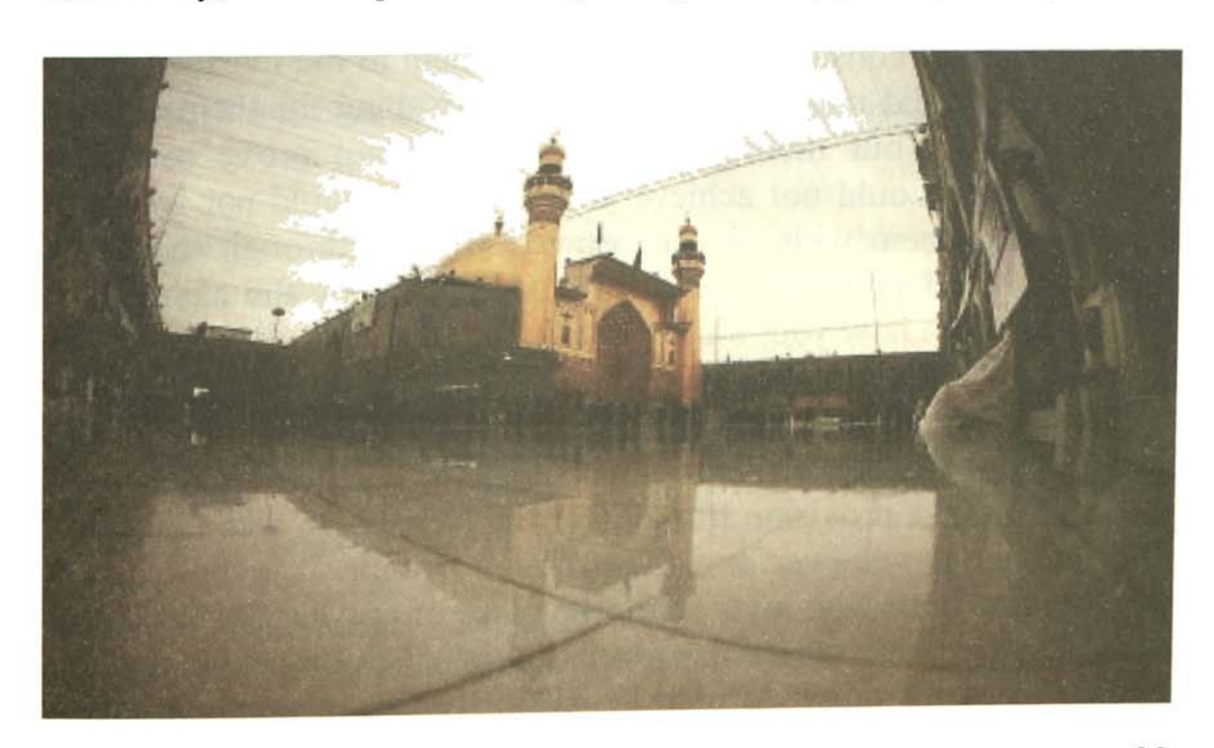
129. Imām Ali ibn Abū Tālib ﷺ said: "The Greatness of the Creator appreciated by you will belittle the creatures in your view."

١٣٠ ـ وقال (عليه السلام): وقدْ رجع مِنْ صِفِّين فأشْرف على القُبُور بظاهِرِ الكُوفةِ: يا أهْل الدِّيار المُوحِشةِ والمحالِّ المُقْفِرةِ والقُبُور المُظْلِمةِ! يا أهْل التُّرْبةِ! يا أهْل الغُرْبةِ! يا أهْل الوحْدةِ! يا أهْل الوحْشةِ! أنْتُمْ لنا فرطٌ سابِقٌ، ونحْنُ لكُمْ تبعٌ لاحِقٌ؛ أمّا الدُّورُ فقدْ سُكِنتْ، وأمّا الْأزْواجُ فقدْ نُكِحتْ، وأمّا الْأمْوالُ فقدْ قُسِمتْ. هذا خبرُ ما عِنْدنا، فما خبرُ ما عِنْدكُمْ؟ ثُمّ الْتفت إِلى أصْحابِهِ فقال: أما لوْ أُذِن لهُمْ فِي الكلامِ لأخْبرُوكُمْ أنّ خيْر الزّادِ التّقْوى.

130. When Imām Ali ibn Abū Tālib ﵇ returned from (the battle of) Siffīn and noticed the graves outside Kūfa, he said: "O residents of houses which give a sense of loneliness, of areas depopulated, of gloomy graves! O people of the dust! O victims of strangeness! O people of loneliness and O people of desolation! You have gone ahead and preceded us while we are following you and will join you. The houses (you left) have been inhabited by others; the wives (you left) have been married by others; the properties (you left) have been distributed (among heirs).

"This is the news about those around us; what is the news about things around you?!"

Imām Ali ibn Abū Tālib ﵇ then turned to his companions and said: "Beware! If they were allowed to speak, they will inform you that: *Verily, the best provision is fear of Allāh* (Qur'ān, 2:197)."



About those who unfairly blame life in this world:

١٣١ - وقَال (عليه السلام) وقَدْ سمِعَ رجُلًا يذُمُّ الدُّنْيا: أيُّها الذّامُّ لِلدُّنْيا الْمُغْترُّ بِغُرُورِها الْمخْدُوعُ بِأباطِيلِها، أ تغْترُّ بِالدُّنْيا ثُمّ تذُمُّها؟! أنْت الْمُتجرِّمُ عليْها أمْ هِي الْمُتجرِّمةُ عليْك؟! متى اسْتهْوتْك أمْ متى غرّتْك؟! أ بِمصارِعِ آبائِك مِن الْبِلى أمْ بِمضاجِعِ أُمّهاتِك تحْت الثّرى؟! كمْ علّلْت بِكفّيْك وكمْ مرّضْت بِيديْك؟! تبْتغِي لهُمُ الشِّفاء وتسْتوْصِفُ لهُمُ الْأطِبّاء غداة لا يُغْنِي عنْهُمْ دواؤُك ولا يُجْدِي عليْهِمْ بُكاؤُك؟! لمْ ينْفعْ أحدهُمْ إشْفاقُك ولمْ تُسْعفْ فِيهِ بِطلِبتِك ولمْ تدْفعْ عنْهُ بِقُوّتِك، وقدْ مثّلتْ لك بِهِ الدُّنْيا نفْسك وبِمصْرعِهِ مصْرعك. إنّ الدُّنْيا دارُ صِدْقٍ لِمنْ صدقها ودارُ عافِيةٍ لِمنْ فهِم عنْها ودارُ غِنًى لِمنْ تزوّد مِنْها ودارُ موْعِظةٍ لِمنِ اتّعظ بِها، مسْجِدُ أحِبّاءِ اللّهِ ومُصلّى ملائِكةِ اللّهِ ومهْبِطُ وحْيِ اللّهِ ومتْجرُ أوْلِياءِ اللّهِ، اكْتسبُوا فِيها الرّحْمة وربِحُوا فِيها الْجنّة؛ فمنْ ذا يذُمُّها وقدْ آذنتْ بِبيْنِها ونادتْ بِفِراقِها ونعتْ نفْسها وأهْلها فمثّلتْ لهُمْ بِبلائِها الْبلاء وشوّقتْهُمْ بِسُرُورِها إِلى السُّرُورِ؟! راحتْ بِعافِيةٍ وابْتكرتْ بِفجِيعةٍ ترْغِيباً وترْهِيباً وتخْوِيفاً وتحْذِيراً، فذمّها رِجالٌ غداة النّدامةِ وحمِدها آخرُون يوْم الْقِيامةِ، ذكّرتْهُمُ الدُّنْيا فتذكّرُوا، وحدّثتْهُمْ فصدّقُوا، ووعظتْهُمْ فاتّعظُوا.

131. Imām Ali ibn Abū Tālib ﷺ heard a man speaking ill of life in this world, so he said to him: "O you, the man who abuses the world! O you who has been deceived by it and is cheated by its wrongs! Do you thus covet the world then abuse it?! Do you accuse it or should it accuse you?! When did it bewilder you or deceive you, whether by the decay and fall of your forefathers, or by the sleeping places of your mothers deep under the ground? How much did you look after them in their illness and nursed them during sickness, desiring them to be cured and consulting physicians for them in the morning when your medicine did not avail them and your wailing for them did not benefit them? Your mourning over them did not prove useful to them, and you could not achieve your aim. You could not ward off (death) from them with all your power. In fact, through the dying man, the world presented an illustration for you by the example of his falling down how you, too, will fall.

"Certainly, this world is a house of truth for whoever appreciates it, a place of safety for whoever understands it, a house of riches for whoever gathers provision from it (for the Hereafter), and a house of instructions for whoever draws instruction from it. It is the place of worship for those who love Allāh, the place of praying for the angels of Allāh, the place where the revelation of Allāh descends, and the trading place for those devoted to Allāh. Herein, they earned mercy

and herein they acquired Paradise by way of profit.

"Therefore, who can abuse it when it has announced its departure, calling out that it will leave?! It had given news of its own destruction and the death of its own people. By its hardship, it set an example of their hardships. By its pleasures, it created eagerness for the pleasures (of the Hereafter). It brings ease in the evening and grief in the morning by way of persuading, dissuading, alarming and warning. People abuse it on the morning of their repentance, but there are others who will praise it on the Day of Judgment. The world recalled to them the next life and they bore it in mind. It related to them (things of the next life) and they acknowledged them. It preached to them and they derived lessons from them.[1]

١٣٢ - وقال (عليه السلام): إنّ لِلّهِ ملكاً يُنادِي فِي كُلِّ يوْمٍ: لِدُوا لِلْموْتِ، واجْمعُوا لِلْفناءِ، وابْنُوا لِلْخرابِ.

132. Imām Ali ibn Abū Tālib ﵇ said: "There is an angel of Allāh who calls out every day: "Beget children for death! Gather wealth for destruction and raise construction for ruin!"

١٣٣ - وقال (عليه السلام): الدُّنْيا دارُ ممرٍّ لا دارُ مقرٍّ، والنّاسُ فِيها رجُلانِ: رجُلٌ باع فِيها نفْسهُ فأوْبقها، ورجُلٌ ابْتاع نفْسهُ فأعْتقها.

133. Imām Ali ibn Abū Tālib ﵇ said: "This world is a transient place,

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[1]Every speaker and preacher manifests the force of his speech in subjects in which he is well-versed. If he has to change the subject, neither will his mind move, nor will his tongue be able to speak out. But anyone's intellect has the capability of adaptation:His mind has the power of imagination. It can turn around his utterances in whatever manner he likes and can show the excellence of speech on whatever subject he desires. Consequently, when the tongue, which had for so long been abūsing the world and unveiling its deceitfulness, starts praising the world, it shows the same mastery of speech and power of argument, something which has always been its main distinction. Then, the use of commendatory words does not alter the principle. Although the ways are different, the objective remains one and the same.

not a place of stay. The people herein are of two types: One is a man who sold away his soul (to his passions) and thus ruined it, and the other is a man who purchased his soul (by controlling his desires) and freed it."

١٣٤- وقال (عليه السلام): لا يَكُونُ الصَّدِيقُ صَدِيقاً حتَّى يَحْفَظَ أخاهُ فِي ثلاثٍ: فِي نَكْبَتِهِ وغَيْبَتِهِ ووفاتِهِ.

134. Imām Ali ibn Abū Tālib ﷺ said: "A friend is not a friend unless he affords protection to his comrade on three occasions: in his adversity, in his absence and at the time of his death."

١٣٥- وقال (عليه السلام): مَنْ أعْطِيَ أرْبعاً لَمْ يُحْرَمْ أرْبعاً: مَنْ أعْطِيَ الدُّعاء لَمْ يُحْرَمِ الْإجابة، ومَنْ أعْطِيَ التَّوْبة لَمْ يُحْرَمِ القَبُول، ومَنْ أعْطِيَ الِاسْتِغْفار لَمْ يُحْرَمِ المغْفِرة، ومَنْ أعْطِيَ الشُّكْر لَمْ يُحْرَمِ الزِّيادة.

قال الرضي: و تصديق ذلك كتاب الله: قال الله في الدعاء: ﴿ادْعُونِي أسْتَجِبْ لَكُمْ﴾، و قال في الاستغفار: ﴿ومَنْ يعْمَلْ سُوءاً أوْ يظْلِمْ نفْسهُ ثُمّ يسْتغْفِرِ الله يجِدِ الله غفُوراً رحِيماً﴾، و قال في الشكر: ﴿لئِنْ شكرْتُمْ لأزِيدنّكُمْ﴾، و قال في التوبة: ﴿إنّما التّوْبةُ على اللهِ لِلّذِين يعْملُون السُّوء بِجهالةٍ ثُمّ يتُوبُون مِنْ قرِيبٍ، فأُولئِك يتُوبُ اللهُ عليْهِمْ، وكان اللهُ علِيماً حكِيماً﴾.

135. Imām Ali ibn Abū Tālib ﷺ said: "Whoever is bestowed four things is not disallowed four things:Whoever is allowed to pray is not deprived of the response; whoever is allowed to offer repentance is not deprived of acceptance; whoever is allowed to seek forgiveness is not deprived of forgiveness, and whoever is allowed to be grateful is not deprived of furtherance of favors."

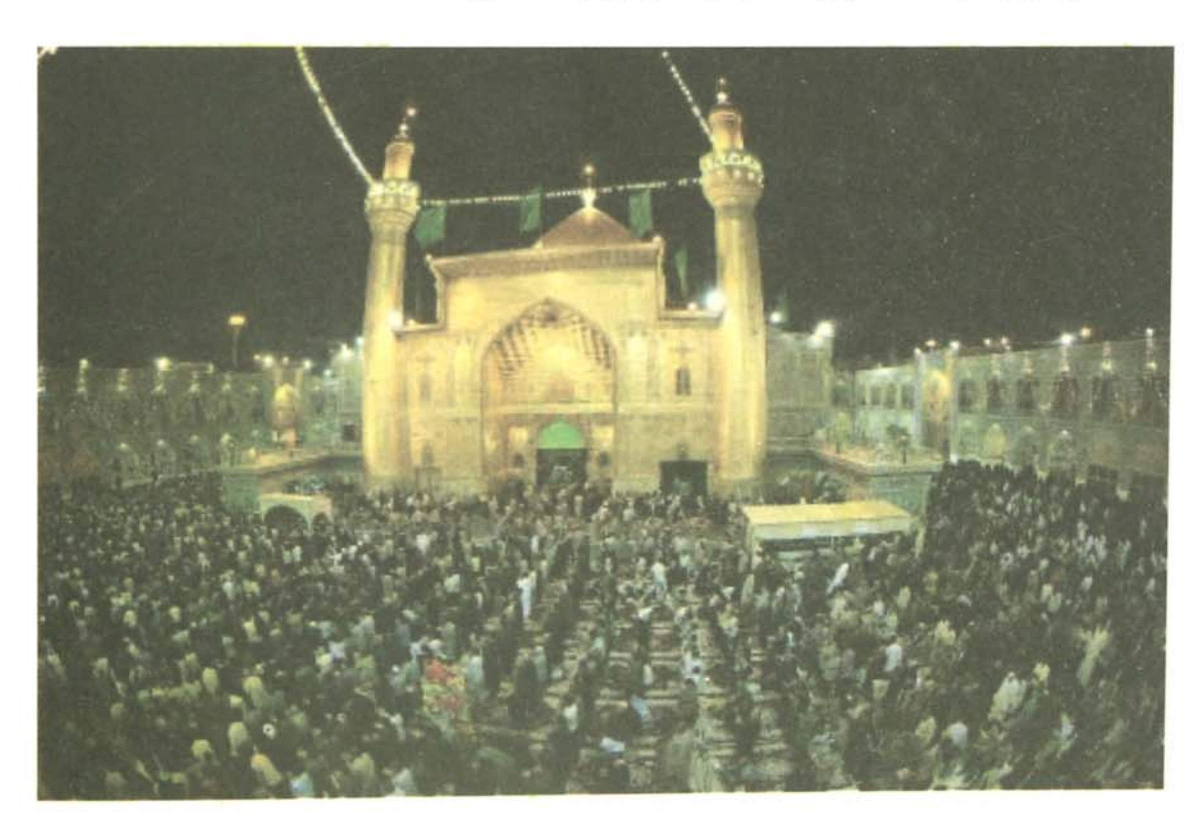
Sayyid ar-Radi says that this is confirmed by the Book of Allāh. About praying, Allāh says, "Call to Me, I will answer you" (Qur'ān, 4:60). About forgiveness Allāh says, "And whoever does evil, or wrongs his own self and thereafter seeks Allāh's forgiveness shall find Allāh oft-Forgiving, most Merciful" (Qur'ān, 4:110). About gratefulness He says, "If you show gratitude, I will increase (my favors) to you" (Qur'ān, 14:7). About repentance He says, "Verily, repentance (acceptable) with Allāh is only for those who do evil out of ignorance then turn (to Allāh) soon (thereafter); to these, Allāh

will turn mercifully, and Allāh is all-Knowing, all-Wise" (Qur'ān, 4:17).

١٣٦ - وقال (عليه السلام): الصّلاةُ قُرْبانُ كُلِّ تقِيٍّ، والحجُّ جِهادُ كُلِّ ضعِيفٍ، ولِكُلِّ شيْءٍ زكاةٌ، وزكاةُ البدنِ الصِّيامُ، وجِهادُ المرْأةِ حُسْنُ التّبعُّلِ.

136. Imām Ali ibn Abū Tālib ﷺ said: "For the God-fearing, prayers is a means of seeking nearness to Allāh, and for the weak, the *hajj* is as good as *jihād*. For everything there is a tax, and the tax of the body is fasting. The *jihād* of a woman is to afford pleasant company to her husband."

١٣٧ - وقال (عليه السلام): اسْتنْزِلُوا الرِّزْق بالصّدقةِ.



137. Imām Ali ibn Abū Tālib ﷺ said: "Seek livelihood by giving charity."

١٣٨ - وقال (عليه السلام): منْ أيْقن بالْخلفِ جاد بالعطِيّةِ.

138. Imām Ali ibn Abū Tālib ﷺ said: "Whoever is sure of a good return is generous in giving."

١٣٩- وقال (عليه السلام): تنْزِلُ المعُونة على قدْر المئُونةِ.

139. Imām Ali ibn Abū Tālib ﷺ said: "Assistance is allowed according to (one's) need."

١٤٠- وقال (عليه السلام): ما عال من اقتصد.

140. Imām Ali ibn Abū Tālib ﷺ said: "Whoever is moderate does not become a destitute."

١٤١- وقال (عليه السلام): قِلّةُ العِيال أحدُ اليساريْن.

141. Imām Ali ibn Abū Tālib ﷺ said: "A small family is one of the ways of (securing) ease."

١٤٢- وقال (عليه السلام): التّودُّدُ نِصْفُ العقْل.

142. Imām Ali ibn Abū Tālib ﷺ said: "Loving one another is half the measure of wisdom."

١٤٣- وقال (عليه السلام): الْهمُّ نِصْفُ الْهرم.

143. Imām Ali ibn Abū Tālib ﷺ said: "Grief is half the old age."[1]

١٤٤- وقال (عليه السلام): ينْزِلُ الصّبْرُ على قدْر الْمُصِيبةِ، ومنْ ضرب يدهُ على فخِذِهِ عِنْد مُصِيبتِهِ حبط عملُهُ.

144. Imām Ali ibn Abū Tālib ﷺ said: "Endurance comes according to affliction. Whoever beats his hand on the thigh in his affliction ruins all his good deeds."

١٤٥- وقال (عليه السلام): كمْ مِنْ صائِمٍ ليْس لهُ مِنْ صِيامِهِ إلّا الْجُوعُ والظمأُ، وكمْ مِنْ قائِمٍ ليْس لهُ مِنْ قِيامِهِ إلّا السّهرُ والْعناءُ؟ حبّذا نوْمُ الْأكْياس وإفْطارُهُمْ.

145. Imām Ali ibn Abū Tālib ﷺ said: "There are many who fast but

[1]I think the other half is sickness.

whose fast is nothing more than hunger and thirst. There are many who pray and whose prayer is not better than wakefulness and hardship:The sleep as well as the eating and drinking of the intelligent (God-fearing) individual is far better."

١٤٦ ـ وقال (عليه السلام): سُوسُوا إيمانكُمْ بالصّدقةِ، وحصِّنُوا أمْوالكُمْ بالزّكاةِ، وادْفعُوا أمْواج البلاءِ بالدُّعاءِ.

146. Imām Ali ibn Abū Tālib ﵇ said: "Protect your belief through charity; guard your wealth by paying Allāh's share thereof, and repel the waves of calamity with supplication."



Imām Ali ibn Abū Tālib's dialogue with Kumayl ibn Ziyād al-Nakh`i

People are of three kinds:

١٤٧- ومِنْ كلامٍ لهُ (عليه السلام) لِكُميْلِ بْنِ زيادٍ النّخعِيِّ: قال كُميْلُ بْنُ زيادٍ: أخذ بيدِي أميرُ الْمُؤْمِنِين علِيُّ بْنُ أبي طالِبٍ (عليه السلام) فأخْرجنِي إلى الْجبّانِ، فلمّا أصْحر تنفّس الصُّعداء ثُمّ قال: يا كُميْل بْن زيادٍ! إنّ هذِهِ الْقُلُوب أوْعِيةٌ، فخيْرُها أوْعاها، فاحْفظْ عنِّي ما أقُولُ لك: النّاسُ ثلاثةٌ: فعالِمٌ ربّانِيٌّ، ومُتعلِّمٌ على سبِيلِ نجاةٍ، وهمجٌ رعاعٌ أتْباعُ كُلِّ ناعِقٍ، يمِيلُون مع كُلِّ رِيحٍ، لمْ يسْتضِيئُوا بِنُورِ الْعِلْمِ ولمْ يلْجئُوا إلى رُكْنٍ وثِيقٍ. يا كُميْلُ! الْعِلْمُ خيْرٌ مِن الْمالِ؛ الْعِلْمُ يحْرُسُك وأنْت تحْرُسُ الْمال، والْمالُ تنْقُصُهُ النّفقةُ والْعِلْمُ يزْكُوا على الْإنْفاقِ، وصنِيعُ الْمالِ يزُولُ بِزوالِهِ. يا كُميْل بْن زيادٍ! معْرِفةُ الْعِلْمِ دِينٌ يُدانُ بِهِ، بِهِ يكْسِبُ الْإنْسانُ الطّاعة فِي حياتِهِ وجمِيل الْأُحْدُوثةِ بعْد وفاتِهِ، والْعِلْمُ حاكِمٌ والْمالُ محْكُومٌ عليْهِ. يا كُميْلُ! هلك خُزّانُ الْأمْوالِ وهُمْ أحْياءٌ والْعُلماءُ باقُون ما بقِي الدّهْرُ، أعْيانُهُمْ مفْقُودةٌ وأمْثالُهُمْ فِي الْقُلُوبِ موْجُودةٌ؛ ها إنّ هاهُنا لعِلْماً جمّاً -- وأشار بِيدِهِ إلى صدْرِهِ — لوْ أصبْتُ لهُ حملةً؛ بلى أصبْتُ لقِناً غيْر مأمُونٍ عليْهِ مُسْتعْمِلاً آلة الدِّينِ لِلدُّنْيا ومُسْتظْهِراً بِنِعمِ اللهِ على عِبادِهِ وبِحُججِهِ على أوْلِيائِهِ، أوْ مُنْقاداً لِحملةِ الْحقِّ، لا بصِيرة لهُ فِي أحْنائِهِ، ينْقدِحُ الشّكُّ فِي قلْبِهِ لِأوّلِ عارِضٍ مِنْ شُبْهةٍ؛ ألا لا ذا ولا ذاك، أوْ منْهُوماً بِاللّذّةِ سلِس الْقِيادِ لِلشّهْوةِ أوْ مُغْرماً بِالْجمْعِ والِادِّخارِ ليْسا مِنْ رُعاةِ الدِّينِ فِي شيْءٍ أقْربُ شيْءٍ شبهاً بِهِما الْأنْعامُ السّائِمةُ، كذلِك يمُوتُ الْعِلْمُ بِموْتِ حامِلِيهِ. اللّهُمّ بلى لا تخْلُو الْأرْضُ مِنْ قائِمٍ لِلّهِ بِحُجّةٍ، إمّا ظاهِراً مشْهُوراً وإمّا خائِفاً مغْمُوراً، لِئلّا تبْطُل حُججُ اللهِ وبيِّناتُهُ؛ وكمْ ذا وأيْن أُولئِك؟ أُولئِك واللهِ الْأقلُّون عدداً والْأعْظمُون عِنْد اللهِ قدْراً، يحْفظُ اللهُ بِهِمْ حُججهُ وبيِّناتِهِ حتّى يُودِعُوها نُظراءهُمْ ويزْرعُوها فِي قُلُوبِ أشْباهِهِمْ، هجم بِهِمُ الْعِلْمُ على حقِيقةِ الْبصِيرةِ وباشرُوا رُوح الْيقِينِ واسْتلانُوا ما اسْتوْعرهُ الْمُتْرفُون وأنِسُوا بِما اسْتوْحش مِنْهُ الْجاهِلُون، وصحِبُوا الدُّنْيا بِأبْدانٍ أرْواحُها مُعلّقةٌ بِالْمحلِّ الْأعْلى؛ أُولئِك خُلفاءُ اللهِ فِي أرْضِهِ والدُّعاةُ إلى دِينِهِ... آهِ آهِ شوْقاً إلى رُؤْيتِهِمْ...! انْصرِفْ يا كُميْلُ إذا شِئْت...

147. Kumayl ibn Ziyād[1] has related saying that Imām Ali ibn Abū Tālib

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[1]Famous for "Du`a Kumayl," Kumayl's Supplication, Kumayl ibn Ziyād an-Nakh`i was the holder of the secrets of the Imāmate and one of the most prominent companions of Imām Ali ibn Abū Tālib ﷺ. He held a great status in knowledge and attainment, occupying a sublime position due to abstinence and Godliness. He was Imām Ali ibn Abū Tālib's governor of Hīt (a city 190 km northwest of Baghdad, Iraq) for some time. He was killed by blood-thirsty al-Hajjāj ibn Yousuf ath-Thaqafi in 83 A.H./702 A.D. although he was ninety years old.... He was buried in Kūfa's outskirts.

ﷺ caught hold of his hand and took him to the graveyard. When the Imām ﷺ had passed through the graveyard, leaving the city (Kūfa) behind, he let a deep sigh and said the following:

"O Kumayl! These hearts are containers:The best of them is that which preserves (its contents); so, preserve what I say to you:

"People are of three types:One is the scholar and the Divine. Another is the seeker of knowledge who is also on the way to deliverance. The third is the common rot that runs after every caller and bends in the direction of every wind, seeking no light from the glory of knowledge taking no protection from any reliable support.

"O Kumayl! Knowledge is better than wealth. Knowledge guards you, while you have to guard wealth. Wealth decreases by spending, while knowledge multiplies through dissemination, and the results of wealth die as wealth decays.

"O Kumayl! Knowledge is belief which is acted on. With it, man acquires obedience during his life and a good name after his death. Knowledge rules whereas wealth is ruled.

"O Kumayl! Those who amass wealth are dead even though they may be living, while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (Imām Ali ibn Abū Tālib ﷺ then pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a person): He either is one on whom nobody can rely, or he is one who exploits religion for worldly gains. By virtue of Allāh's favors on him, he will dominate the people, and through Allāh's pleas he will master His devotees. Or he is one who obeys those who listen to the truth while having no intelligence in his bosom. At the first appearance of doubt, he will entertain misgivings in his heart.

"So, neither this nor that is good enough. Either man is eager for pleasures, easily led away by passions, or he covets and hoards wealth. Neither of them has any regard for religion in any matter.

The nearest similitude to these (categories of men) is loose cattle. This is the way knowledge dies as those who bear it die.

"O Lord! Yes! The earth is never without those who maintain Allāh's plea either openly and reputedly or, being afraid, discreetly so that Allāh's pleas and proofs will not be rebutted. How many are they and where are they? By Allāh, they are few in number, but they are great in esteem before Allāh. Through them, Allāh guards His pleas and proofs till they are entrusted to others like themselves who sow the seeds thereof in the hearts of those who are like them (receptive to them).

"Knowledge has led them to a real understanding, so they have associated themselves with the spirit of conviction. They take easy what the easygoing regard as hard. They endear what the ignorant take as strange. They live in this world with their bodies here but with their spirits resting in the high above. They are the vicegerents of Allāh on His earth and the advocates of His creed. O, how I yearn to see them!

"Go away, O Kumayl, if you please!"

١٤٨ ـ وقال (عليه السلام): الْمرْءُ مخْبُوءٌ تحْت لِسانِهِ.

148. Imām Ali ibn Abū Tālib ﷷ said: "Man is hidden under his tongue[1]. You cannot know his worth and value (unless he speaks)."

١٤٩ ـ وقال (عليه السلام): هلك امْرُؤٌ لمْ يعْرِفْ قدْرهُ.

149. Imām Ali ibn Abū Tālib ﷷ said: "Whoever does not know his own worth is ruined."

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[1]The meaning is that a man's worth can be known by his speech because the speech of every person is indicative of his mind and mannerism. By virtue of it, his feelings and temperament can be very easily assessed. Therefore, so long as he is silent, his weaknesses, as well as attainments, are concealed, but when he speaks, his real self manifests itself.

١٥٠ـ وقال (عليه السلام) لِرجُلٍ سألهُ أنْ يعِظهُ: لا تكُنْ مِمّنْ يرْجُو الْآخِرة بِغيْرِ عملٍ، ويُرجِّي التّوْبة بِطُولِ الْأملِ؛ يقُولُ فِي الدُّنْيا بِقوْلِ الزّاهِدِين ويعْملُ فِيها بِعملِ الرّاغِبِين. إنْ أُعْطِي مِنْها لمْ يشْبعْ، وإنْ مُنِع مِنْها لمْ يقْنعْ؛ يعْجِزُ عنْ شُكْرِ ما أُوتِي ويبْتغِي الزِّيادة فِيما بقِي؛ ينْهى ولا ينْتهِي، ويأْمُرُ بِما لا يأْتِي؛ يُحِبُّ الصّالِحِين ولا يعْملُ عملهُمْ، ويُبْغِضُ الْمُذْنِبِين وهُو أحدُهُمْ؛ يكْرهُ الْموْت لِكثْرةِ ذُنُوبِهِ ويُقِيمُ على ما يكْرهُ الْموْت مِنْ أجْلِهِ. إنْ سقِم ظلّ نادِماً، وإنْ صحّ أمِن لاهِياً، يُعْجبُ بِنفْسِهِ إذا عُوفِي ويقْنطُ إذا ابْتُلِي. إنْ أصابهُ بلاءٌ دعا مُضْطرّاً، وإنْ نالهُ رخاءٌ أعْرض مُغْترّاً، تغْلِبُهُ نفْسُهُ على ما يظُنُّ ولا يغْلِبُها على ما يسْتيْقِنُ، يخافُ على غيْرِهِ بِأدْنى مِنْ ذنْبِهِ ويرْجُو لِنفْسِهِ بِأكْثر مِنْ عملِهِ. إنِ اسْتغْنى بطِر وفُتِن، وإنِ افْتقر قنِط ووهن؛ يُقصِّرُ إذا عمِل ويُبالِغُ إذا سأل. إنْ عرضتْ لهُ شهْوةٌ أسْلف الْمعْصِية وسوّف التّوْبة، وإنْ عرتْهُ مِحْنةٌ انْفرج عنْ شرائِطِ الْمِلّةِ، يصِفُ الْعِبْرة ولا يعْتبِرُ، ويُبالِغُ فِي الْموْعِظةِ ولا يتّعِظُ، فهُو بِالْقوْلِ مُدِلٌّ ومِن الْعملِ مُقِلٌّ، يُنافِسُ فِيما يفْنى ويُسامِحُ فِيما يبْقى، يرى الْغُنْم مغْرماً والْغُرْم مغْنماً، يخْشى الْموْت ولا يُبادِرُ الْفوْت، يسْتعْظِمُ مِنْ معْصِيةِ غيْرِهِ ما يسْتقِلُّ أكْثر مِنْهُ مِنْ نفْسِهِ، ويسْتكْثِرُ مِنْ طاعتِهِ ما يحْقِرُهُ مِنْ طاعةِ غيْرِهِ، فهُو على النّاسِ طاعِنٌ ولِنفْسِهِ مُداهِنٌ، اللّهْوُ مع الْأغْنِياءِ أحبُّ إليْهِ مِن الذِّكْرِ مع الْفُقراءِ، يحْكُمُ على غيْرِهِ لِنفْسِهِ ولا يحْكُمُ عليْها لِغيْرِهِ، يُرْشِدُ غيْرهُ ويُغْوِي نفْسهُ، فهُو يُطاعُ ويعْصِي ويسْتوْفِي ولا يُوفِي، ويخْشى الْخلْق فِي غيْرِ ربِّهِ ولا يخْشى ربّهُ فِي خلْقِهِ.

قال الرضي: و لو لم يكن في هذا الكتاب إلا هذا الكلام لكفى به موعظة ناجعة و حكمة بالغة و بصيرة لمبصر و عبرة لناظر مفكر.

150. Imām Ali ibn Abū Tālib ﷺ said the following to a man who had requested him to preach: "Do not be like one who hopes for (bliss in) the next life without action and delays repentance by prolonging his desires, who utters words like ascetics in this world but whose actions are like those who are eager for it. If he is granted something of it, he does not feel satisfied. If he is denied, he is not content. He is not grateful for what he gets and covets an increase in whatever remains with him. He curbs others (from wrongdoing) but not his own self. He commands others for what he himself does not do. He loves the virtuous but does not behave like them. He hates the vicious but he himself is one of them. He dislikes death because of the excess of his sins but adheres to that because of which he is afraid of death.

"If he falls ill, he feels ashamed:If he is healthy, he feels secure and

indulges in amusements. When he recovers from illness, he feels vain about himself. When he is afflicted, he loses hope. If distress befalls him, he prays like a bewildered man. When he finds ease of life, he falls into deceit and turns his face away. His heart overpowers him by means of imaginary things while he cannot control his heart by his conviction. For others, he is afraid of minor sins, but for himself, he expects more rewards than his performance. If he becomes wealthy, he becomes self-conscious and falls into vice. If he is impoverished, he despairs and becomes weak. He is brief when he is doing a good thing but goes too far when he is begging. When passion overtakes him, he is quick in committing sin but delays repentance. If hardship befalls him, he goes beyond the canons of the (Islamic) community. He describes instructive events but does not take instruction himself. He preaches at length but does not accept any preaching for himself. He is tall on speech but short on action. He aspires for things that will perish and ignores things that will last for good. He regards profit as loss and loss as profit. He fears death but does nothing while expecting it.

"He regards the sins of others as big but considers the same things for himself as small. If he does something in obedience to Allāh, he considers it much, but if others do the same, he considers it small. He, therefore, rebukes others but flatters himself. Entertainment in the company of the wealthy is dearer to him than remembrance (of Allāh) in the company of the poor. He passes verdicts against others for his own interests and does not do so against himself for others' interests. He guides others but misguides himself. He is obeyed by others but he himself disobeys (Allāh). He seeks the fulfillment of obligations (to himself) but does not fulfill his own obligations (towards others). He fears people (and actions) for others besides his Lord (Allāh) and does not fear his Lord as he deals with the public."

Sayyid ar-Radi says that if this book had contained nothing save this short statement, it will have sufficed as a successful piece of preaching, a specimen of high philosophy, an objective of wisdom for the onlooker and a source of instruction for the meditative onlooker.

١٥١ - وقال (عليه السلام): لِكُلِّ امْرِئٍ عاقِبةٌ حُلوةٌ أوْ مُرّةٌ

151. Imām Ali ibn Abū Tālib ﷺ said: "Every human being has to meet the end, sweet or sour."

١٥٢ - وقال (عليه السلام): لِكُلِّ مُقْبِلٍ إدبارٌ، وما أدبر كأنْ لمْ يكُنْ

152. Imām Ali ibn Abū Tālib ﷺ said: "Whatever approaches departs, and if anything departs, it is as though it never existed."

١٥٣ - وقال (عليه السلام): لا يعْدمُ الصّبُورُ الظفر وإنْ طال بهِ الزّمانُ

153. Imām Ali ibn Abū Tālib ﷺ said: "The one who endures does not miss success although it may take a long time."

١٥٤ - وقال (عليه السلام): الرّاضِي بفِعْلِ قوْمٍ كالدّاخِلِ فِيهِ معهُمْ، وعلى كُلِّ داخِلٍ فِي باطِلٍ إثْمان: إثْمُ العمل بهِ، وإثْمُ الرّضى بهِ

154. Imām Ali ibn Abū Tālib ﷺ said: "Whoever agrees with the action of some people is as though he participates with them in it. And anyone who joins others in a wrongdoing commits two sins: one for committing the wrongdoing and the other for accepting it."



١٥٥- وقال (عليه السلام): اعْتَصِمُوا بِالذِّمم فِي أَوْتَادِهَا

155. Imām Ali ibn Abū Tālib ﷺ said: "Adhere to your covenants, entrusting their fulfillment to steadfast persons."

١٥٦- وقال (عليه السلام): عليْكُمْ بطاعةِ منْ لا تُعْذَرُون بجهالتِهِ

156. Imām Ali ibn Abū Tālib ﷺ said: "On you lies (the obligation of) obedience to the person about whom you cannot plead the excuse of ignorance."[1]

١٥٧- وقال (عليه السلام): قدْ بُصِّرْتُمْ إنْ أبْصرتُمْ وقدْ هُدِيتُمْ إن اهْتديْتُمْ وأسْمِعْتُمْ إن استمعْتُمْ.

157. Imām Ali ibn Abū Tālib ﷺ said: "Your minds are opened when you see. You are guided when you receive guidance, and you are made to hear when you do hear."

١٥٨- وقال (عليه السلام): عاتِبْ أخاك بالإحْسان إليْهِ، وارْدُدْ شرّهُ بالإنْعام عليْهِ.

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[1]Just as Allāh sent prophets as a token of His justice and mercy to guide and direct us towards a perfect life and even a better hereafter, likewise, He has laid down the system of the Imāmate to protect the creed from alteration, so that every Imām may save the Divine teachings from the onslaught of personal desires and give directions about the correct principles of Islam. And just as it is obligatory to know the pioneer of the faith (i.e. the Prophet ﷺ), it is necessary to know its protector. Whoever remains ignorant of him cannot be excused. This is so because the issue of Imāmate is supported by so many proofs and testimonies that no intelligent person can find any way to deny it. Thus, the Holy Prophet ﷺ has said, "Whoever dies without knowing the Imām of his times dies the death of *jāhiliyya* (the pre-Islamic period of ignorance and oppression)." One's life-span is limited, but the punishment for oppression is perpetual Hell. Its most fearful aspect is that life there will last forever, without an end, and there will be no death for one to be spared its punishment. This is why, if an oppressor kills someone, with such killing, the oppression terminates, and there is no further scope for any further oppression on the same person.

158. Imām Ali ibn Abū Tālib ﵇ said: "Remonstrate with your brother by being kind to him, and respond to his evil by being generous to him."

١٥٩- وقال (عليه السلام): منْ وضع نفسهُ مواضِع التُّهمةِ فلا يلومنّ منْ أساء بهِ الظّنّ.

159. Imām Ali ibn Abū Tālib ﵇ said: "If one places himself where he may be charged, let him not blame those who may think ill of him."

١٦٠- وقال (عليه السلام): منْ ملك اسْتأثر.

160. Imām Ali ibn Abū Tālib ﵇ said: "One who possesses (riches) prefers himself over others."

١٦١- وقال (عليه السلام): من اسْتبدّ برأيهِ هلك، ومنْ شاور الرِّجال شاركها في عُقُولِها.

161. Imām Ali ibn Abū Tālib ﵇ said: "One who follows only his view perishes, and one who consults with others shares their wisdom."

١٦٢- وقال (عليه السلام): منْ كتم سِرّهُ كانتِ الْخِيرةُ بيدِهِ.

162. Imām Ali ibn Abū Tālib ﵇ said: "One who hides his secret holds his own option."

١٦٣- وقال (عليه السلام): الْفقرُ الْموْتُ الْأكْبرُ.

163. Imām Ali ibn Abū Tālib ﵇ said: "Poverty is the greatest death."

١٦٤- وقال (عليه السلام): منْ قضى حقّ منْ لا يقْضِي حقّهُ فقدْ عبدهُ.

164. Imām Ali ibn Abū Tālib ﵇ said: "If one is fair to another person who is not fair to him, it is as though he worships him."

١٦٥- وقال (عليه السلام): لا طاعة لِمخْلُوقٍ فِي معْصِيةِ الْخالِقِ.

165. Imām Ali ibn Abū Tālib ﵇ said: "No creature should be obeyed if such obedience means disobeying the Creator."

١٦٦- وقال (عليه السلام): لا يُعابُ المرْءُ بتأخِير حقِّهِ، إنّما يُعابُ منْ أخذ ما ليْس لهُ.

166. Imām Ali ibn Abū Tālib ﷺ said: "No blame should be placed on one in delaying taking what belongs to him; blame should be on the one who takes what does not belong to him."

١٦٧- وقال (عليه السلام): الإعْجابُ يمْنعُ الازْدِياد.

167. Imām Ali ibn Abū Tālib ﷺ said: "Conceit stops one from pursuing perfection."

١٦٨- وقال (عليه السلام): الأمْرُ قريبٌ والاصْطِحابُ قلِيلٌ.

168. Imām Ali ibn Abū Tālib ﷺ said: "The undertaking is near, but the company is not."

١٦٩- وقال (عليه السلام): قدْ أضاء الصُّبْحُ لِذِي عيْنيْنِ.

169. Imām Ali ibn Abū Tālib ﷺ said: "The morning surely shines for those who have vision."

١٧٠- وقال (عليه السلام): ترْكُ الذّنْبِ أهْونُ مِنْ طلبِ المعُونةِ.

170. Imām Ali ibn Abū Tālib ﷺ said: "Abandoning a sin is easier than seeking help (thereafter)."

١٧١- وقال (عليه السلام): كمْ مِنْ أكْلةٍ منعتْ أكلاتٍ.

171. Imām Ali ibn Abū Tālib ﷺ said: "How often one meal blocks many!"

١٧٢- وقال (عليه السلام): النّاسُ أعْداءُ ما جهِلُوا.

172. Imām Ali ibn Abū Tālib ﷺ said: "People are enemies of what they do not know."

١٧٣- وقال (عليه السلام): من استقْبل وُجُوه الآراءِ عرف مواقع الخطإِ.

173. One who welcomes various views gets to know where error lies."

١٧٤- وقال (عليه السلام): منْ أحدّ سِنان الغضبِ لِلّهِ قوي على قتْل أشِدّاءِ الباطِل.

174. Imām Ali ibn Abū Tālib ﷷ said: "One who sharpens his weapon seeking revenge against those who incur the Wrath of Allāh will be strong enough to kill those who are strong in committing falsehood."

١٧٥- وقال (عليه السلام): إذا هِبْت أمْراً فقعْ فِيهِ، فإنّ شِدّة توقّيهِ أعظمُ مِمّا تخافُ مِنْهُ.

175. Imām Ali ibn Abū Tālib ﷷ said: "If you fear doing something, then do it, because your fear (itself) is greater than actually doing it!"

١٧٦- وقال (عليه السلام): آلةُ الرِّياسةِ سعةُ الصّدْر.

176. Imām Ali ibn Abū Tālib ﷷ said: "The mechanism whereby one earns mastership is forbearance."

١٧٧- وقال (عليه السلام): ازْجُر المُسِيء بثوابِ المُحْسِنِ.

177. Imām Ali ibn Abū Tālib ﷷ said: "Reprimand the evil doer by rewarding the doer of righteousness."

١٧٨- وقال (عليه السلام): احْصُدِ الشّرّ مِنْ صدْر غيْرك بقلْعِهِ مِنْ صدْرك.

178. Imām Ali ibn Abū Tālib ﷷ said: "Remove evil from the chest of others by eradicating it from your own.

١٧٩- وقال (عليه السلام): اللّجاجةُ تسُلُّ الرّأي.

179. Imām Ali ibn Abū Tālib ﷷ said: "Fanatically insisting on disagreeing poisons one's opinion."

١٨٠- وقال (عليه السلام): الطّمعُ رِقٌّ مُؤبّدٌ.

180. Imām Ali ibn Abū Tālib ﷷ said: "Greed is perpetual bondage."

١٨١- وقال (عليه السلام): ثمرةُ التّفْريطِ النّدامةُ، وثمرةُ الحزْمِ السّلامةُ.

181. Imām Ali ibn Abū Tālib ﷺ said: "The fruit of carelessness is regret, whereas the fruit of resolve is safety."

١٨٢ - وقال (عليه السلام): لا خيْر فِي الصَّمْتِ عن الْحُكْم، كما أنَّهُ لا خيْر فِي القوْل بالْجهْل.

182. Imām Ali ibn Abū Tālib ﷺ said: "Preferring silence over articulating wisdom produces nothing good; similarly is to speak out of ignorance."

١٨٣ - وقال (عليه السلام): ما اخْتلفتْ دعْوتان إلّا كانتْ إحْداهُما ضلالة.

183. Imām Ali ibn Abū Tālib ﷺ said: "No two cases vary from each other except that one of them is falsehood."

١٨٤ - وقال (عليه السلام): ما شككْتُ فِي الْحقِّ مُذْ أُريتُهُ.

184. Imām Ali ibn Abū Tālib ﷺ said: "Never have I ever doubted the truth whenever I witnessed it."

١٨٥ - وقال (عليه السلام): ما كذبْتُ ولا كُذِّبْتُ، ولا ضللْتُ ولا ضُلَّ بي.

185. Imām Ali ibn Abū Tālib ﷺ said: "Never have I told a lie, nor was I ever called a liar. Never did I ever stray, nor could anyone use me to cause others to stray."

١٨٦ - وقال (عليه السلام): لِلظّالِمِ الْبادِي غداً بكفِّهِ عضّة.

186. Imām Ali ibn Abū Tālib ﷺ said: "The oppressor who starts oppressing will tomorrow bite his hand (in regret)."

١٨٧ - وقال (عليه السلام): الرّحِيلُ وشِيكٌ.

187. Imām Ali ibn Abū Tālib ﷺ said: "Departure (from this world) is nigh."

١٨٨ - وقال (عليه السلام): منْ أبْدى صفْحتهُ لِلْحقِّ هلك.

188. Imām Ali ibn Abū Tālib ﷺ said: "One who openly opposes what is right perishes."

١٨٩ - وقال (عليه السلام): منْ لمْ يُنْجِهِ الصّبْرُ أهْلكهُ الْجزعُ.

189. Imām Ali ibn Abū Tālib ﷺ said: "One who is not saved by patience will be finished by impatience.

١٩٠ - وقال (عليه السلام): وا عجباهْ! أ تكُونُ الْخِلافةُ بالصّحابةِ والْقرابةِ؟!

قال الرضي: و روي له شعر في هذا المعنى:

فإن كنت بالشورى ملكت أمورهم * فكيف بهذا و المشيرون غيبُ؟
و إن كنت بالقربى حججت خصيمهم * فغيرك أولى بالنبي و أقربُ

190. Imām Ali ibn Abū Tālib ﷺ said: "How strange! Should caliphate (government authority) be obtained through friends and relatives?!"

Al-Sharīf ar-Radi says that it is narrated that Imām Ali ibn Abū Tālib ﷺ composed two verses of poetry in this same meaning the rough translation of which is as follows:

If you through shūra took charge of them,
How so since those whose advice is sought were absent?!
And if you through kinsfolk argued with the opponent,
Others are more worthy of and nearer
To the Prophet than you.

١٩١ - وقال (عليه السلام): إنّما الْمرْءُ فِي الدُّنْيا غرضٌ تنْتضِلُ فِيهِ الْمنايا ونهْبٌ تُبادِرُهُ الْمصائِبُ، ومع كُلِّ جُرْعةٍ شرقٌ، وفِي كُلِّ أكْلةٍ غصصٌ، ولا ينالُ الْعبْدُ نِعْمةً إلّا بِفِراقِ أخْرى، ولا يسْتقْبِلُ يوْماً مِنْ عُمُرِهِ إلّا بِفِراقِ آخر مِنْ أجلِهِ؛ فنحْنُ أعْوانُ الْمنُونِ وأنْفُسُنا نصْبُ الْحُتُوفِ، فمِنْ أيْن نرْجُو الْبقاء وهذا اللّيْلُ والنّهارُ لمْ يرْفعا مِنْ شيْءٍ شرفاً إلّا أسْرعا الْكرّة فِي هدْمِ ما بنيا وتفْرِيقِ ما جمعا؟

191. Imām Ali ibn Abū Tālib ﷺ said: "One in this life is a target of death; he is looted by calamities. With every sip there is hardship, with every morsel there is pain. Whenever a servant of Allāh

receives a blessing, he bids another farewell. Whenever he welcomes a new day, he bids another farewell for its sake. This is so because we assist the fates: Every breath we draw is a target of death; so, how can we hope to last since this night and this day never raise anything in honor except that they are more swift in destroying what they build and disperse what they gather?"

١٩٢ - وقال (عليه السلام): يا ابْن آدم، ما كسبْت فوْق قُوتِك فأنْت فِيهِ خازِنٌ لِغيْرك.

192. Imām Ali ibn Abū Tālib ﷺ said: "O son of Adam! Anything you earn beyond your need is stored for others."

١٩٣ - وقال (عليه السلام): إنّ لِلْقُلوبِ شهْوةً وإقبالًا وإدْباراً فأتُوها مِنْ قِبلِ شهْوتِها وإقبالِها فإنّ القلْب إذا أكْرِه عمِي.

193. Imām Ali ibn Abū Tālib ﷺ said: "Hearts have desires, coming or going; so, approach your hearts according to their desires and approaches, for if you force the heart, you will blind it."

١٩٤ - وكان (عليه السلام) يقُولُ: متى أشْفِي غيْظِي إذا غضِبْتُ؟ أ حِين أعْجِزُ عن الِانْتِقامِ فيُقالُ لِي لوْ صبرْت، أمْ حِين أقدِرُ عليْهِ فيُقالُ لِي لوْ عفوْت؟

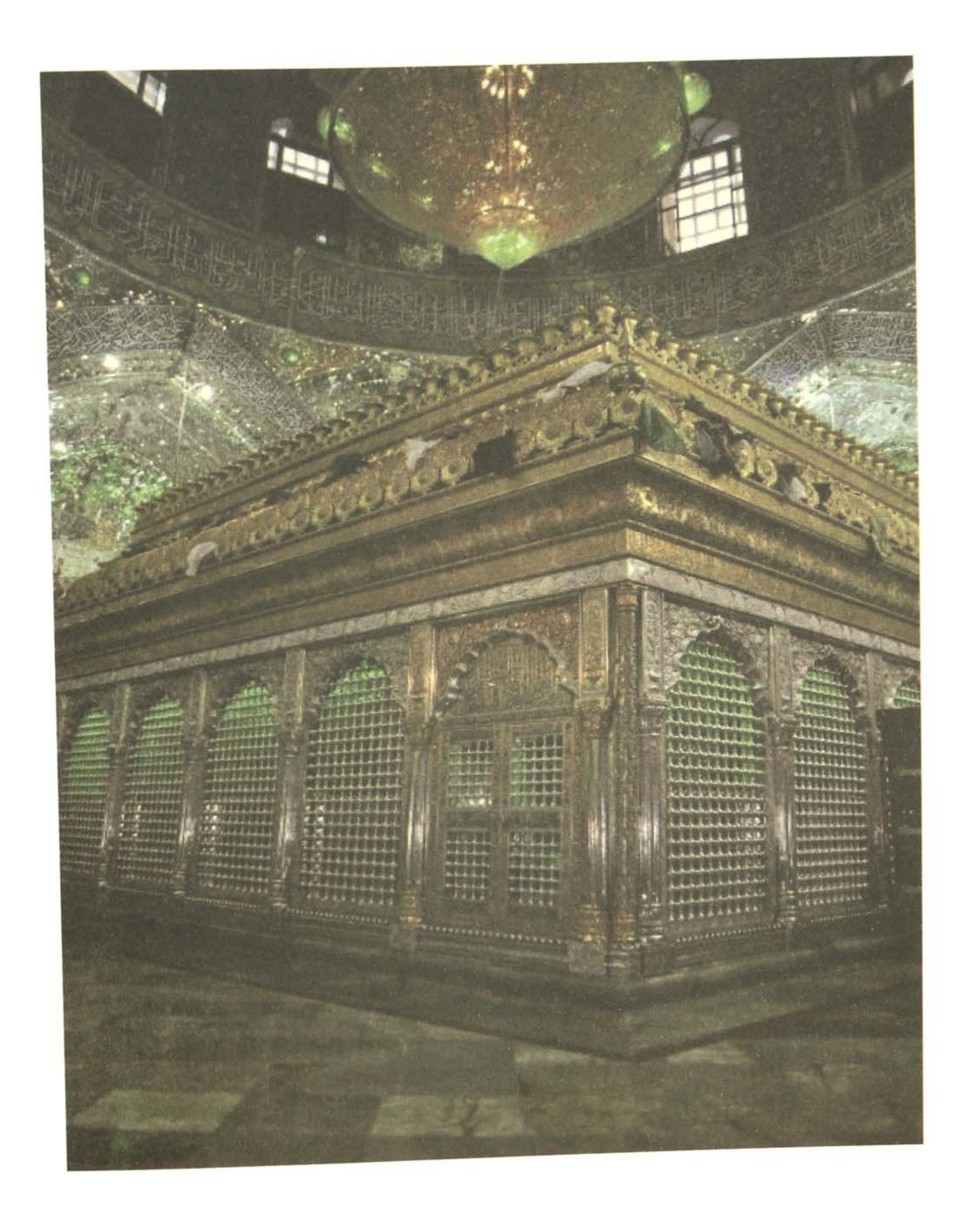
194. Imām Ali ibn Abū Tālib ﷺ said: "What shall I satisfy my anger when I am outraged? Is it when I am unable to seek revenge, so it will be said to me: 'Why did you not have patience?' Or should I do it when I am able, so it will be said to me: 'Why did you not forgive'?"

١٩٥ - وقال (عليه السلام) وقدْ مرّ بقذرٍ على مزْبلةٍ: هذا ما بخِل بِهِ الباخِلُون.

ورُوِي فِي خبرٍ آخر أنّهُ قال: هذا ما كُنْتُمْ تتنافسُون فِيهِ بالْأمْسِ.

195. Passing by a pile of garbage, Imām Ali ibn Abū Tālib ﷺ said: "This is what you, people, were too miser to give to others."

In another narrative, he is reported as having said, "This is what you used to compete with each other for!"



١٩٦- وقال (عليه السلام): لَمْ يَذْهَبْ مِنْ مالِكَ ما وعظَكَ.

196. Imām Ali ibn Abū Tālib ﷺ said: "None of your wealth is wasted so long as it provides you with admonishment."

١٩٧- وقال (عليه السلام): إنّ هذِهِ الْقُلُوبَ تَملُّ كَما تَملُّ الْأَبْدانُ، فَابْتَغُوا لها طَرائِفَ الْحِكْمَةِ.

197. Imām Ali ibn Abū Tālib ﷺ said: "These hearts wear out just as bodies do; so, seek for them beautiful pieces of wisdom."

١٩٨- وقال (عليه السلام) لَمّا سمع قَوْلَ الْخوارِجِ لا حُكْمَ إلّا لِلّهِ: كَلِمَةُ حَقٍّ يُرادُ بها باطِلٌ.

198. Imām Ali ibn Abū Tālib ﷺ heard the Khārijites say, "There is no government except Allāh's." He ﷺ, therefore, said: "A true statement intended to reap falsehood."

١٩٩- وقال (عليه السلام) فِي صِفَةِ الْغَوْغاءِ: هُمُ الَّذِينَ إذا اجْتَمَعُوا غَلَبُوا وإذا تَفَرَّقُوا لَمْ يُعْرَفُوا.

وقِيلَ بَلْ قال (عليه السلام): هُمُ الَّذِينَ إذا اجْتَمَعُوا ضَرُّوا، وإذا تَفَرَّقُوا نَفَعُوا. فقِيلَ: قَدْ عرفْنا مضَرَّةَ اجْتِماعِهِمْ، فَما مَنْفَعَةُ افْتِراقِهِمْ؟ فقال: يَرْجِعُ أصْحابُ الْمِهَنِ إلى مِهْنَتِهِمْ فَيَنْتَفِعُ النّاسُ بِهِمْ كَرُجُوعِ الْبَنّاءِ إلى بِنائِهِ والنَّسّاجِ إلى مَنْسَجِهِ والْخَبّازِ إلى مَخْبَزِهِ...

199. Describing mobs, Imām Ali ibn Abū Tālib ﷺ said: "They are the ones who overwhelm when they gather and are known when they disperse."

It is said that he ﷺ rather said, "They are the ones who do harm when they gather and do good when they disperse." The Imām ﷺ was asked, "We understand their mischief when they gather, but what benefit is there if they disperse?" The Imām ﷺ said, "Each one of them returns to his profession, so people benefit from them, such as the builder returns to build, the weaver returns to his craft, the baker returns to his bakery, and so on."

٢٠٠- وأتِي بجانٍ ومعهُ غوْغاءُ فقال (عليه السلام): لا مرْحباً بوُجُوهٍ لا تُرى إلّا عِنْد كُلِّ سوْأةٍ.

200. Imām Ali ibn Abū Tālib ﷺ said the following when a criminal was brought to him escorted by mobs: "There is no welcome for you here, O faces that are not seen except when something bad is committed!"

٢٠١- وقال (عليه السلام): إنّ مع كُلِّ إنْسانٍ ملكيْنِ يحْفظانِهِ، فإذا جاء الْقدرُ خلّيا بيْنهُ وبيْنهُ، وإنّ الْأجل جُنّةٌ حصِينةٌ.

201. Imām Ali ibn Abū Tālib ﷺ said: "With every human being, there are two guardian angels. When (the angel of) death approaches, they make room for him; fate is a secure protection."

٢٠٢- وقال (عليه السلام) وقدْ قال لهُ طلْحةُ والزُّبيْرُ "نُبايِعُك على أنّا شُركاؤُك فِي هذا الْأمْرِ": لا، ولكِنّكُما شرِيكانِ فِي الْقُوّةِ والِاسْتِعانةِ وعوْنانِ على الْعجْزِ والْأودِ.

202. Talhah and az-Zubair said to the Imām ﷺ, "We shall swear the oath of allegiance to you if we become your prtners in this matter (caliphate)." Imām Ali ibn Abū Tālib ﷺ said: "No, you both are partners when strength and aid is sought, and you both are aides against inability and exertion."

٢٠٣- وقال (عليه السلام): أيُّها النّاسُ اتّقُوا اللّه الّذِي إنْ قُلْتُمْ سمِع وإنْ أضْمرْتُمْ علِم، وبادِرُوا الْموْت الّذِي إنْ هربْتُمْ مِنْهُ أدْركَكُمْ، وإنْ أقمْتُمْ أخذكُمْ، وإنْ نسِيتُمُوهُ ذكركُمْ.

203. Imām Ali ibn Abū Tālib ﷺ said: "O people! "Fear Allāh Who hears you when you speak, Who knows what you hide in your chests, and be more swift than death which catches up with you when you flee, which takes you away when you stay, and which remembers you when you forget about it."

٢٠٤- وقال (عليه السلام): لا يُزهِّدنّك فِي الْمعْرُوفِ منْ لا يشْكُرُهُ لك، فقدْ يشْكُرُك عليْهِ منْ لا يسْتمْتِعُ بشيْءٍ مِنْهُ، وقدْ تُدْرِكُ مِنْ شُكْرِ الشّاكِرِ أكْثر مِمّا أضاع الْكافِرُ، واللّهُ يُحِبُّ الْمُحْسِنِين.

204. Imām Ali ibn Abū Tālib ﷺ said: "Do not be discouraged by

ingrates from doing good deeds, for you may be thanked by those who do not benefit from your good deed and who still are grateful to you for it. You may obtain gratitude from a grateful person much more than what someone who hides it has wasted... *and Allāh loves the doers of goodness*."

٢٠٥- وقال (عليه السلام): كُلُّ وعاءٍ يضيقُ بما جُعِل فيهِ إلا وعاء العِلمِ فإنّهُ يتّسعُ بهِ.

205 Imām Ali ibn Abū Tālib ﷺ said: "Every container becomes straitened by what is put in it except the container of knowledge: It expands."

٢٠٦- وقال (عليه السلام): أوّلُ عِوضِ الحليمِ مِنْ حِلمِهِ أنّ النّاس أنْصارُهُ على الجاهِلِ.

206. Imām Ali ibn Abū Tālib ﷺ said: "The first compensation for a clement person for his clemency is that people are his supporters against the ignorant ones."

٢٠٧- وقال (عليه السلام): إنْ لمْ تكُنْ حليماً فتحلّمْ، فإنّهُ قلّ منْ تشبّه بقوْمٍ إلا أوْشك أنْ يكُون مِنْهُمْ.

207. Imām Ali ibn Abū Tālib ﷺ said: "If you are not clement, then put on the garb of clemency, for many are those who imitate others and who become almost like them."

٢٠٨- وقال (عليه السلام): منْ حاسب نفْسهُ ربح ومنْ غفل عنْها خسِر ومنْ خاف أمِن ومن اعْتبر أبْصر ومنْ أبْصر فهِم ومنْ فهِم علِم.

208. Imām Ali ibn Abū Tālib ﷺ said: "One who holds himself to account succeeds while one who overlooks it loses. One who is cautious earns security. One who receives admonishment expands his vision. One who expands his vision gains understanding, and one who gains understanding earns knowledge."

٢٠٩- وقال (عليه السلام): لتعْطِفنّ الدُّنْيا عليْنا بعْد شِماسِها عطف الضّرُوس على ولدِها. وتلا عقِيب ذلِك: ﴿ونُرِيدُ أنْ نمُنّ على الّذِين اسْتُضْعِفُوا فِي الْأرْضِ ونجْعلهُمْ أئِمّةً ونجْعلهُمُ الْوارِثِين﴾.

209. Imām Ali ibn Abū Tālib عليه السلام said: "The life of this world shall be kind to us after being cruel to us just as a she-camel that rejects those who milk it but turns with affection to its newborn."

Having said so, the Imām عليه السلام recited the following verse: "And We wished to be gracious to those who were being oppressed in the land to make them *the* leaders and to make them *the* heirs" (Qur'ān, 28:5).

٢١٠- وقال (عليه السلام): اتّقُوا اللّه تقِيّة منْ شمّر تجْرِيداً وجدّ تشْمِيراً وكمّش فِي مهلٍ وبادر عنْ وجلٍ ونظر فِي كرّةِ الْموْئِلِ وعاقِبةِ المصْدرِ ومغبّةِ الْمرْجِعِ.

210. Imām Ali ibn Abū Tālib عليه السلام said: "Fear Allāh like one who is willing to risk everything [just to please Allāh], who urges himself to walk towards Allāh, who starts in awe, who looks into the outcomes of matters, into the penalty of anything forbidden, one who is apprehensive of the final end."

٢١١- وقال (عليه السلام): الْجُودُ حارسُ الْأعْراضِ والْحِلْمُ فِدامُ السّفِيهِ والْعفْوُ زكاةُ الظّفرِ والسُّلُوُّ عِوضُك مِمّنْ غدر والِاسْتِشارةُ عيْنُ الْهِدايةِ، وقدْ خاطر منِ اسْتغْنى برأيِهِ، والصّبْرُ يُناضِلُ الْحِدْثان والْجزعُ مِنْ أعْوانِ الزّمانِ، وأشْرفُ الْغِنى ترْكُ الْمُنى؛ وكمْ مِنْ عقْلٍ أسِيرٍ تحْت هوى أمِيرٍ؟ ومِن التّوْفِيقِ حِفْظُ التّجْربةِ، والْمودّةُ قرابةٌ مُسْتفادةٌ، ولا تأمننّ ملولًا.

211. Imām Ali ibn Abū Tālib عليه السلام said: "Generosity is the guard of honors. Clemency is ship's restrainer. Forgiveness is the *zakāt* of victory. Solace is your compensation for one who betrayed you. Consultation is the same as guidance. One who sticks only to his own view takes a risk. Patience struggles against calamities. Impatience aids against time's fluctuations. The best of wealth is to abandon high hopes. How many the minds that are subdued by aggressive desires are! A sign of success is to remember experience. Affection is a useful kinship. And do not place your trust in someone who has no patience."

٢١٢- وقال (عليه السلام): عُجْبُ الْمرْءِ بِنفْسِهِ أحدُ حُسّادِ عقْلِهِ.

212. Imām Ali ibn Abū Tālib عليه السلام said: "One's self-conceit is one of the

envies of his own mind."

٢١٣- وقال (عليه السلام): أغْضِ على القَذى والألم ترْضَ أبداً.

213. Imām Ali ibn Abū Tālib ﷺ said: "Overlook imperfections and pains, and you will always be pleased."

٢١٤- وقال (عليه السلام): منْ لان عُودُهُ كثُفتْ أغْصانُهُ.

214. Imām Ali ibn Abū Tālib ﷺ said: "One whose stem is lean, his leaves will be thick." (That is, one who is kind to others will grow up like a healthy stem with twigs.)

٢١٥- وقال (عليه السلام): الْخِلافُ يهْدِمُ الرّأي.

215. Imām Ali ibn Abū Tālib ﷺ said: "Disputes destroy views."

٢١٦- وقال (عليه السلام): منْ نال استْطال.

216. Imām Ali ibn Abū Tālib ﷺ said: "One who wins becomes greater."

٢١٧- وقال (عليه السلام): فِي تقلُّبِ الأحْوال عِلْمُ جواهِرِ الرِّجال.

217. Imām Ali ibn Abū Tālib ﷺ said: "In the alterations of conditions lies the knowledge of the gems of men."

٢١٨- وقال (عليه السلام): حسدُ الصّدِيق مِنْ سُقْمِ الْمودّةِ.

218. Imām Ali ibn Abū Tālib ﷺ said: "Envying a friend is a sign of fault in one's friendship."

٢١٩- وقال (عليه السلام): أكْثرُ مصارِع الْعُقُولِ تحْت بُرُوق الْمطامِعِ.

219. Imām Ali ibn Abū Tālib ﷺ said: "Most places where minds are conquered fall under the glitter of high hopes."

٢٢٠- وقال (عليه السلام): ليْس مِن الْعدْلِ الْقضاءُ على الثِّقةِ بالظّنِّ.

220. Imām Ali ibn Abū Tālib ﷺ said: "It is not fair to put an end to trust by entertaining doubt."

٢٢١- وقال (عليه السلام): بِئْس الزّادُ إلى الْمعادِ الْعُدْوانُ على الْعِبادِ.

221. Imām Ali ibn Abū Tālib ﷺ said: "How miserable the ration of a servant of Allāh to the Hereafter is if he oppresses Allāh's servants!"

٢٢٢- وقال (عليه السلام): مِنْ أشْرفِ أعْمالِ الْكريمِ غفْلتُهُ عمّا يعْلمُ.

222. Imām Ali ibn Abū Tālib ﷺ said: "The very best of a generous man's acts of generosity is that he is mindless of what he knows (of people's faults)."

٢٢٣- وقال (عليه السلام): منْ كساهُ الْحياءُ ثوْبهُ لمْ ير النّاسُ عيْبهُ.

223. Imām Ali ibn Abū Tālib ﷺ said: "If one who is attired with the outfit of modesty, people never see his shortcoming."

٢٢٤- وقال (عليه السلام): بكثْرةِ الصّمْتِ تكُونُ الْهيْبةُ، وبالنّصفةِ يكْثُرُ الْمُواصِلُون، وبالْإفْضالِ تعْظُمُ الْأقْدارُ، وبالتّواضُعِ تتِمُّ النّعْمةُ، وباحْتِمالِ الْمُؤنِ يجِبُ السُّؤْدُدُ، وبالسِّيرةِ الْعادِلةِ يُقْهرُ الْمُناوِئُ، وبالْحِلْمِ عنِ السّفِيهِ تكْثُرُ الْأنْصارُ عليْهِ.

224. Imām Ali ibn Abū Tālib ﷺ said: "Through abundance of silence does one earn respect. Through fairness does one win admirers. Through acts of favors does one's value become greater. Through humility does one's blessing become complete. Through bearing hardships, loftiness is earned. Through fair dealing, an opponent is subdued. And through clemency with regard to a shallow-minded person does one earn supporters."

٢٢٥- وقال (عليه السلام): الْعجبُ لِغفْلةِ الْحُسّادِ عنْ سلامةِ الْأجْسادِ.

225. Imām Ali ibn Abū Tālib ﷺ said: "How strange it is that the envious ones overlook the soundness of their own bodies!"

٢٢٦- وقال (عليه السلام): الطّامِعُ فِي وِثاقِ الذُّلِّ.

226. Imām Ali ibn Abū Tālib ﷺ said: “A covetous person is tied with the ropes of humiliation.”

٢٢٧- وسُئِل عن الإيمان فقال: الإيمانُ معرفةٌ بالقلبِ وإقرارٌ باللّسان وعملٌ بالأركان.

227. Imām Ali ibn Abū Tālib ﷺ was asked about *īmān*. He said: “*Īmān* is knowledge with the heart, an admission with the tongue, and an action according to the [Islamic] injunctions.”

٢٢٨- وقال (عليه السلام): منْ أصبح على الدُّنيا حزيناً فقدْ أصبح لِقضاءِ اللهِ ساخِطاً، ومنْ أصبح يشْكُو مُصيبةً نزلتْ بهِ فقدْ أصبح يشْكُو ربّهُ، ومنْ أتى غنِيّاً فتواضع لهُ لِغِناهُ ذهب ثُلثا دِينِهِ، ومنْ قرأ القُرآن فمات فدخل النّار فهُو ممّنْ كان يتّخِذُ آياتِ اللهِ هُزُواً، ومنْ لهِج قلْبُهُ بحُبِّ الدُّنيا التاط قلْبُهُ مِنْها بثلاثٍ: همٌّ لا يُغِبُّهُ وحِرْصٍ لا يتْرُكُهُ وأملٍ لا يُدْرِكُهُ.

228. Imām Ali ibn Abū Tālib ﷺ said: “If one becomes sad about this world, he becomes angry with what Allāh decrees. One who complains about a calamity that befell him complains against his Lord. And one who goes to a wealthy man and humbles himself to him on account of his wealth wipes out two-thirds of his creed. If one recites the Qur’ān, and when he dies he goes to hell, he is one of those who used to mock the Signs of Allāh. If one keeps talking about his love for this world, his heart will be burnt by it in three instances:worry which he never overcomes, miserliness which never abandons him, and hope which he never realizes.”

٢٢٩- وقال (عليه السلام): كفى بالقناعةِ مُلْكاً وبحُسْنِ الخُلُق نعِيماً. وسُئِل (عليه السلام) عنْ قوْلِهِ تعالى ﴿فلنُحْيِينّهُ حياةً طيِّبةً﴾ فقال: هِي القناعةُ.

229. Imām Ali ibn Abū Tālib ﷺ said: “Satisfaction suffices for wealth and good manners for a bliss.” He ﷺ was asked about the meaning of this verse: “... We shall let him lead a good life.” He ﷺ said, “It (good life) is contentment.”

٢٣٠- وقال (عليه السلام): شاركُوا الذِي قدْ أقبل عليْهِ الرِّزْقُ، فإنّهُ أخْلقُ لِلغِنى وأجْدرُ بإقبالِ الحظِّ عليْهِ.

230. Imām Ali ibn Abū Tālib ﷺ said: "Be partners of one to whom sustenance goes, for this is the best means for acquiring wealth and the most worthy of earning a good fortune."

٢٣١ - وقال (عليه السلام): فِي قوْلِهِ تعالى ﴿إنّ اللّه يأمُرُ بالعدْلِ والإحْسان﴾: العدْلُ الإنْصافُ، والإحْسانُ التّفضُّلُ.

231. Imām Ali ibn Abū Tālib ﷺ said the following in explanation of the verse saying, "Allāh enjoins you to abide by justice and kindness": "By *justice*, equity is meant, while *kindness* is doing others favors."

٢٣٢ - وقال (عليه السلام): منْ يُعْطِ باليدِ القصِيرةِ يُعْط باليدِ الطويلةِ.

قال الرضي: و معنى ذلك أن ما ينفقه المرء من ماله في سبيل الخير و البر و إن كان يسيرا، فإن الله تعالى يجعل الجزاء عليه عظيما كثيرا، و "اليدان" هاهنا عبارة عن النعمتين، ففرق (عليه السلام) بين نعمة العبد و نعمة الرب تعالى، ذكره بالقصيرة و الطويلة، فجعل تلك قصيرة و هذه طويلة، لأن نعم الله أبدا تضعف على نعم المخلوق أضعافا كثيرة، إذ كانت نعم الله أصل النعم كلها، فكل نعمة إليها ترجع و منها تنزع.

232. Imām Ali ibn Abū Tālib ﷺ said: "If one gives with the short hand, he will be given with the long one."

Al-Radi has said, "The meaning of this statement is: If one spends out of his wealth in the way of goodness and kindness, though it may be little, Allāh Almighty will make its reward great. The short hand here is a reference to that of the servant of Allāh, whereas the long one is a connotation of that of the Lord, the most Exalted One, Who is never weakened by giving and Who rewards with a lot for what is little."

٢٣٣ - وقال (عليه السلام) لابْنِهِ الحسن (عليه السلام) : لا تدْعُونّ إلى مُبارزةٍ؛ وإنْ دُعِيت إليْها فأجِبْ، فإنّ الدّاعِي إليْها باغ والباغِي مصْرُوعٌ.

233. Imām Ali ibn Abū Tālib ﷺ said: "Do not invite anyone to a duel, but if you are challenged to duel, respond, because one who calls to a duel is an oppressor, and the oppressor is always defeated."

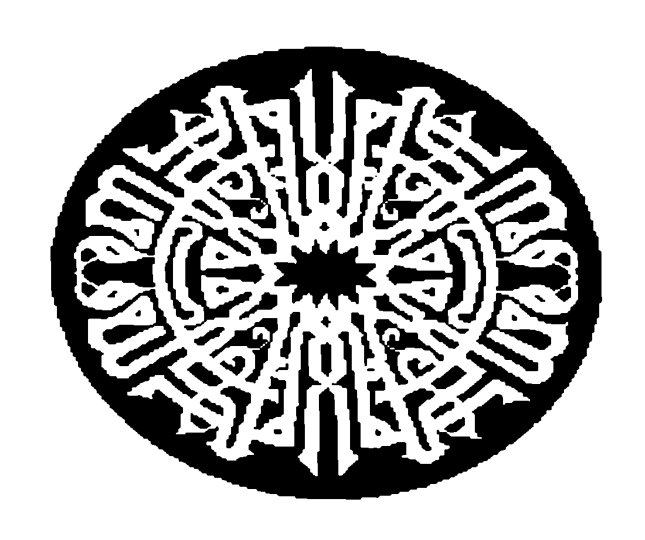
٢٣٤- وقال (عليه السلام): خِيارُ خِصالِ النِّساءِ شِرارُ خِصالِ الرِّجالِ: الزَّهْوُ والجُبْنُ والْبُخْلُ؛ فإذا كانتِ الْمرْأةُ مزْهُوَّةً لمْ تُمكِّنْ مِنْ نفْسِها، وإذا كانتْ بخِيلةً حفِظتْ مالها ومال بعْلِها، وإذا كانتْ جبانةً فرِقتْ مِنْ كُلِّ شيْءٍ يعْرِضُ لها.

234. Imām Ali ibn Abū Tālib ﷺ said: "The best of women's attributes are the men's worst:self-conceit, cowardice and miserliness. So if a woman is self-conceited, she will not let one approach her (in bed). If she is miser, she safeguards her wealth and that of her husband. And if she is a coward, she is scared of anything that appears before her."

٢٣٥- وقِيل لهُ: صِفْ لنا الْعاقِل، فقال (عليه السلام): هُو الّذِي يضعُ الشّيْء مواضِعهُ. فقِيل: فصِفْ لنا الْجاهِل، فقال: قدْ فعلْتُ.

قال الرضي: يعني أن الجاهل هو الذي لا يضع الشيء مواضعه، فكأن ترك صفته صفة له، إذ كان بخلاف وصف العاقل.

235. Imām Ali ibn Abū Tālib ﷺ was asked, "Describe to us the wise person." He ﷺ said: "He is the one who puts everything in its right place." He ﷺ was then asked to describe the ignorant person, so he said, "I have just done so!" Al-Radi has said, "He means to say that the ignorant person is the one who does not put things in their right places. He simply is the antithesis of the wise person."





٢٣٦ - وقال (عليه السلام): واللّهِ لدُنْياكُمْ هذِهِ أهْونُ فِي عيْنِي مِنْ عِراق خِنْزِير فِي يدِ مجْذُوم.

236. Imām Ali ibn Abū Tālib ﷺ said: "By Allāh! Your world is cheaper in my eyes than the intestines of a pig in the hands of a leper."

٢٣٧ - وقال (عليه السلام): إنّ قوْماً عبدُوا اللّه رغْبة فتِلْك عِبادةُ التُّجّار، وإنّ قوْماً عبدُوا اللّه رهْبة فتِلْك عِبادةُ الْعبيدِ، وإنّ قوْماً عبدُوا اللّه شُكْراً فتِلْك عِبادةُ الْأحْرار.

237. Imām Ali ibn Abū Tālib ﷺ said: "Some people worship Allāh out of their desire (for what He has). Such is the worship of traders. Some people worship Allāh out of fear of Him; such is the worship of slaves. And some people worship Allāh in order to thank Him; such is the worship of the free."

٢٣٨ - وقال (عليه السلام): منْ أطاع التّواني ضيّع الحُقُوق، ومنْ أطاع الواشِي ضيّع الصّدِيق.

238. Imām Ali ibn Abū Tālib ﷣ said: "One who procrastinates loses track of what is right. One who obeys a tale-teller loses friends."

٢٣٩ - وقال (عليه السلام): الحجرُ الغصِيبُ فِي الدّار رهْنٌ على خرابها.

قال الرضي: و يروى هذا الكلام عن النبي (صلى الله عليه وآله)، و لا عجب أن يشتبه الكلامان لأن مستقاهما من قليب و مفرغهما من ذنوب.

239. Imām Ali ibn Abū Tālib ﷣ said: "A brick taken by force in order to build a house is a pawn for its destruction."

Ar-Radi says, "This statement is also narrated from the Prophe ﷺ. It is not strange that both statements are similar since their source is the same fountainhead, and they aim at obliterating one's sins."

٢٤٠ - وقال (عليه السلام): يوْمُ المظْلُومِ على الظّالِمِ أشدُّ مِنْ يوْمِ الظّالِمِ على المظْلُومِ.

240. Imām Ali ibn Abū Tālib ﷣ said: "The oppressed one's Day (of Judgment) is to the oppressor much harder than the day of the oppressor against the oppressed."

٢٤١ - وقال (عليه السلام): اتّق الله بعْض التُّقى وإنْ قلّ، واجْعلْ بيْنك وبيْن اللّهِ سِتْراً وإنْ رقّ.

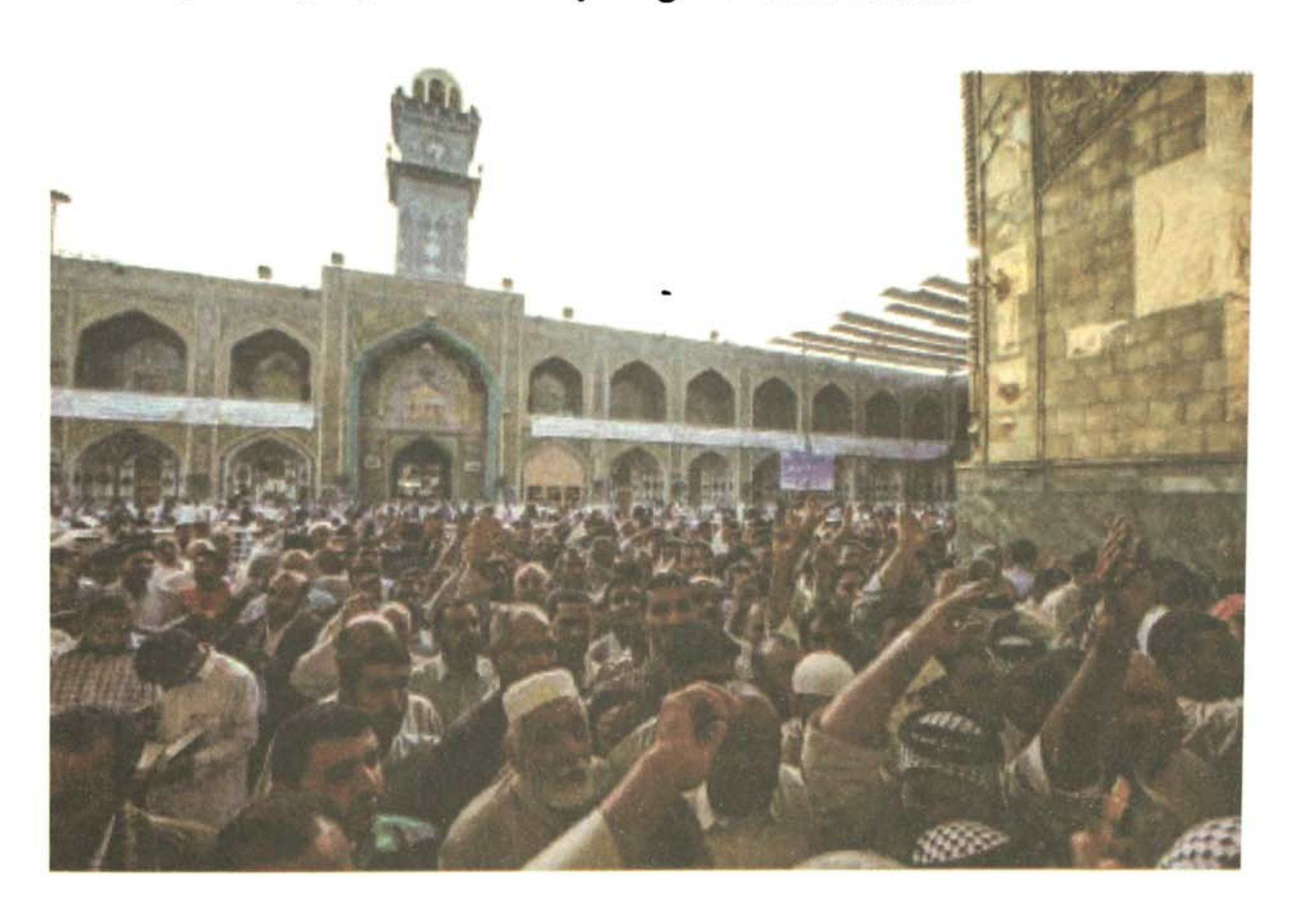
241. Imām Ali ibn Abū Tālib ﷣ said: "Fear Allāh to some degree (even) though it may be little, and set a curtain between you and Allāh (even) though it may be thin."

٢٤٢ - وقال (عليه السلام): إنّ لِلّهِ فِي كُلِّ نِعْمةٍ حقاً؛ فمنْ أدّاهُ زادهُ مِنْها، ومنْ قصّر فِيهِ خاطر بزوالِ نِعْمتِهِ.

242. Imām Ali ibn Abū Tālib ﷣ said: "Surely in every blessing there is a right of Allāh. If one carries out that right, Allāh increases the blessing, and if one falls short of doing so, he risks losing the blessing."

٢٤٣ - وقال (عليه السلام): احْذَرُوا نِفارَ النِّعم، فما كُلُّ شاردٍ بمرْدُودٍ.

243. Imām Ali ibn Abū Tālib ﷺ said: "Beware of blessings fleeing away from you, for not everything that flees returns."



٢٤٤ - وقال (عليه السلام): الْكرمُ أعْطفُ مِن الرّحِم.

244. Imām Ali ibn Abū Tālib ﷺ said: "Generosity is more prompting to goodness than regard for kinship."

٢٤٥ - وقال (عليه السلام): أفْضَلُ الْأعْمال ما أكْرهْت نفْسك عليْهِ.

245. Imām Ali ibn Abū Tālib ﷺ said: "The best deed is that which you have to force yourself to do."

٢٤٦ - وَقالَ (عليه السلام): عَرَفْتُ اللّهَ سُبْحَانَهُ بفسْخ الْعَزَائِم وَحَلِّ الْعُقُودِ وَنقْض الْهِمَم.

246. Imām Ali ibn Abū Tālib ﷺ said: "I came to know Allāh, the

Glorified One, through breaking determinations, a change of intentions and the loss of courage."[1]

٢٤٧ - وقال (عليه السلام): فرضَ اللهُ الْإِيمان تطهيراً مِن الشِّرْكِ والصّلاة تنْزِيها عن الْكِبْرِ والزّكاة تسْبِيباً لِلرِّزْقِ والصِّيام ابْتِلاءً لِإِخْلاصِ الْخلْق والْحجّ تقْربةً لِلدِّين والْجِهاد عِزّاً لِلْإِسْلامِ والْأمْر بِالْمعْرُوفِ مصْلحةً لِلعوامِّ والنّهْي عن الْمُنْكر ردْعاً لِلسُّفهاءِ وصِلة الرّحِمِ منْماةً لِلْعددِ والْقِصاص حقْناً لِلدِّماءِ وإِقامة الْحُدُودِ إِعْظاماً لِلْمحارِمِ وترْك شُرْبِ الْخمْر تحْصِيناً لِلْعقْلِ ومُجانبة السّرِقةِ إِيجاباً لِلْعِفّةِ وترْك الزِّنى تحْصِيناً لِلنّسبِ وترْك اللّواطِ تكْثِيراً لِلنّسْلِ والشّهاداتِ اسْتِظْهاراً على الْمُجاحداتِ وترْك الْكذِبِ تشْرِيفاً لِلصِّدْق والسّلام أماناً مِن الْمخاوِفِ والْأمانة نِظاماً لِلْأُمّةِ والطّاعة تعْظِيماً لِلْإِمامةِ.

247. Imām Ali ibn Abū Tālib ﵇ said: "Allāh has laid down *īmān* (conviction) for purification from polytheism; *salāt* (prayer) for purification from vanity; *zakāt* as a means of livelihood; *siyam* (fasting) as a trial of the people; *hajj* for the honor of Islam; persuasion for doing good deeds (*al-amr bil-ma`rūf*) for the goodness of the common people; dissuasion from evil (*an-nahi 'anil-munkar*) for controlling the mischievous; regard for kinship for increase of number (of family members); retribution for stopping bloodshed, the award of penalties for the realization of importance of the prohibitions; the abstinence from drinking wine for the protection of one's wits; the avoidance of theft for inculcating chastity; the abstinence from adultery for safeguarding lineage; the abstinence from sodomy for increasing the progeny; tendering testimony for furnishing proof against contentions; abstinence from telling lies for increasing the esteem of the truth; the maintenance of peace (salam) for protection from danger; Imāmate (Divine

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[1]The breaking of determination and the loss of courage can be argued to prove the existence of Allāh in this way that, for example, a man determines to do a thing but before the determination is transformed into action, it changes and some other idea takes its place. This alteration of ideas and determinations and the emergence of change therein is a proof that there is some higher controlling power over us which has the capability to bring them from nonexistence into existence and again from existence into non-existence, and this is beyond human power. Therefore, it is necessary to acknowledge a super authority which affects change and alteration in determination.

Leadership) for the orderliness of the community and obedience (to Imāms) as a mark of respect for Imāmate."

Before describing some of the aims and objectives of the Sharī'a commands, Imām Ali ibn Abū Tālib ﷺ begins with the aims and objectives of conviction (*īmān*) because *īmān* serves as the basis for religious commands. Without it, no need is felt for any religious code or jurisprudence. *Īmān* is acknowledging the existence of the Creator and the admission of His Oneness. When this *īmān* takes root in a man's heart, such man does not agree to bow before any being, nor is he over-awed, affected or impressed by any other power or authority. Rather, getting mentally freed of all ties, he regards himself as a devotee of Allāh. The result of this adherence to this unity, *tawhīd*, is that he is saved from the pollution of polytheism.

Prayer (*salāt*) is the most important of all forms of worship. It consists of standing, sitting, bending and prostrating, and these postures are a successful way of destroying the feeling of vanity and pride, erasing self-conceit and egotism and creating humility and submissiveness. This is so because the actions and movements of a vain person produce pride and haughtiness, while humble actions engender in the mind the qualities of submissiveness and humbleness. With the exercise of these actions, a man, by and by, acquires a humble temperament. This is how the Arabs, who were so vain that if their whip fell off during riding, they would not bend down to pick it up, or if the strap of the shoe gave way, they thought it would be insulting to bend down to mend it..., began to rub their faces on the dust during prostrations in their prayers and place their foreheads facing others' feet (of those who pray in front of them in the rows) during congregational prayers. This way, they acquired the true spirit of Islam after abandoning the pre-Islamic vanity and arrogance.

Zakāt: When a person who is financially able pays annually out of his money or property a fixed share for those who are either destitute or do not have means of livelihood for a year, does so in order to fulfill one of Islam's obligatory commands. The purpose behind it is that no individual in the community should remain poor, and they

should all remain safe from the evils that result from want and poverty. Besides, another objective is served: Wealth should keep rotating from one individual to another; it must not be centered in the possession of just few individuals.

Siyjm (fasting) is a form of worship in which there is not an iota of show, of pretension, and no motive is active in it except that of a pure intention and a sincere desire to perform another obligation. As a result, even in seclusion, when hunger perturbs a man or thirst makes him uneasy, he does not extend his hand for eating, nor does he long for water. The lack of neither food nor water makes him lose his self-control. The purity of one's conscience prevents his self-will from deflecting. This is the greatest advantage of fasting:It practically engenders the purity of self-will.

The purpose of *hajj* is that Muslims from all corners of the globe should assemble at one place so that this world assembly may prove to be an occasion for the manifestation of Islam's greatness, the renewal of the passion for worship and the creation of global bonds of mutual brotherhood.

The purpose of *jihād* is to fight with all possible might and means those forces that oppose Islam, so that Islam may achieve stability and progress. Although there are dangers for life in this course, and difficulties crop up at every step, the tidings for eternal ease and everlasting life produce the courage to bear all these hardships.

The persuasion for doing what is good and the dissuasion from committing evil are affective ways of showing others the correct path and preventing them from committing wrongdoing. If a community's members do not perform these duties, nothing can save it from ruin, and it falls to an extreme depth morally and socially. That is why Islam has laid a great emphasis on it, regarding it as an unpardonable sin.

Doing good for kinship means that a man should do favors to his relatives. He at least should not stop mutual accosting and speaking with them so that attitudes may become clean and family ties may develop. Dispersed individuals may render strength to one another.

Seeking restitution is a right given to the survivors of a killed person. They can demand a life for a life so that, for fear of punishment, none will dare kill anyone. At the same time, the survivor's passion for revenge should not result in the killing of more than one single person. No doubt, forgiveness or pardon does carry weight in its own place, but where it means trampling of an individual's right or endangering world peace, it cannot be regarded as favorable. Rather, on such occasions, restitution, or the payment of the blood money (*diyya*), becomes the sole way of stopping bloodshed and safeguarding human lives. Thus, Allāh says:

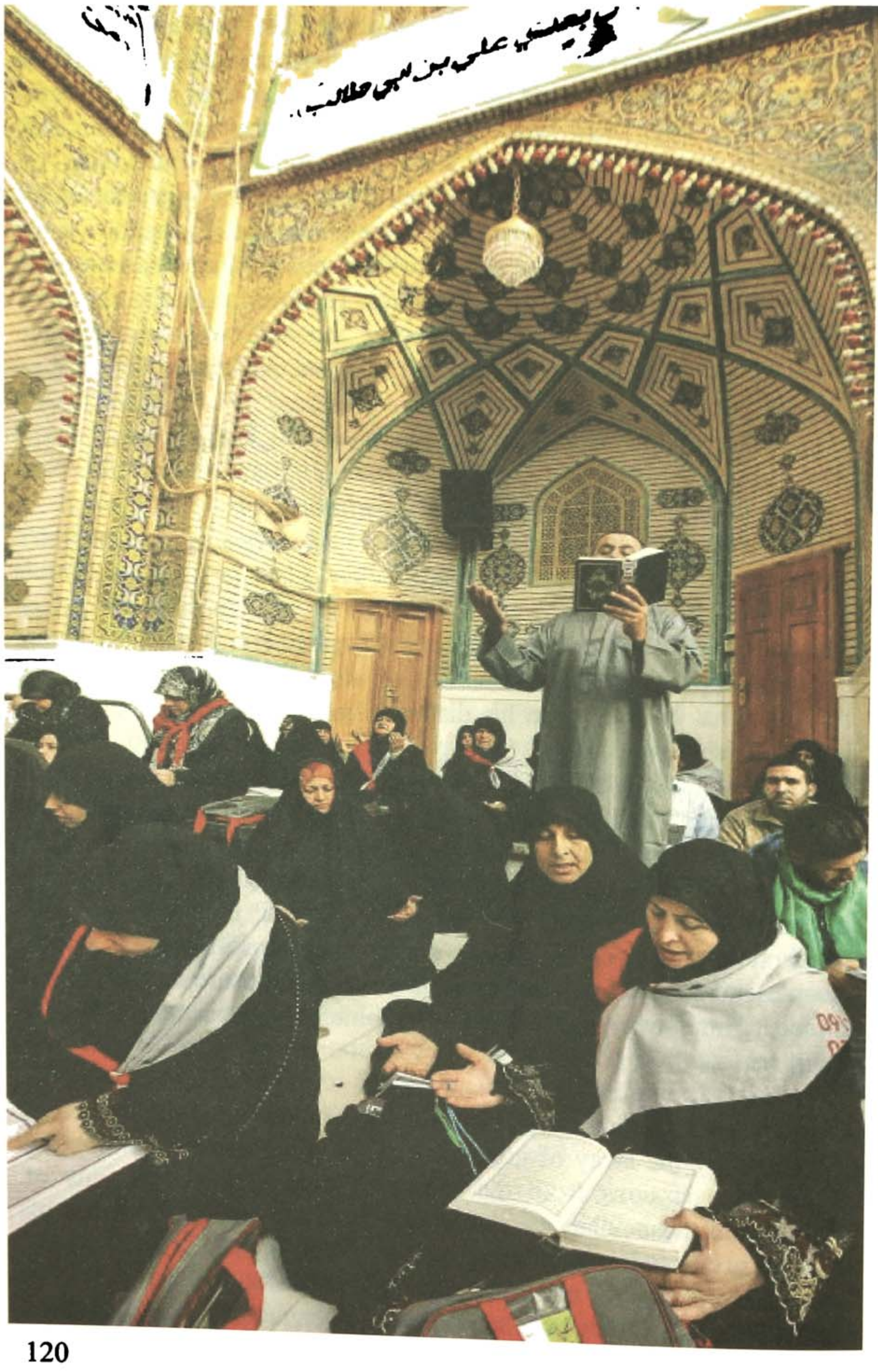
﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

And for you, there is (security of) restitution (qisās), O men of understanding, so that you may guard yourselves (against evil).
(Qur'ān, 2:179)

The purpose behind the awarding of penalties is to make the offender appreciate the seriousness of violating the prohibitions of Allāh so that he may keep his distance from prohibitions for fear of being punished.

Wine causes diffusion of thinking, dispersion of senses and weakness of comprehension. As a result, a man commits such actions which will not be expected of him when he is sober. When intoxicated, one's senses become weak. Besides, it ruins health and renders the body liable to catch infectious diseases, while sleeplessness, nervous weakness and rheumatism are its main side effects. This is why the Sharī`a has prohibited intoxicants, including beer.

Theft, that is, taking what someone else owns, is an evil which is produced by the sway of greed and evil motivations. Since bringing down evil passions from the status of excess to the bounds of moderation means chastity, the abstinence from theft is produced by curbing greed and evil passions.


علي بن ابي طالب

Adultery and sodomy have been prohibited so that one's lineage may be regulated and the human race may continue and prosper. The children born out of adultery are not regarded as legitimate. Consequently, they are not entitled to inheritance, while there is no question about children born too legally married couples. Besides, as a consequence of evil practices such as adultery, venereal diseases can cause the ruination of life in addition to discontinuing reproduction.

The law of testimony is needed because if one party denies the right of that of another, the latter may establish it through testimony and thereby secure it.

Abstention from lies and falsehood has been enjoined so that the standing and importance of its antithesis, namely the truth, may become prominent. In observing the advantages of being truthful, the moral weakness of falsehood can be avoided.

"Salām" means peace and love for peace. It is obvious that a peaceful attitude is a successful way of protecting one from dangers and of preventing war and fighting. Generally, commentators have taken the word "salam" to mean "mutual greetings and well-wishing", but both context and fact that it has been mentioned in a series of obligations do not support this interpretation. *Salām* is a means of securing safety from dangers. It is regarded as a path for peace and for loving peace. When two Muslims meet each other, they greet each other with the greeting of *salām*, of peace. It means that they announce the mutual wishes of peace and well-being. Afterwards, each feels safe with the other.

Imāmate (*imāma*): This word has appeared in the same context in authentic editions of Nahjul-Balāgha as well as in its commentaries such as that of Ibn Abul-Hadīd, Vol. 19, p. 90; Ibn Maytham, Vol. 5, pp. 367378; *Minhāj al-Barā'ah*, Vol. 21, p. 318, and other sources besides Nahjul-Balāgha, such as *Nihāyat al-'Arab* by an-Nuwayri ash-Shāfi`i, Vol. 8, p. 183 and *Bihār al-Anwār* by al-Majlisi, Vol. 6, p. 111.



In fact, this word, *imāma*, has been distorted to "amāna" (trust) or "amānāt" (trusts) in some copies such as those printed in Egypt. It is very surprising to note that the word has appeared as *amāna* in the text of Nahjul-Balāgha printed with a commentary by Ibn Abul-Hadīd in Egypt in the first edition, Vol. 4, p. 350 as well as in the second edition edited by Muhammed Abul-Fadhl Ibrāhīm, Vol. 19, p. 86, while he himself (Ibn Abul-Hadīd) based his commentary on its correct reading, namely *imāma*, as did other commentators.

However, in explanation of this sentence, "Imāmate for the orderliness of the community," as the theological scholars say: Whoever has known dark experiences and examined political principles necessarily knows that whenever men have among them a chief and a guide whom they obey, one who restrains the oppressor from his oppression and the unjust man from his injustice, avenging the oppressed..., leads them to rational principles and religious

duties. He restrains them from the corruption which causes the destruction of order in their worldly affairs and from evils that result in wretchedness in the Hereafter, so that every individual might fear that punishment. As a result of all of this, these community members will draw closer to soundness and depart from corruption.

The institution of Imāmate is intended to cater to the unification of the nation and to protect the commandments of Islam from alteration and distortion. In the absence of a head for the nation, a protector for the religion, the order of the nation cannot be maintained, nor can the commandments of Islam remain safe from tampering. This objective can be achieved only when obedience to him is obligatory. This is so because if he is not obeyed and followed by obligation, he will neither be able to maintain justice and equity, nor will he secure the rights of the oppressed from the oppressors, nor will he be able to issue and enforce the laws of the Sharī`a. The outcome of these inabilities is that the extinction of evil and mischief from the land cannot be expected.

٢٤٨- وكان (عليه السلام) يقولُ أحْلِفُوا الظّالِم إذا أردْتُمْ يمِينهُ بأنّهُ برِيءٌ مِنْ حوْلِ اللّهِ وقُوّتِهِ، فإنّهُ إذا حلف بها كاذِباً عُوجِل الْعُقُوبة، وإذا حلف باللّهِ الّذِي لا إله إلّا هُو لمْ يُعاجلْ لِأنّهُ قدْ وحّد اللّه تعالى.

248. Imām Ali ibn Abū Tālib ﷺ used to say: If you want an oppressor to take an oath, ask him to swear like this: that he is out of reach of Allāh's might and power. If he swears falsely this way, he will be swiftly punished, whereas if he swears by Allāh Who is such that there is no god but He, he will not be quickly punished since he is acknowledging the Unity of Allāh, the Sublime."[1]

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[1]It is narrated that someone levied some charges against Imām Ja`far as-Sādiq ﷺ before the `Abbāside caliph Abdullāh ibn Muhammed al-Mansūr. Al-Mansūr sent for the Imām ﷺ and told him that so-and-so had told him such-and-such about him. The Imām said it was all wrong and there was not an iota of truth in it. He desired the man to be sent for and questioned before him. Consequently, he was sent for and questioned. The man said that whatever he had said was true and correct. The Imām said to him, "If you are speaking the truth, then you swear as I ask you to swear." The Imām ﷺ made him swear by saying, "I am out of reach of Allāh's

٢٤٩ - وَقَالَ (عليه السلام): يَا ابْنَ آدَمَ كُنْ وَصِيَّ نَفْسِكَ فِي مَالِكَ، وَاعْمَلْ فِيهِ مَا تُؤْثِرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ.

249. Imām Ali ibn Abū Tālib ﷺ said: "O son of Adam! Be your own representative in the matter of your property, and do about it whatever you want to be done after your death,[1] since after you, it will be out of your control."

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might and power, and I rely on my own might and power." Soon after swearing like this, the man was hit with paralysis, and he became motionless. The Imām, returned with full honor and prestige, as we read in the following references:*Al-Kāfi* of al-Kulayni, Vol. 6, pp. 445 - 446; *Bihār al-Anwār* of al-Majlisi, Vol. 47, pp. 164 - 165, 172 - 175, 203 - 204; *Al-Fusūl al-Muhimmah* of Ibn as-Sabbagh al-māliki, pp. 225 - 226; *As-Sawā`iq al-Muhriqah* of Ibn Hajar ash-Shāfi`i al-`Asqalāni, p. 120 and *Jāmi' Karamat al-Awliyā'* of an-Nabhani ash-Shāfi`i, Vol. 2, p. 4. This incident took place during the reign of Hārūn ar-Rashīd (149 – 193 A.H./766 – 809 A.D.), grandson of Abū Ja`far al-Mansūr al-Dawaniqi, when the well-known enemy of Ahl al-Bayt ﷺ of the Holy Prophet, namely Abdullāh ibn Mus`ab, grandson of Abdullāh ibn az-Zubayr, slandered Yahya ibn AbdAllāh ibn al-Hassan ibn Imām al-Hassan ibn Ali ibn Abū Tālib ﷺ before Hārūn ar-Rashīd by saying that he was plotting a rebellion against him (against Hārūn). Then Yahya made Abdullāh swear before Hārūn in the same manner as the Imām had demanded. When Abdullāh ibn Mus`ab swore as he was required, the symptom of leprosy soon appeared in him in the presence of Hārūn ar-Rashīd. He died three days later. Every part of his flesh cracked open and all the hair of his body fell out. After this documented incident, Hārūn used to say, "How soon Allāh took revenge on Abdullāh for Yahya!" For more information about this incident and similar ones, refer to these references:*Maqatil at-Tālibiyyin* of Abul-Faraj al-Isfahāni, pp. 472 - 478; *Murūj al-Dhahab* of al-Mas`ūdi, Vol. 3, pp. 340 - 342; *Tārīkh Baghdad* of al-Khatīb al-Baghdādi, Vol. 14, pp. 110 - 112; *Sharh Nahjul-Balāgha* of Ibn Abul-Hadīd al-Mu`tazili, Vol. 19, pp. 91 - 94; *Tārīkh* of Ibn Kathīr, Vol. 10, pp. 167 – 168 and *Tārīkh al-Khulafā'* of al-Sayyūti, p. 287.

[1]The meaning is that if a person desires that after his death a portion of his property should be spent on charity, he should not wait till the time of his death but should spend it whenever he desires during his lifetime. It is possible that after his death, his successors may not act on his will, or he may not get an opportunity to leave a will.

٢٥٠- وَقَالَ (عليه السلام): الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ لِأَنَّ صَاحِبَهَا يَنْدَمُ فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ.

250. Imām Ali ibn Abū Tālib ﵇ said: "Anger is a sort of madness: Its victim repents afterwards. If he does not repent, his madness is confirmed."

٢٥١- وَقَالَ (عليه السلام): صِحَّةُ الْجَسَدِ مِنْ قِلَّةِ الْحَسَدِ.

251. Imām Ali ibn Abū Tālib ﵇ said: "Body's health comes from paucity of envy."[1]

٢٥٢- وقال (عليه السلام): إذا أَمْلَقْتُمْ، فتاجِرُوا الله بالصّدقةِ.

252. Imām Ali ibn Abū Tālib ﵇ said: "If you are impoverished, trade with Allāh through charity."

٢٥٣- وَقَالَ (عليه السلام) لِكُمَيْلِ بْنِ زِيَادٍ النَّخَعِيِّ: يَا كُمَيْلُ! مُرْ أَهْلَكَ أَنْ يَرُوحُوا فِي كَسْبِ الْمَكَارِمِ وَيُدْلِجُوا فِي حَاجَةِ مَنْ هُوَ نَائِمٌ، فَوَالَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ، مَا مِنْ أَحَدٍ أَوْدَعَ قَلْباً سُرُوراً إِلَّا وَخَلَقَ اللَّهُ لَهُ مِنْ ذَلِكَ السُّرُورِ لُطْفاً؛ فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ، جَرَى إِلَيْهَا كَالْمَاءِ فِي انْحِدَارِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تُطْرَدُ غَرِيبَةُ الْإِبِلِ.

253. Imām Ali ibn Abū Tālib ﵇ said the following to Kumayl ibn Ziyād an-Nakha`i: "O Kumayl! Direct your people to go out in the day to achieve noble traits and to go out in the night to meet the needs of those who might be sleeping. I swear by the One Whose hearing extends to all voices, if someone pleases another's heart, Allāh will create a special thing out of this pleasing so that whenever any hardship befalls him, it will come running like flowing water and drive away the hardship as wild camels are driven away."

٢٥٤- وقال (عليه السلام): الوفاءُ لِأهْلِ الغدْرِ غدْرٌ عِنْد اللهِ، والغدْرُ بأهْلِ الغدْرِ وفاءٌ عِنْد اللهِ.

[1]Envy produces such a poisonous matter in the body which destroys its natural heat. As a result, the body weakens and the spirit withers. This is why an envious person never prospers and melts away in the heat of envy.

254. Imām Ali ibn Abū Tālib ﵇ said: "Faithfulness with faithless people is faithlessness with Allāh, while faithlessness with faithless people is faithfulness with Allāh."

٢٥٥- وقال (عليه السلام): كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ ومغرُورٍ بِالسَّتْرِ عليْهِ ومفْتُونٍ بِحُسْنِ القَوْلِ فِيهِ وما ابْتلى اللّهُ سُبْحانَهُ أحداً بِمِثْلِ الْإِمْلاءِ لهُ.

قال الرضي: و قد مضى هذا الكلام فيما تقدم إلا أن فيه هاهنا زيادة جيدة مفيدة.

255. Imām Ali ibn Abū Tālib ﵇ said: "Many men are gradually brought to punishment due to good treatment (of those who do not deserve it). Many men remain in deceit because their evil deeds are covered. Many men are in illusion because of people speak well fo them, while there is no greater ordeal by Allāh, the Glorified One, than giving all of these men a respite (which they may not deserve)."

Sayyid ar-Radi says: "This saying has appeared earlier as well, but here it contains a beautiful and useful addition."

٢٥٦- وقال (عليه السلام): يا ابْن آدم! لا تحْمِلْ همّ يوْمِك الذِي لمْ يأتِك على يوْمِك الذِي قدْ أتاك، فإنّهُ إنْ يكُ مِنْ عُمُرِك يأتِ اللّهُ فِيهِ برِزْقِك.

256. Imām Ali ibn Abū Tālib ﵇ said: "O son of Adam! Do not inflict the worry of the Day that has not yet come but has already approached, because if that Day is in your life, Allāh will also bestow its livelihood."

٢٥٧- وقال (عليه السلام): النّاسُ فِي الدُّنْيا عامِلان: عامِلٌ عمِل فِي الدُّنْيا لِلدُّنْيا، قدْ شغلتْهُ دُنْياهُ عنْ آخِرتِهِ، يخْشى على منْ يخْلُفُهُ الفقْر، ويأمنُهُ على نفْسِهِ فيُفْنِي عُمُرهُ فِي منْفعةِ غيْرِهِ، وعامِلٌ عمِل فِي الدُّنْيا لِما بعْدها فجاءهُ الذِي لهُ مِن الدُّنْيا بِغيْرِ عملٍ فأحْرز الحظّيْنِ معاً وملك الدّاريْنِ جمِيعاً، فأصْبح وجِيهاً عِنْد اللّهِ لا يسْألُ اللّه حاجة فيمْنعُهُ.

257. Imām Ali ibn Abū Tālib ﵇ said: "There are two kinds of workers in the world: One is a person who labors in this world for this world; his labor for this world keeps him unmindful of the next. He is afraid of destitution for those whom he will leave behind but feels safe about it. So, he spends his life seeking the good of others. The other

is one who labors in this world for what is to come hereafter, securing his share of this world without an effort. Thus, he gets the benefits of both, becoming the owner of both homes. This way, he is prestigious before Allāh. If he asks Allāh anything, He does not deny him."

٢٥٨ ـ ورُوِيَ أنّهُ ذُكِر عِنْد عُمر بْن الخطابِ فِي أيّامِهِ حليُ الكعْبةِ وكثرتُهُ فقال قوْمٌ لوْ أخذْتهُ فجهّزْت بهِ جُيُوش المُسْلِمِين كان أعْظم لِلْأجْر وما تصْنعُ الكعْبةُ بالْحلي فهمّ عُمرُ بذلِك وسأل عنْهُ أمِير المُؤْمِنِين (عليه السلام) فقال (عليه السلام):

إنّ هذا القُرْآن أنْزِل على النّبيِّ (صلى الله عليه وآله) والْأمْوالُ أرْبعةٌ أمْوالُ المُسْلِمِين فقسّمها بيْن الورثةِ فِي الفرائِضِ والفيْءُ فقسّمهُ على مُسْتحِقِّيهِ والخُمُسُ فوضعهُ اللّهُ حيْثُ وضعهُ والصّدقاتُ فجعلها اللّهُ حيْثُ جعلها وكان حلْيُ الكعْبةِ فِيها يوْمئِذٍ فتركهُ اللّهُ على حالِهِ ولمْ يتْرُكْهُ نِسْياناً ولمْ يخْف عليْهِ مكاناً فأقِرّهُ حيْثُ أقرّهُ اللّهُ ورسُولهُ فقال لهُ عُمرُ لوْلاك لافْتضحْنا وترك الحلي بحالِهِ.

258. It is related that during the days of (caliph) `Omar ibn al-Khattāb, the question of the excess of ornaments of the Ka`ba was mentioned to him and some people suggested the following: "If you raise by it an army of Muslims, you will earn great rewards; after all, what would the Ka`ba do with ornaments?" `Omar considered doing so but asked Imām Ali ibn Abū Tālib ﷵ what he thought. The Imām said the following:

"When the Qur'ān was revealed to the Prophet ﷺ, there were four kinds of property. One is the property of a Muslim which he distributed among the successors according to fixed shares. Second is the tax (*fay'* فيء) which he distributed to those for whom it was meant. Third, the one-fifth (*khums* خمس) for which Allāh had fixed ways to distribute. Fourth is charity (sadaqat) the disposal of which is also fixed by Allāh. The ornaments of the Ka`ba did exist in those days, but Allāh left them as they were. He did not leave them by omission, nor were they unknown to Him. Therefore, you should keep them where Allāh and His Prophet placed them."

`Omar ibn al-Khattāb at that moment said, "If you had not been here, we would have been humiliated." He left the ornaments as they were.

Among the first three caliphs, `Omar ibn al-Khattāb often used to call on Imām Ali ibn Abū Tālib ﷺ to help him solve many intricate problems, so as to benefit from his vast knowledge. But Abū Bakr, due to the short period of his caliphate, as well as `Othmān, due to the special circumstances of the latter's caliphate and entourage, seldom used to call on Imām Ali ibn Abū Tālib ﷺ and benefit from his advice. `Omar used to praise Imām Ali ibn Abū Tālib ﷺ very much for his vast knowledge, saying, "The most knowledgeable person among us in jurisprudence and judgment is Ali," as we read in these classic references:al-Bukhāri, *Sahīh,* Vol. 6, p. 23; Ahmad ibn Hanbal, *Al-Musnad,* Vol. 5, p. 113; al-Hākim, *Al-Mustadrak*, Vol. 3, p. 305; Ibn Sa`d, *Tabaqāt*, Vol. 2, part 2, p. 102; Ibn Abd al-Barr, *Al-Istī`āb*, Vol. 3, p. 1102 and others.

Certainly, there is no need for a testimony from `Omar or from others in this regard. `Omar himself and a group of the companions admit that the Holy Prophet ﷺ used to often say, "Ali is the most knowledgeable in jurisprudence and judgment among my *umma* (Muslim nation)," according to *Akhbār al-Qudāt* of al-Wakī`, Vol. 1, p. 78; *Masābīh as-Sunnah* of al-Baghawi, Vol. 2, p. 203; *Al-Istī`āb* of Ibn Abd al-Barr, Vol. 1, pp. 16 - 17; Vol. 3, p. 1102; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 108 and *Al-Sunan* of Ibn Mājah, Vol. 1, p. 55. In this regard, imām Ahmad ibn Hanbal narrates from Abū Hazm that a certain man approached Mu`āwiyah and put to him some theological questions. Mu`āwiyah said, "Refer these questions to Ali who possesses better knowledge." The man said, "But I prefer to have your own reply rather than that of Ali." Mu`āwiyah silenced him and said, "This is the worst thing that I have ever heard from you! You have expressed hatred towards the person whom the Messenger of Allāh used to coach and tutor as a mother bird feeds a nestling by putting grain after grain into the mouth of the nestling with its beak and to whom the Messenger of Allāh said:'You hold the same status in relation to me as Hārūn (Aaron) held in relation to Mūsa (Moses) except that there shall, in all certainty, be no prophet after me', and to whom `Omar used to turn for the solution of unsolved problems," as we read in:*Fayd al-*

Qadir of al-Munawi[1], Vol. 3, p. 46; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 195; *As-Sawā`iq al-Muhriqah* of Ibn Hajar al-`Asqalāni, p. 107, and *Fath al-Bāri*, Vol. 17, p. 105 by the same author.

Also, `Omar used to say the following quite frequently: "Women lack the ability to give birth to the like of Ali ibn Abū Tālib. Had it not been for Ali, `Omar would have perished لولا علي لهلك عمر", according to the following sources:*Ta'wīl Mukhtalaf al-Hadīth* of Ibn Qutaybah, p. 202; Al-Istī`āb of Ibn Abd al-Barr, Vol. 3, p. 1103; Qudāt al-Andalus of al-Māliqi, p. 73; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 194; *Al-Manāqib* of al-Khawārizmi, p. 39; *Yanābī` al-Mawaddah* of al-Zamakhshari, p. 75, 373; and *Fayd al-Qadīr* of al-Munawi, Vol. 4, p. 356).

He also used to say, "I seek the protection of Allāh from the problems for the solution of which Abul-Hassan (Ali) is not present," as we read in:*Al-Istī`āb*, Vol. 3, pp. 1102 - 1103; *At-Tabaqāt*, Vol. 2, part 2, p. 102; *Sifatus-Safwah*, Ibn al-Jawzi, Vol. 1, p. 121; *Usd al-Ghābah*, Vol. 4, pp. 22 - 23; *Al-Isāba*, Vol. 2, p. 509 and in the *Tārīkh* book of Ibn Kathīr, Vol. 7, p. 360.

`Omar used to often address Imām Ali ibn Abū Tālib عليه السلام thus: "O Abul-Hassan! I seek the protection of Allāh from being in a community among whom you are not found," according to *Al-Mustadrak*, Vol. 1, pp. 457 - 58; *At-Tafsīr*, Fakhr ad-Dīn ar-Rāzi, Vol. 32, p.10; *Ad-Durr al-Manthūr*; al-Sayyūti, Vol. 3, p. 144; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 197; *Fayd al-Qadir* of al-Munawi, Vol. 3, p. 46; Vol. 4, p. 356 and *As-Sawa'iq al-*

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[1]His full name is محمد عبد الرءوف بن تاج العارفين بن علي بن زين العابدين الحدادي المناوي القاهري Muhammed ibn Abd al-Ra'ūf ibn Tāj al-`Ārifīn ibn Ali ibn Zain al-`Abidīn al-Haddādi al-Munawi. He was a senior scholar, a man of knowledge in both religion and arts. He dedicated his life to research and authorship. He used to eart very little and sleep very little, too, so he fell sick and his limbs weakened. His son, Tāj ad-Dīn Muhammed, used to write what his father dicated to him. He wrote as many as eighty works. He was born in Cairo, Egypt, in 952 A.H./1545 A.D. where he lived and died in 1031 A.H./1622 A.D.

Muhriqah, p. 107).

Above all, this admission is the acknowledgment by the Holy Prophet of Imām Ali ibn Abū Tālib ﷺ as narrated by `Omar ibn al-Khattāb himself, Abū Sa`īd al-Khudri and Mu`ath ibn Jabal. These dignitaries report saying that the Holy Prophet said: "O Ali! I have exceeded you in Prophethood, for there will be no prophet after me, and you exceed others in seven noble qualities. You are:i) the first [among all contemporary males] to believe in Allāh, ii) the best to fulfill your promise to Allāh, iii) the best to adhere to the commandments of Allāh, iv) the most equitable distributor among people, v) the best dispenser of justice (or the most clement) to the (Muslim) subjects, vi) the one who has the best insight into controversial issues (or the most learned in judgment), and vii) the most conspicuous in virtue and honor before Allāh," according to *Hilyat al-Awliyā'*, Vol. 1, pp. 65, 66; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 2, p. 198; *Al-Manāqib*, al-Khawārizmi, p. 61; *Kanz al-`Ummāl*, Vol. 12, p. 214 and Ibn Abul-Hadīd, Vol. 13, p. 230.

It is also narrated by Imām Ali ibn Abū Tālib, Abū Ayyūb al-Ansāri, Ma`qil ibn Yasar and Buraydah ibn Husayb that the Messenger of Allāh ﷺ said to Fātima ﷺ, "Are you not satisfied that surely I have married you to the one who is the foremost of my *umma* in believing in Islam, the most knowledgeable among them and the superior to them all in clemency?" This is recorded in these sources:*Al-Musnad*, Ahmad ibn Hanbal, Vol. 5, p. 26; *Al-Musannaf*, as-Sam`āni, Vol. 5, p. 490; *Al-Istī`āb*, Vol. 3, p. 1099; *Usd al-Ghābah*, Vol. 5, p. 520; *Kanz al-`Ummāl*, Vol. 12, p. 205; Vol. 15, p. 99; *Majma` az-Zawā'id*, Vol. 9, pp. 101, 114 and *As-Sīrah al-Halabiyya*, Vol. 1, p. 285.

Once we read the following saying by the Holy Prophet ﷺ, we will no longer be surprised when taking note, based on the above acknowledgments, of the vast knowledge of Imām Ali ibn Abū Tālib, his efficiency in the field of jurisprudence and judgment: "I am the city of knowledge and Ali is its gate; whoever wants to acquire (my) knowledge must come through the gate," as recorded

in these references: *Al-Mustadrak*, Vol. 3, pp. 126 - 27; *Al-Istī`āb*, Vol. 3, p. 1102; *Usd al-Ghābah*, Vol. 4, p. 22; *Tahdhīb at-Tahdhīb*, Vol. 6, pp. 320-321; Vol. 7, p. 337; *Majma' az-Zawā'id*, Vol. 9, p. 114 and *Kanz al-`Ummāl*, Vol. 12, pp. 201, 212; Vol. 15, pp. 129-130.

Also, the Holy Prophet ﷺ said, "I am the store-house of wisdom and Ali is its gate. Whoever wants to acquire wisdom must come through the gate," as we read in: *Al-Jāmi' as-Sahīh*, at-Tirmidhi, Vol. 5, pp. 637-638; *Hilyat al-Awliyā'*, Vol. 1, p. 64; *Masābīh as-Sunnah*, al-Baghawi, Vol. 2, p. 275; *Ar-Riyād an-Nadirah* of al-Muhibb al-Tabari, Vol. 12, p. 193 and *Kanz al-'Ummāl* of al-Muttaqi al-Hindi, Vol. 12, p. 201).

٢٥٩ ـ لمَّا بَلَغهُ (عليه السلام) إغارَةُ أصْحَابِ مُعَاويَةَ عَلى الأنْبَار، خَرَجَ بِنَفْسِهِ مَاشِياً حَتَّى أتَى النُّخَيْلَةَ، وَأدْرَكَهُ النَّاسُ وَقَالوا: يَا أمِيرَ المُؤْمِنِينَ نَحْنُ نَكْفِيكَهُمْ، فَقَالَ: مَا تَكْفُونَنِي أنْفُسَكُمْ فَكَيْفَ تَكْفُونَنِي غَيْرَكُمْ؟! إنْ كَانَتِ الرَّعَايَا قَبْلِي لَتَشْكُو حَيْفَ رُعَاتِهَا، وَإنَّنِي اليَوْمَ لَأشْكُو حَيْفَ رَعِيَّتِي، كَأنَّنِي المَقُودُ وَهُمُ القَادَةُ، أو المَوْزُوعُ وَهُمُ الوَزَعَةُ.

فلما قال (عليه السلام) هذا القول في كلام طويل قد ذكرنا مختاره في جملة الخطب، تقدم إليه رجلان من أصحابه، فقال أحدهما إني لا أملك إلا نفسي و أخي، فمر بأمرك يا أمير المؤمنين ننقد له، فقال (عليه السلام): وَأيْنَ تَقَعَان مِمَّا أُرِيدُ؟!

259. When the news of the attack of Mu`āwiyah's men on al-Anbār reached Imām Ali ibn Abū Tālib ؑ, he himself came out walking till he reached an-Nukhaylah where people overtook him and said: "O Imām Ali ibn Abū Tālib! We are [mighty] enough for [defeating] them." He said: You cannot be enough for me against yourselves; so, how can you be enough for me against others? Before me, the people used to complain of the oppression of their rulers, but now I have to complain of the wrongful actions of my own people, as though I am led by them and they are the leaders, or that I am the subject and they are the rulers."

The narrator says: "When Imām Ali ibn Abū Tālib ؑ uttered this during his speech, which we have included in the collection of sermons (No. 27 above), two men from among his companions advanced towards him and one of them said: "*I I have power only*

over myself and my brother (Qur'ān, 5:25). So, order us with your command, O Imām Ali ibn Abū Tālib, and we will carry it out." Thereupon, Imām Ali ibn Abū Tālib ﷺ said: "How can you two accomplish what I aim at?"

٢٦٠ - قِيلَ إنَّ الْحَارِثَ بْنَ حَوْطٍ أتَاهُ فقَالَ أ تَرَانِي أظُنُّ أصْحَابَ الْجَمَل كَانُوا عَلى ضَلَالَةٍ؟

فقَالَ (عليه السلام): يَا حَارِثُ إنَّكَ نَظَرْتَ تَحْتَكَ وَلَمْ تَنْظرْ فوْقَكَ فحِرْتَ إنَّكَ لمْ تَعْرِفِ الْحَقَّ فَتَعْرِفَ مَنْ أتَاهُ وَلَمْ تَعْرِفِ الْبَاطِلَ فتَعْرِفَ مَنْ أتَاهُ.

فقَالَ الْحَارِثُ: فإنِّي أعْتَزِلُ مَعَ سَعِيدِ بْن مَالِكٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ، فقَالَ (عليه السلام): إنَّ سَعِيداً وَعَبْدَ اللَّهِ بْنَ عُمَرَ لمْ يَنْصُرَا الْحَقَّ وَلَمْ يَخْذُلَا الْبَاطِلَ.

260. It is said that al-Hārith ibn Hawt al-Laithi came to Imām Ali ibn Abū Tālib ﷺ and said: "Do you believe that I can ever imagine that the people of Jamal were wrong?" Imām Ali ibn Abū Tālib ﷺ said: "O al-Hārith! You have seen below yourself, not above it; you have been confused. Certainly, you have known right, so that you can recognize the righteous. And you have not known wrong, so that you can recognize the people who are wrong!" Then al-Hārith said: "In that case, I shall withdraw along with Sa`d ibn Mālik[1] and Abdullāh

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[1]Sa`d ibn Mālik (i.e. Sa`d ibn Abū Waqqās, father of `Omar ibn Sa`d who killed Imām al-Hussain ﷺ) and Abdullāh ibn `Omar were among those who were keeping themselves away from Imām Ali ibn Abū Tālib's help and support. As for Sa`d ibn Abū Waqqās, after the killing of `Othmān he retired to some wilderness and passed his life there; he did not agree to swear the oath of allegiance to Imām Ali ibn Abū Tālib ﷺ (as caliph). But after the martyrdom of Imām Ali ibn Abū Tālib ﷺ, he used to express his repentance, saying, "I held an opinion but it was a wrong one," according to al-Hākim's *Mustadrak*, Vol. 3, p. 116. When Mu`āwiyah blamed him for not supporting him in his fight against Imām Ali ibn Abū Tālib ﷺ, Sa`d said, "I only repent for not having fought against the rebellious group (i.e. Mu`āwiyah and his folks)," according to these references:*Ahkām al-Qur'ān* of al-Jassās al-Hanafi, Vol. 2, pp. 224 – 25 and *Al-Furū`* of Ibn Muflih al-Hanbali, Vol. 3, p. 542. As for Abdullāh ibn `Omar, although he had sworn allegiance, he refused to help Imām Ali ibn Abū Tālib ﷺ in his battles putting forth this excuse: "I have sought seclusion in order to devote myself to worship and I do not want to involve

ibn `Omar," whereupon Imām Ali ibn Abū Tālib ﷺ said: "Verily, Sa`d and `Omar have neither sided with right nor forsaken wrong."

٢٦١ - وَقالَ (عليه السلام): صَاحِبُ السُّلطانِ كَرَاكِبِ الأسَدِ: يُغْبَطُ بِمَوْقِعِهِ، وَهُوَ أعْلَمُ بِمَوْضِعِهِ.

261. Imām Ali ibn Abū Tālib ﷺ said: "One who holds authority is like one who rides a lion; he is envied for his status but he well knows it."[1]

٢٦٢ - وَقالَ (عليه السلام): أحْسِنُوا فِي عَقِبِ غَيْرِكُمْ تُحْفَظُوا فِي عَقِبِكُمْ.

262. Imām Ali ibn Abū Tālib ﷺ said: "Do good deeds to the bereaved ones so that good is done to your bereaved ones, too."

٢٦٣ - وَقالَ (عليه السلام): إنَّ كَلامَ الحُكَمَاءِ إذَا كَانَ صَوَاباً كَانَ دَوَاءً، وَإذَا كَانَ خَطأً كَانَ دَاءً.

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myself in war and fighting." A Persian couplet says that intelligence regards such excuses to be worse than the offence itself. Abdullāh ibn `Omar also frequently used to express his repentance, even up to the last moments of his life, saying, "I do not find anything in myself in this world that I regret except not having fought alongside Ali ibn Abū Tālib ﷺ against the rebellious group as Allāh, to Whom belongs Might and Majesty, had commanded me," according to *Al-Mustadrak*, Vol. 3, pp. 115 - 16; *Al-Sunan al-Kubra*, al-Bayhaqi, Vol. 8, p. 172; *Al-Tabaqāt* of Ibn Sa`d, Vol. 4, part 1, pp. 136 - 37; *Al-Istī`āb*, Vol. 3, p. 953; *Usd al-Ghābah*, Vol. 3, p. 229; Vol. 4, p. 33; *Majma` az-Zawā'id*, Vol. 3, p. 182; Vol. 7, p. 242; *Al-Furū`*, Vol. 3, p. 543; *Rūh al-Ma`āni* of al-Ālūsi, Vol. 26, p. 151.

[1]The notion here is that if a person holds a high position in, say, a royal court, people look at his rank, status, honor and prestige with envy. But he always fears lest the royal pleasure should turn against him and he falls in the pit of disgrace, dishonor, death and destruction. He is like the rider on a lion with whom people are awed, but he himself faces the danger lest the lion should devour him or throw him in some fatal pit.

263. Imām Ali ibn Abū Tālib ﷺ said: "When the utterance of the wise is to the point, it serves as a cure, but if it is wrong, it acts like an illness.[1]

٢٦٤- وَسَأَلَهُ رَجُلٌ أَنْ يُعَرِّفَهُ الإِيمَانَ فقالَ (عليه السلام): إِذَا كَانَ الْغَدُ فَأْتِنِي حَتَّى أُخْبِرَكَ عَلَى أَسْمَاعِ النَّاسِ، فَإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرُكَ، فَإِنَّ الْكَلَامَ كَالشَّارِدَةِ، يَنْقُفُهَا هَذَا وَيُخْطِئُهَا هَذَا.

264. Someone asked Imām Ali ibn Abū Tālib ﷺ to define conviction for him. The Imām said, "Come to me tomorrow so that I may enlighten you in the presence of all people; thus, if you forget what I say, others might retain it. This is so because an utterance is like a fluttering prey which may be grappled by someone but missed by others."

Sayyid ar-Radi says, "We have already stated in the earlier chapter how Imām Ali ibn Abū Tālib ﷺ replied to this man, namely his saying (No. 31): 'Faith stands on four pillars, etc.'"

٢٦٥- وَقَالَ (عليه السلام): أَحْبِبْ حَبِيبَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْماً مَا، وَأَبْغِضْ بَغِيضَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْماً مَا.

265. Imām Ali ibn Abū Tālib ﷺ said: "Love your friend up to a limit, for it is possible that he may turn into your enemy some day. And hate your enemy up to a limit, for it is possible he may turn into your friend some day."

٢٦٦- رُوِيَ أَنَّهُ (عليه السلام) رُفِعَ إِلَيْهِ رَجُلَانِ سَرَقَا مِنْ مَالِ اللَّهِ أَحَدُهُمَا عَبْدٌ مِنْ مَالِ اللَّهِ وَالآخَرُ مِنْ عُرُوضِ النَّاسِ. فَقَالَ (عليه السلام): أَمَّا هَذَا فَهُوَ مِنْ مَالِ اللَّهِ وَلَا حَدَّ عَلَيْهِ مَالُ اللَّهِ أَكَلَ بَعْضُهُ بَعْضاً، وَأَمَّا الآخَرُ فَعَلَيْهِ الْحَدُّ الشَّدِيدُ، فَقَطَعَ يَدَهُ.

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[1]The learned and the reformers are responsible for improvement as well as deterioration because the common people are under their influence; they regard their words and actions as being correct and sound. They rely on them and act on their statements. Thus, if their teaching caters for improvement, then thousands of individuals will acquire improvement and betterment by it. But if there is evil in it, thousands of individuals will get involved in misgiving and straying. That is why it is said: "When a scholar gets into evil, the whole world gets into evil."

266. It is related that two persons were brought to Imām Ali ibn Abū Tālib ﷺ once. They had stolen a public property. One of them was a slave purchased with public money, whereas the other had been purchased by someone from among the people. Imām Ali ibn Abū Tālib ﷺ said, "As for the one who has stolen the public funds, there is no punishment for him, for it means one who is the property of Allāh has taken another property of Allāh. As for the other, he should be punished." Consequently, the thief's hand was cut off.

٢٦٧ - وَقَالَ (عليه السلام): لَوْ قَدِ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِضِ، لَغَيَّرْتُ أَشْيَاءَ.

267. Imām Ali ibn Abū Tālib ﷺ said: "If my steps acquire firmness out of these slippery places, I will alter several things."[1]

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[1]It cannot be denied that after the demise of the Prophet of Islam ﷺ, changes came into existence in the Islamic faith. Some people who acted on their own inclinations altered the commands of the Sharī`a although none has the right to make alteration to it. This will be ignoring the clear commands of the Qur'ān and the Sunnah and enforcing, in their place, commands produced by one's own inclination or way of thinking. Thus, the Qur'ān contains this clear method of divorce: الطَّلَاقُ مَرَّتَانِ "(Revokable) divorce (i.e. divorce in which resumption of conjugal relations is permissible without a marriage to another man) may be done with two pronouncements" (Qur'ān, 2:229). But due to certain supposed advantages, caliph `Omar ordered three pronouncements to be required on a single occasion. Similarly, he introduced the system of *'awl* in inheritance and introduced four *takbīrs* in the funeral prayers. In the same way, caliph `Othmān added an *adhān* to the Friday prayer service, ordering the offering of full prayers in place of *qasr* (shortened) ones, allowing the sermon to precede the `Id prayer service. In fact, hundreds of commands of this type were altered or fabricated. As a result, even correct commands were somehow mixed with wrong ones, causing a loss of authenticity. For such changes to the creed, see the following references: *Al-Ghadīr*, *Al-Amāni* [changes introduced by Abū Bakr], Vol. 7, pp. 74 - 236; [changes introduced by `Omar], Vol. 6, pp. 83-325; [changes introduced by `Othmān], Vol. 8, pp. 98-387; *An-Nass wal-Ijtihād*, Sharafud-Dīn [changes introduced by Abū Bakr], pp. 76 - 154; [changes introduced by `Omar], pp. 155-276 and [changes introduced by `Othmān], pp. 284 - 89. See also *Muqaddimat Mir'ātul-`Uqūl* by Murtada al-`Askari, Vol. 1 & 2.

Imām Ali ibn Abū Tālib عليه السلام, who was the greatest scholar of the Sharī`a, used to protest against these orders and expressed his views about the changes made by some companions, *sahāba*. In this regard, the Mu`tazilite scholar Ibn Abul-Hadīd writes the following: "There is no possibility for us to deny that Imām Ali ibn Abū Tālib had views on the commands of the Sharī`a and opinions at odds with those of the companions," as we read on p. 161, Vol. 19 of his encyclopedia titled *Sharh Nahjul-Balāgha*.

When Imām Ali ibn Abū Tālib عليه السلام took charge of the formal caliphate, rebellions soon cropped up on all sides as a result of which he could not get rid of innovations inntroduced into the faith; those troubles chased him up to the last moment of his holy life. Consequently, the altered commands could not be fully corrected or eradicated. Many wrong or doubtful commands gained currency in areas far removed from the center. Nevertheless, a group of people associated with Imām Ali ibn Abū Tālib عليه السلام used to inquire about the commands of the Sharī`a from him directly, and they recorded his answers to their queries. As a result, the correct commands did not totally disappear, the wrong ones did not become unanimously accepted, thanks to Allāh Who protects His creed.

٢٦٨ ـ وَقَالَ (عليه السلام): اعْلَمُوا عِلْماً يَقِيناً أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَإِنْ عَظُمَتْ حِيلَتُهُ وَاشْتَدَّتْ طَلِبَتُهُ وَقَوِيَتْ مَكِيدَتُهُ أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَلَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَقِلَّةِ حِيلَتِهِ وَبَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَالْعَارِفُ لِهَذَا الْعَامِلُ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ، وَالتَّارِكُ لَهُ الشَّاكُّ فِيهِ أَعْظَمُ النَّاسِ شُغُلاً فِي مَضَرَّةٍ، وَرُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى، وَرُبَّ مُبْتَلًى مَصْنُوعٌ لَهُ بِالْبَلْوَى، فَزِدْ أَيُّهَا الْمُسْتَنْفِعُ فِي شُكْرِكَ، وَقَصِّرْ مِنْ عَجَلَتِكَ، وَقِفْ عِنْدَ مُنْتَهَى رِزْقِكَ.

268. Imām Ali ibn Abū Tālib عليه السلام said: "You have to know with full conviction that Allāh has not fixed for any person more livelihood than what has been ordained in the Book of Destiny, even though his means (of seeking it) may be great, his craving for it intense and his efforts for it acute. Nor does the weakness of a person or the paucity of his means stand in the way between him and what is ordained in the Book of Destiny for him. Whoever realizes it and acts on earns the best of comfort and benefit, while whoever disregards it and doubts it exceeds all men in disadvantages. Very often, a person who

is granted favors is slowly driven (towards punishment) through these same favors. Quite often, an afflicted person receives goodness out of his affliction (such as a blessing disguised as a calamity). Therefore, O listener, increase your gratefulness, lessen your haste and stay within the bounds of your livelihood."

٢٦٩ - وَقَالَ (عليه السلام): لَا تَجْعَلُوا عِلْمَكُمْ جَهْلًا وَيَقِينَكُمْ شَكّاً إِذَا عَلِمْتُمْ فَاعْمَلُوا، وَإِذَا تَيَقَّنْتُمْ فَأَقْدِمُوا.

269. Imām Ali ibn Abū Tālib ﷺ said: "Do not turn your knowledge into ignorance or your conviction into doubt. When you gain knowledge act (on it), and when you acquire conviction, proceed (on its basis)."[1]

٢٧٠ - وقال (عليه السلام): إِنَّ الطَّمَعَ مُورِدٌ غَيْرُ مُصْدِرٍ وَضَامِنٌ غَيْرُ وَفِيٍّ وَرُبَّمَا شَرِقَ شَارِبُ الْمَاءِ قَبْلَ رِيِّهِ وَكُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ وَالْأَمَانِيُّ تُعْمِي أَعْيُنَ الْبَصَائِرِ وَالْحَظُّ يَأْتِي مَنْ لَا يَأْتِيهِ.

270. Imām Ali ibn Abū Tālib ﷺ said: "Greed (or foolishness) takes a person to the watering place but brings him back thirsty. It undertakes responsibility but does not fulfill it. Often, the drinker gets choked before he quenches his thirst. The greater the worth of a thing yearned for is, the greater is the grief for its loss. Desires blind the eyes of understanding. The destined share will reach whoever does not approach it."

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[1]Knowledge and conviction demand that they should be acted on,. applied, implemented, turned into action... If they are not acted on, they cannot be called knowledge and conviction. Consequently, if a man says that he knows the dangers that exist on a particular path but he adopts that very path for his journey, instead of the path that is danger-free, then who can say that this man had full certainty about the dangers of that path? This is so because the consequence of such certainty should have prevented him from going along that path. Similarly, the person who has a firm belief (i.e. *īmān*, conviction) in the resurrection and revival of life, or in chastisement and reward, cannot be overpowered by those things of this world that make a man neglectful to the extent that he disregards the next life. He should not fall short of doing good deeds for fear of chastisement and evil consequences.

٢٧١ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تُحَسِّنَ فِي لَامِعَةِ الْعُيُونِ عَلَانِيَتِي وَتُقَبِّحَ فِيمَا أُبْطِنُ لَكَ سَرِيرَتِي مُحَافِظاً عَلَى رِثَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي فَأُبْدِيَ لِلنَّاسِ حُسْنَ ظَاهِرِي وَأُفْضِيَ إِلَيْكَ بِسُوءِ عَمَلِي تَقَرُّباً إِلَى عِبَادِكَ وَتَبَاعُداً مِنْ مَرْضَاتِكَ.

271. Imām Ali ibn Abū Tālib ﷺ said: "O Allāh! I seek Your protection from this: that I may appear to be good in the eyes of people while my inward self may be sinful before You, and that I may guard myself (from sinning) only for show before people although You are aware of everything about me. Thus, I appear before the people in good shape although my evil acts are placed before You. This means achieving nearness to Your creatures but remoteness from Your pleasure."

٢٧٢ - وَقَالَ (عليه السلام): لَا وَالَّذِي أَمْسَيْنَا مِنْهُ فِي غُبْرِ لَيْلَةٍ دَهْمَاءَ تَكْشِرُ عَنْ يَوْمٍ أَغَرَّ مَا كَانَ كَذَا وَكَذَا.

272. Imām Ali ibn Abū Tālib ﷺ said: "I swear by the One Who let us pass the dark night after which there was a bright day that such and such[1] did not happen."

٢٧٣ - وَقَالَ (عليه السلام): قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

273. Imām Ali ibn Abū Tālib ﷺ said: "A small act of goodness which is continued regularly is more beneficial than a grand one carried out with grudge.

٢٧٤ - وَقَالَ (عليه السلام): إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرَائِضِ، فَارْفُضُوهَا.

274. Imām Ali ibn Abū Tālib ﷺ said: "When optional deeds (of worship) stand in the way of obligatory ones, abandon them."

٢٧٥ - وَقَالَ (عليه السلام): مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اسْتَعَدَّ.

275. Imām Ali ibn Abū Tālib ﷺ said: "Whoever keeps the distance of the journey (to the afterlife) in view remains prepared."

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[1]Sayyid ar-Radi has not written what it was that did not happen, leaving us only with the first part of the sentence!

٢٧٦ - وَقالَ (عليه السلام): لَيْسَتِ الرُّوِيَّةُ كَالْمُعَايَنَةِ مَعَ الإبْصَارِ فَقَدْ تَكْذِبُ الْعُيُونُ أَهْلَهَا وَلَا يَغُشُّ الْعَقْلُ مَنِ اسْتَنْصَحَهُ.

276. Imām Ali ibn Abū Tālib ﷺ said: "Perception by the eyes is not real observation because the eyes sometimes deceive people; but wisdom does not deceive whomsoever it counsels."

٢٧٧ - وَقالَ (عليه السلام): بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغِرَّةِ.

277. Imām Ali ibn Abū Tālib ﷺ said: "Between you and preaching there is a curtain of deception."

٢٧٨ - وَقالَ (عليه السلام): جَاهِلُكُمْ مُزْدَادٌ وَعَالِمُكُمْ مُسَوِّفٌ.

278. Imām Ali ibn Abū Tālib ﷺ said: "The ignorant ones from among you get too much while the learned are just put off."

٢٧٩ - وَقالَ (عليه السلام): قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.

279. Imām Ali ibn Abū Tālib ﷺ said: "Knowledge dispels the excuse of those who produce excuses." Compare this statement with the wise axiom that says, "Those who excuse themselves accuse themselves."

٢٨٠ - وَقالَ (عليه السلام): كُلُّ مُعَاجَلٍ يَسْأَلُ الْإِنْظَارَ وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

280. Imām Ali ibn Abū Tālib ﷺ said: "Anyone whom death overtakes early seeks time (respite), while the death of anyone who is deferred puts forth excuses for the postpone-ment (of doing good deeds)."

٢٨١ - وَقالَ (عليه السلام): مَا قَالَ النَّاسُ لِشَيْءٍ طُوبَى لَهُ إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ.

281. Imām Ali ibn Abū Tālib ﷺ said: "For every thing to which people say 'how good it is!' there is an evil hidden in this world."

٢٨٢ - وَسُئِلَ عَنِ الْقَدَرِ فَقَالَ طَرِيقٌ مُظْلِمٌ فَلَا تَسْلُكُوهُ وَبَحْرٌ عَمِيقٌ فَلَا تَلِجُوهُ وَسِرُّ اللَّهِ فَلَا تَتَكَلَّفُوهُ.

282. Imām Ali ibn Abū Tālib ﷺ was asked about destiny. He said the following: "It is a dark path; do not tread on it. It is a deep ocean; do not dive into it. And it is the secret of Allāh; do not trouble yourselves about (knowing) it (because you never will)."

٢٨٣ - وَقَالَ (عليه السلام): إِذَا أَرْذَلَ اللَّهُ عَبْداً حَظَرَ عَلَيْهِ الْعِلْمَ.

283. Imām Ali ibn Abū Tālib ﷺ said: "When Allāh intends to humiliate a person, He denies him knowledge."

٢٨٤ - وَقَالَ (عليه السلام): كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ، وَكَانَ يُعْظِمُهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ، وَكَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ، فَلَا يَشْتَهِي مَا لَا يَجِدُ، وَلَا يُكْثِرُ إِذَا وَجَدَ، وَكَانَ أَكْثَرَ دَهْرِهِ صَامِتاً، فَإِنْ قَالَ بَذَّ الْقَائِلِينَ وَنَقَعَ غَلِيلَ السَّائِلِينَ، وَكَانَ ضَعِيفاً مُسْتَضْعَفاً، فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْثُ غَابٍ وَصِلُّ وَادٍ، لَا يُدْلِي بِحُجَّةٍ حَتَّى يَأْتِيَ قَاضِياً، وَكَانَ لَا يَلُومُ أَحَداً عَلَى مَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ حَتَّى يَسْمَعَ اعْتِذَارَهُ، وَكَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ بُرْئِهِ، وَكَانَ يَقُولُ مَا يَفْعَلُ وَلَا يَقُولُ مَا لَا يَفْعَلُ، وَكَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ، وَكَانَ عَلَى مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ، وَكَانَ إِذَا بَدَهَهُ أَمْرَانِ يَنْظُرُ أَيُّهُمَا أَقْرَبُ إِلَى الْهَوَى فَيُخَالِفُهُ؛ فَعَلَيْكُمْ بِهَذِهِ الْخَلَائِقِ فَالْزَمُوهَا وَتَنَافَسُوا فِيهَا، فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخْذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ.

284. Imām Ali ibn Abū Tālib ﷺ said: "In the past, I had a brother-in-faith[1], and he was prestigious in my view because the world was humble in his eyes, the needs of the stomach did not have a sway over him. He did not long for what he did not get. If he got a thing, he would not ask for more. He remained most of the time silent. When he spoke, he silenced the other speakers. He quenched the thirst of inquirers. He was weak and feeble, but at the time of fighting, he was like the lion of the forest or the serpent of the

[1]The man to whom Imām Ali ibn Abū Tālib ﷺ refers here as his "brother" and whose qualities he has stated has been taken by some commentators to be Abū Dharr al-Ghifāri, by some as `Othmān ibn Maz`ūn al-Jamhi, and by some as al-Miqdād ibn al-Aswad al-Kindi. But it is not unlikely that no particular individual is referred to here at all because it is customary with Arabs to speak of a "brother" or a "comrade" although they have no particular individual in mind.

valley: He will not put forth an argument unless it was decisive.

He would not abuse anyone in an excusable matter unless he had heard the excuse. He would not speak of any trouble except after its disappearance. He spoke of what he would do, and he would not say what he would not. Even if he could be exceeded in speech, he could not be excelled in silence. He was more eager for keeping quiet than speaking, and if two things confronted him, he would see which one was more akin to the longing of the heart, and he would oppose it.

"These qualities are incumbent on you. So, you should acquire them and compete with each other in upholding them. Even if you cannot acquire them, you should know that acquiring a part is better than giving up the whole."

٢٨٥ ـ وَقَالَ (عليه السلام): لَوْ لَمْ يَتَوَعَّدِ اللَّهُ عَلَى مَعْصِيَتِهِ لَكَانَ يَجِبُ أَلَّا يُعْصَى شُكْراً لِنِعَمِهِ.

285. Imām Ali ibn Abū Tālib ﷺ said: "Even if Allāh had not warned of a chastisement on those who are disobedient to Him, it would be obligatory by way of gratitude for His favors that He should not be disobeyed."

٢٨٦ ـ وَقَالَ (عليه السلام) وَقَدْ عَزَّى الْأَشْعَثَ بْنَ قَيْسٍ عَنِ ابْنٍ لَهُ: يَا أَشْعَثُ! إِنْ تَحْزَنْ عَلَى ابْنِكَ فَقَدِ اسْتَحَقَّتْ مِنْكَ ذَلِكَ الرَّحِمُ، وَإِنْ تَصْبِرْ فَفِي اللَّهِ مِنْ كُلِّ مُصِيبَةٍ خَلَفٌ. يَا أَشْعَثُ! إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْجُورٌ، وَإِنْ جَزِعْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْزُورٌ. يَا أَشْعَثُ! ابْنُكَ سَرَّكَ، وَهُوَ بَلَاءٌ وَفِتْنَةٌ، وَحَزَنَكَ وَهُوَ ثَوَابٌ وَرَحْمَةٌ.

286. Imām Ali ibn Abū Tālib ﷺ said the following to express his condolences to al-Ash`ath ibn Qays about (the death of) his son: "O Ash`ath! If you grieve over your son, certainly it is the consequence of the blood relationship; but if you endure, Allāh will then provide recompense for every affliction. O Ash`ath! If you endure even then, matters will move on as ordained by Allāh. But in that case, you will deserve to be rewarded, whereas if you lose patience, matters will again move as ordained by Allāh. But in this case, you will be bearing the burden (of your sins). O Ash`ath! Your son made you happy while, at the same time, he was a trial and a hardship. (When

he died,) he caused you to grieve while, at the same time, he has proved to be a source of reward and mercy for you."

٢٨٧- وَقَالَ (عليه السلام) عَلَى قَبْرِ رَسُولِ اللّهِ (صلى الله عليه وآله) سَاعَةَ دَفْنِهِ: إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنْكَ وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ وَإِنَّ الْمُصَابَ بِكَ لَجَلِيلٌ وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ.

287. Imām Ali ibn Abū Tālib ﷺ said the following at the grave of the Messenger of Allāh ﷺ at the time of his burial: "Certainly endurance is good except in your regard, O Messenger of Allāh! Fretting is bad except over you. And the affliction about you is great while every other affliction before or after it is petty."

٢٨٨- وَقَالَ (عليه السلام): لَا تَصْحَبِ الْمَائِقَ فَإِنَّهُ يُزَيِّنُ لَكَ فِعْلَهُ وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ.

288. Imām Ali ibn Abū Tālib ﷺ said: "Do not associate with a fool because he will beautify his actions for you and wish that you, too, would be like him."[1]

٢٨٩- وَقَدْ سُئِلَ عَنْ مَسَافَةِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ فَقَالَ (عليه السلام): مَسِيرَةُ يَوْمٍ لِلشَّمْسِ.

289. Imām Ali ibn Abū Tālib ﷺ was asked once about the distance between the East and the West. He replied as follows: "A day's trip for the sun."

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[1]A fool considers his ways of action to be the most appropriate, and he wants his friend also to adopt the same ways, so that he should become as he himself is. This does not mean that he desires that his friend should become as foolish as he is. He cannot be thinking like this because he does not consider himself to be a fool. If he, in fact, considers himself to be foolish, then he will not have been as such! Rather, he considers his ways of action as being correct and desires his friend to be equally "wise". That is why he presents his view before him in an embellished way, desiring him to act on it. It is possible that his friend may be influenced by his advice, so he treads the same path. Therefore, it is better to keep away from him.

٢٩٠- وَقَالَ (عليه السلام): أَصْدِقَاؤُكَ ثَلاثَةٌ وَأَعْدَاؤُكَ: ثَلاثَةٌ فَأَصْدِقَاؤُكَ صَدِيقُكَ وَصَدِيقُ صَدِيقِكَ وَعَدُوُّ عَدُوِّكَ؛ وَأَعْدَاؤُكَ: عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَصَدِيقُ عَدُوِّكَ.

290. Imām Ali ibn Abū Tālib ﷺ said: "Your friends are three and your enemies are (also) three: Your friends are: your friend, your friend's friend and your enemy's enemy. And your enemies are: your enemy, your friend's enemy and your enemy's friend."

٢٩١- وَقَالَ (عليه السلام) لِرَجُلٍ رَآهُ يَسْعَى عَلَى عَدُوٍّ لَهُ بِمَا فِيهِ إِضْرَارٌ بِنَفْسِهِ: إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ.

291. Imām Ali ibn Abū Tālib ﷺ saw a man busy scheming against his enemy with what was harmful to his own self as well, so he said to him, "You are like one who pierces a spear through himself in order to kill the person iding behind him!"

٢٩٢- وَقَالَ (عليه السلام): مَا أَكْثَرَ الْعِبَرَ وَأَقَلَّ الاعْتِبَارَ.

292. Imām Ali ibn Abū Tālib ﷺ said: "How many the admonishments are, yet how few those who take lessons from them!"[1]

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[1]If the vicissitudes and changes of this world are observed, the circumstances and conditions of the people attended to, and their histories noted, then from every corner edifying stories can be heard. Such stories are fully capable of arousing the mind out of its forgetful slumber or providing instruction and imparting teaching and clear-mindedness. Thus, the creation and dissolution of everything in this world, the blossoming of flowers and their withering, the thriving of vegetation and its withering away and the subjugation of every atom to change provide such instructive lessons that they are enough to curb any hope of attaining eternity in this deceitful life as long as the eyes and ears are not closed to these instructive events.

A Persian couplet says:

The world is full of stories of folk gone by,
But unless one lends an ear to it, feeble is its cry.

٢٩٣ - وَقَالَ (عليه السلام): مَنْ بَالَغَ فِي الْخُصُومَةِ أَثِمَ وَمَنْ قَصَّرَ فِيهَا ظُلِمَ وَلَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.

293. Imām Ali ibn Abū Tālib ﷺ said: "Whoever goes too far contending, as well as that who falls short therein, becomes oppressed, and it is difficult for a contender to fear Allāh."

٢٩٤ - وَقَالَ (عليه السلام): مَا أَهَمَّنِي ذَنْبٌ أُمْهِلْتُ بَعْدَهُ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ وَأَسْأَلَ اللَّهَ الْعَافِيَةَ.

294. Imām Ali ibn Abū Tālib ﷺ said: "I am not worried about a fault after which I get time to offer prayers in two units (*rek`āt*) and beg safety from the wrath of Allāh."

٢٩٥ - وَسُئِلَ (عليه السلام) كَيْفَ يُحَاسِبُ اللَّهُ الْخَلْقَ عَلَى كَثْرَتِهِمْ فَقَالَ (عليه السلام): كَمَا يَرْزُقُهُمْ عَلَى كَثْرَتِهِمْ فَقِيلَ كَيْفَ يُحَاسِبُهُمْ وَلَا يَرَوْنَهُ؟ فَقَالَ (عليه السلام): كَمَا يَرْزُقُهُمْ وَلَا يَرَوْنَهُ.

295. Imām Ali ibn Abū Tālib ﷺ was asked once: "How will Allāh conduct the accounting of all persons despite their large number?" He replied: "Just as He provides them livelihood despite their large number." Then it was said to Him: "How will He conduct their accounting without their seeing Him?" He replied: "Just as He provides them with livelihood although they do not see Him."

٢٩٦ - وَقَالَ (عليه السلام): رَسُولُكَ تَرْجُمَانُ عَقْلِكَ، وَكِتَابُكَ أَبْلَغُ مَا يَنْطِقُ عَنْكَ.

296. Imām Ali ibn Abū Tālib ﷺ said (perhaps in a letter answering someone): "Your messenger interprets your intelligence, while your letter is more eloquent in expressing your true self."

٢٩٧ - وَقَالَ (عليه السلام): مَا الْمُبْتَلَى الَّذِي قَدِ اشْتَدَّ بِهِ الْبَلَاءُ بِأَحْوَجَ إِلَى الدُّعَاءِ الَّذِي لَا يَأْمَنُ الْبَلَاءَ.

297. Imām Ali ibn Abū Tālib ﷺ said: "The person who is afflicted with hardship is not in a greater need for praying than the one who has been spared affliction but is not immune to it."

٢٩٨ - وَقالَ (عليه السلام): النَّاسُ أَبْنَاءُ الدُّنْيَا، وَلَا يُلَامُ الرَّجُلُ عَلَى حُبِّ أُمِّهِ.

298. Imām Ali ibn Abū Tālib ﷺ said: "People are the progeny of the world, and none can be blamed for loving his mother."



٢٩٩ - وَقالَ (عليه السلام): إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ؛ فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ.

299. Imām Ali ibn Abū Tālib ﷺ said: "The destitute person is (like) a messenger of Allāh. Whoever denies him denies Allāh, and whoever gives him gives Allāh."

٣٠٠- وَقَالَ (عليه السلام): مَا زَنَى غَيُورٌ قَطُّ.

300. Imām Ali ibn Abū Tālib ﷺ said: "A self-respecting man never commits adultery."

٣٠١- وَقَالَ (عليه السلام): كَفَى بِالْأَجَلِ حَارِساً.

301. Imām Ali ibn Abū Tālib ﷺ said: "Suffices the fixed life term to remain ever watchful."[1]

٣٠٢- وَقَالَ (عليه السلام): يَنَامُ الرَّجُلُ عَلَى الثُّكْلِ وَلَا يَنَامُ عَلَى الْحَرَبِ.

قال الرضي: و معنى ذلك أنه يصبر على قتل الأولاد و لا يصبر على سلب الأموال.

302. Imām Ali ibn Abū Tālib ﷺ said: "A man can sleep over the death of his child but cannot sleep over the loss of his property."

Sayyid ar-Radi says: "This statement means that a man remains patient about the death of his children but does not do so at the loss of his property."

٣٠٣- وَقَالَ (عليه السلام): مَوَدَّةُ الْآبَاءِ قَرَابَةٌ بَيْنَ الْأَبْنَاءِ، وَالْقَرَابَةُ إِلَى الْمَوَدَّةِ أَحْوَجُ مِنَ الْمَوَدَّةِ إِلَى الْقَرَابَةِ.

303. Imām Ali ibn Abū Tālib ﷺ said: "Mutual affection bet-ween parents creates a sound rela-tionship bet-ween sons. A relationship is more in need of affection than affection is for a relationship."

٣٠٤- وَقَالَ (عليه السلام): اتَّقُوا ظُنُونَ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

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[1]The idea here is that lightning may flash a hundred thousand times, tempests may rise, earth may quake and mountains may collide with each other. But as long as the fixed period of life has yet to run its course, no occurrence can cause any harm, nor the typhoon of death may put the flame of life out. There is a fixed hour for death, and nothing can cut it short before that time. Thus, death itself is the watchman and guardian of life. A poet has said, "What is known as death is (actually) the watchman over life."

304. Imām Ali ibn Abū Tālib عليه السلام said: “Be afraid of the thoughts of believers because Allāh, the most Exalted One, has placed the truth on their tongues.”

٣٠٥- وَقَالَ (عليه السلام): لَا يَصْدُقُ إِيمَانُ عَبْدٍ حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

305. Imām Ali ibn Abū Tālib عليه السلام said: “The belief of a person cannot be regarded as true unless his trust in what is with Allāh is greater than his trust in what he himself has.”

٣٠٦- وَقَالَ (عليه السلام) لِأَنَسِ بْنِ مَالِكٍ، وَقَدْ كَانَ بَعَثَهُ إِلَى طَلْحَةَ وَالزُّبَيْرِ لَمَّا جَاءَ إِلَى الْبَصْرَةِ يُذَكِّرُهُمَا شَيْئاً مِمَّا سَمِعَهُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي مَعْنَاهُمَا، فَلَوَى عَنْ ذَلِكَ فَرَجَعَ إِلَيْهِ فَقَالَ: إِنِّي أُنْسِيتُ ذَلِكَ الْأَمْرَ فَقَالَ (عليه السلام): إِنْ كُنْتَ كَاذِباً فَضَرَبَكَ اللَّهُ بِهَا بَيْضَاءَ لَامِعَةً لَا تُوَارِيهَا الْعِمَامَةُ.

قال الرضي: يعني البرص فأصاب أنسا هذا الداء فيما بعد في وجهه فكان لا يرى إلا مبرقعا.

306. When Imām Ali ibn Abū Tālib عليه السلام came to Basra, he sent Anas ibn Mālik to Talhah and az-Zubayr to remind them of what he (Anas) himself had heard the Messenger of Allāh ﷺ saying concerning them both, but he avoided doing so. When he came back to Imām Ali ibn Abū Tālib عليه السلام, he said that he had forgotten that matter. Thereupon, Imām Ali ibn Abū Tālib عليه السلام said: “If you are speaking a lie, Allāh will afflict you with white spots (leucoderm) which even a turban may not cover.” And so it was.

Sayyid ar-Radi says: “White spot means leucoderma. After sometime this disease did take place to Anas’s face, so much so that he was never seen with his face uncovered.”[1]

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[1]The occasion and circumstances surrounding this statement, as related by Sayyid ar-Radi, were as follows: During the Battle of the Camel, Imām Ali ibn Abū Tālib عليه السلام sent Anas ibn Mālik to Talhah and az-Zubayr so that he should remind them of the Prophet’s statement to the following effect: “You both will fight Ali and will commit excess in his regard.” Anas ibn

٣٠٧ - وَقَالَ (عليه السلام): إنَّ لِلْقُلُوبِ إِقْبَالاً وَإِدْبَاراً، فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

307. Imām Ali ibn Abū Tālib ﷺ said: "Sometimes the hearts advance [towards their Creator] and sometimes they retreat. When they advance, get them to perform the optional [acts of worship] (as

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Mālik went back stating that he had forgotten to mention it. Imām Ali ibn Abū Tālib ﷺ then uttered these words about him. However, it is said that Imām Ali ibn Abū Tālib ﷺ made this statement when he wanted Anas to confim the Prophet's saying: "Whoever accepts me as his master, Ali is his master. O Allāh! Love whoever loves Ali and hate whoever hates Ali." Consequently, numerous persons have testified to this *hadīth*, but Anas kept quiet [and did not narrate it]... Then, Imām Ali ibn Abū Tālib ﷺ said to him, "You, too, were present at Ghadīr Khumm. What is keeping you silent on this occasion?" Anas said, "I have grown old and my memory does not serve me well." Imām Ali ibn Abū Tālib ﷺ made this statement then, as we read in these references:*Ansāb al-Ashrāf* of al-Balādhiri where the biography of Imām Ali ibn Abū Tālib ﷺ is discussed on pp. 156 - 57; *Al-A`lāq an-Nafīsah* of Ibn Rustah, p. 221; *Latā'if al-Ma`ārif* of ath-Tha`ālibi, pp. 105 - 106; *Muhadarāt al-Udabā'* of ar-Rāghib, Vol. 3, p. 293; Ibn Abul-Hadīd, Vol. 4, p. 74; *Arjah al-Matālib* of Shaikh `Ubaydullāh al-Hanafi, pp. 578 – 80. In this regard, Ibn Qutaybah (Abdullāh ibn Muslim ad-Dainūri [231 – 276 A.D./828 – 889 A.D.]) writes the following: "People have related that Imām Ali ibn Abū Tālib ﷺ asked Anas ibn Mālik about the Prophet's saying:`O Allāh! Love whoever loves Ali and hate whoever hates Ali,' and he replied, 'If you are a liar, may Allāh afflict you with white spots which even a turban may not cover,'" as recorded on p. 580 of *Al-Ma`ārif.* Ibn Abul-Hadīd has also supported this view. Denying his knowledge of the incident mentioned by Sayyid ar-Radi, he writes the following: "The incident mentioned by Sayyid ar-Radi that Imām Ali ibn Abū Tālib ﷺ sent Anas ibn Mālik to Talhah and az-Zubayr is an unrecorded event. If Imām Ali ibn Abū Tālib ﷺ had sent him particularly to remind them of the Prophet's saying concerning them, then he could hardly have come back and said that he had forgotten it because when he left Imām Ali ibn Abū Tālib ﷺ and went to those two individuals, he should have admitted and remembered the saying; therefore, how could he, on his return after an hour or a day, plead that he had forgotten it and deny it? This is something which cannot happen," as stated on pp. 217 – 18, Vol. 19 of *Sharh Nahjul-Balāgha.*

well). But when they retreat, keep them confined to only what is obligatory."

٣٠٨- وَقالَ (عليه السلام): وَفِي الْقُرْآنِ نَبَأُ مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ.

308. Imām Ali ibn Abū Tālib ﷷ said: "The Qur'ān contains news about the past, predictions about the future and commandments for the present."

٣٠٩- وَقالَ (عليه السلام): رُدُّوا الْحَجَرَ مِنْ حَيْثُ جَاءَ فَإِنَّ الشَّرَّ لَا يَدْفَعُهُ إِلَّا الشَّرُّ.

309. Imām Ali ibn Abū Tālib ﷷ said: "Throw a stone in return from where one comes to you because evil can be met only with evil."

٣١٠- وَقالَ (عليه السلام) لِكَاتِبِهِ عُبَيْدِ اللّهِ بْنِ أَبِي رَافِعٍ: أَلِقْ دَوَاتَكَ وَأَطِلْ جِلْفَةَ قَلَمِكَ وَفَرِّجْ بَيْنَ السُّطُورِ وَقَرْمِطْ بَيْنَ الْحُرُوفِ، فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ.

310. Imām Ali ibn Abū Tālib ﷷ said to his secretary `Ubaydullāh ibn Abū Rafi`: "Put a cotton flake in the ink pot, keep the nib of your pen long, leave some space between the lines and close up the letters because this is good for the beauty of the writing."

٣١١- وَقالَ (عليه السلام): أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَالْمَالُ يَعْسُوبُ الْفُجَّارِ.

قال الرضي: و معنى ذلك أن المؤمنين يتبعونني و الفجار يتبعون المال كما تتبع النحل يعسوبها، و هو رئيسها.

311. Imām Ali ibn Abū Tālib ﷷ said: "I am the *ya`sūb* (chief, head, leader, etc.) of the believers, while wealth is the leader of the wicked."

Sayyid ar-Radi says: "It means that the believers follow me while the wicked follow the path that take them to wealth and riches just as the bees follow their *ya`sūb*, leader."[1]

[1]We have already explained the meaning of the word "ya`sūb" in the footnote of saying No. 262 above and pointed out that this title was given to Imām Ali ibn Abū Tālib ﷷ by the Holy Prophet ﷺ himself. We quoted some of his different statements on this subject. Here we quote one

٣١٢ - وَقَالَ لَهُ بَعْضُ الْيَهُودِ: مَا دَفَنْتُمْ نَبِيَّكُمْ حَتَّى اخْتَلَفْتُمْ فِيهِ؛ فَقَالَ (عليه السلام): لَهُ إِنَّمَا اخْتَلَفْنَا عَنْهُ لَا فِيهِ، وَلٰكِنَّكُمْ مَا جَفَّتْ أَرْجُلُكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ: اجْعَلْ لَنَا إِلٰهاً كَمَا لَهُمْ آلِهَةٌ، قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ.

312. Some Jews said to Imām Ali ibn Abū Tālib: "You did not even bury your Prophet when you picked up differences about him (about successorship to him)." It is then that Imām Ali ibn Abū Tālib replied thus: "We did not differ about him; we differed after him (i.e. about his succession). You had not dried up your feet yet, having come out of the river, when you began asking your Prophet (Moses): 'Make for us a god as they have gods of their own.' Said he, 'Verily you are people behaving ignorantly' (Qur'ān, 7: 138)."[1]

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of the traditions in which this word appears:It is narrated by Abū Layla al-Ghifāri, Abū Dharr, Salmān, Ibn Abbās and Hudhayfah ibn al-Yamān. It states that the Holy Prophet used to say: "Soon after my death, there will be discord. When it occurs, uphold Ali ibn Abū Tālib since he will be the first person to see me and the first to shake hands with me on the Day of Judgment. He is the greatest man of the truth (*as-siddīq al-akbar*), and he is the one who discriminates between right and wrong (*fārūq*) from among this *umma*, and he is the *ya`sūb* (leader) of the believers while wealth is the *ya`sūb* of the hypocrites. In addition to the references given in the above-mentioned footnote, see also:*Fayd al-Qadīr*, Vol. 4, p. 358; *Kanz al-`Ummāl*, Vol. 12, p. 214; *Muntakhab al-Kanz*, Vol. 5, p. 33; Ibn Abul-Hadīd, Vol. 13, p. 228; *Tārīkh* of Ibn `Asākir (where the biography of Imām Ali ibn Abū Tālib is discussed), Vol. 1, pp. 74 - 78; *As-Sīrah al-Halabiyya*, Vol. 1, p. 380; *Thakhā'ir al-'Uqba*, p. 56 and *Yanābī' al-Mawadda*, p. 62, 82, 201 and 251.

[1]The purpose behind this criticism by the Jews was to show that the Prophethood of Prophet Muhammed ﷺ was a controversial matter. But Imām Ali ibn Abū Tālib clarified the fact that the exact focus of controversy was not about Prophethood but about his succession and vicegerency. Then, commenting on the status of the Jews, he pointed out that those who were today criticizing the differences among Muslims after the Prophet were of the same kind as those who had begun to waver about belief in the Unity of Allāh even during the lifetime of Moses. Thus, on becoming free of the slavery of the Egyptians, they reached the other side of the river and saw the figure of a calf in a temple in the Sinai desert. It was then that they asked Moses to make a similar figure for them to

٣١٣- وَقِيلَ لَهُ بِأيِّ شَيْءٍ غَلَبْتَ الْأَقْرَانَ؟ فَقَالَ (عليه السلام): مَا لَقِيتُ رَجُلًا إِلَّا أَعَانَنِي عَلَى نَفْسِهِ.

قال الرضي: يومئ بذلك إلى تمكن هيبته في القلوب.

313. Imām Ali ibn Abū Tālib ﷺ was asked: "With what did you overpower your adversaries?" He answered: "Whenever I confronted one of them, he helped me against himself."

Sayyid ar-Radi says: "Imām Ali ibn Abū Tālib ﷺ is pointing out his striking of awe in the hearts."[1]

٣١٤- وَقَالَ (عليه السلام) لِابْنِهِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ: يَا بُنَيَّ، إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ، فَاسْتَعِذْ بِاللَّهِ مِنْهُ، فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ، مَدْهَشَةٌ لِلْعَقْلِ، دَاعِيَةٌ لِلْمَقْتِ.

314. Imām Ali ibn Abū Tālib ﷺ said to his son Muhammed ibn al-Hanafiyya: "O my son! I fear lest destitution overtakes you. So, you should seek Allāh's protection from it because destitution is [an indication of] a deficiency in religious beliefs, perplexity of the mind, and it is conducive to hatred of obstinate people."

٣١٥- وَقَالَ (عليه السلام) لِسَائِلٍ سَأَلَهُ عَنْ مُعْضِلَةٍ: سَلْ تَفَقُّهاً وَلَا تَسْأَلْ تَعَنُّتاً، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهٌ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهٌ بِالْجَاهِلِ الْمُتَعَنِّتِ.

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worship, whereupon Moses rebuked them for being still as stubborn as they were in Egypt. This meant that people who were so immersed in their desire for idol-worship that even after being initiated into the belief in the Unity of Allāh, they still became restless on seeing an idol and made the request for a similar idol to be made for them. Such people had no right to criticize any differences among the Muslims.

[1]The man who is over-awed by his adversary is sure to be defeated because in facing a foe, physical prowess is not enough but steadfastness of heart and strength of courage are also necessary. When the adversary loses courage and feels sure that he will be defeated, he will certainly then be defeated. This is what happened to the adversary of Imām Ali ibn Abū Tālib ﷺ; he was so affected by his acknowledged reputation that he was sure of his own death, in consequence of which his spiritual power and self-confidence were shattered and eventually this mental state dragged him to his own death.

315. Imām Ali ibn Abū Tālib ﷺ replied to a man who had asked him a difficult question with the following: "Ask me for understanding but do not ask for confusion, because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant."

٣١٦- وَقَالَ (عليه السلام) لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَقَدْ أَشَارَ إِلَيْهِ فِي شَيْءٍ لَمْ يُوَافِقْ رَأْيَهُ: لَكَ أَنْ تُشِيرَ عَلَيَّ وَأَرَى، فَإِنْ عَصَيْتُكَ فَأَطِعْنِي.

316. Abdullāh ibn Abbās once advised Imām Ali ibn Abū Tālib ﷺ against his views, so the Imām ﷺ said: "You have only to advise me, but then I have to see (what to do), and if I act against your advice, you have to follow me."[1]

٣١٧- وَرُوِيَ أَنَّهُ (عليه السلام) لَمَّا وَرَدَ الْكُوفَةَ قَادِماً مِنْ صِفِّينَ مَرَّ بِالشِّبَامِيِّينَ فَسَمِعَ بُكَاءَ النِّسَاءِ عَلَى قَتْلَى صِفِّينَ وَخَرَجَ إِلَيْهِ حَرْبُ بْنُ شُرَحْبِيلَ الشِّبَامِيُّ وَكَانَ مِنْ وُجُوهِ قَوْمِهِ، فَقَالَ (عليه السلام): لَهُ أَ تَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ أَ لَا تَنْهَوْنَهُنَّ عَنْ هَذَا الرَّنِينِ، وَأَقْبَلَ حَرْبٌ يَمْشِي مَعَهُ وَهُوَ (عليه السلام) رَاكِبٌ، فَقَالَ (عليه السلام): ارْجِعْ فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي وَمَذَلَّةٌ لِلْمُؤْمِنِ.

317. When Imām Ali ibn Abū Tālib ﷺ returned to Kūfa from Siffīn, he passed by the residences of the Shibamites (who belonged to the tribe of Shibam) and heard their women mourning those killed in Siffīn. At that time, a Shibamite, namely Harb ibn Shurahbil ash-Shibami, who was one of the nobles of those people, went to meet with him. Imām Ali ibn Abū Tālib ﷺ said to him, "Do your women have control over you as regarding the weeping that I hear? Do you not desist them from such crying?" Harb began to walk with him while Imām Ali ibn Abū Tālib ﷺ was on horseback, so Imām Ali ibn Abū Tālib ﷺ said to him: "Get back because the walking of a man like you with one like me is mischief for the ruler and a

[1]Abdullāh ibn Abbās had advised Imām Ali ibn Abū Tālib ﷺ to issue a letter of appointment to Talhah and az-Zubayr as governors of Kūfa and to retain Mu`āwiyah as governor of Syria till such time as his status became stabilized and the government gained strength. In reply, Imām Ali ibn Abū Tālib ﷺ said that he could not expose his own religion to danger for the sake of the worldly benefit of others, adding that "Instead of insisting on your own point of view, you should listen to me and obey me."

disgrace for the believer."

٣١٨- وَقَالَ (عليه السلام): وَقَدْ مَرَّ بِقَتْلَى الْخَوَارِجِ يَوْمَ النَّهْرَوَانِ بُؤْساً لَكُمْ لَقَدْ ضَرَّكُمْ مَنْ غَرَّكُمْ فَقِيلَ لَهُ مَنْ غَرَّهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ الشَّيْطَانُ الْمُضِلُّ وَالْأَنْفُسُ الْأَمَّارَةُ بِالسُّوءِ غَرَّتْهُمْ بِالْأَمَانِيِّ وَفَسَحَتْ لَهُمْ بِالْمَعَاصِي وَوَعَدَتْهُمُ الْإِظْهَارَ فَاقْتَحَمَتْ بِهِمُ النَّارَ.

318. Imām Ali ibn Abū Tālib ﷺ passed by the Khārijites' dead bodies during the battle of Nahrawān and said: "Woe to you! You have been harmed by the one who deceived you." He was asked: "O Imām Ali ibn Abū Tālib ﷺ! Who deceived them?" He replied: "Satan, the deceiver, and the inner self [*nafs*] that leads one to evil, deceived them through passions. It made it easy for them to get into sins, promised them victory and eventually hurled them into the Fire."

٣١٩- وَقَالَ (عليه السلام): اتَّقُوا مَعَاصِيَ اللَّهِ فِي الْخَلَوَاتِ فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

319. Imām Ali ibn Abū Tālib ﷺ said: "Beware of disobeying Allāh in solitude because the Witness (of that situation) is also the Judge."

٣٢٠- وَقَالَ (عليه السلام): لَمَّا بَلَغَهُ قَتْلُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ: إِنَّ حُزْنَنَا عَلَيْهِ عَلَى قَدْرِ سُرُورِهِمْ بِهِ، إِلَّا أَنَّهُمْ نَقَصُوا بَغِيضاً وَنَقَصْنَا حَبِيباً.

320. When the news of the killing of Muhammed ibn Abū Bakr reached Imām Ali ibn Abū Tālib ﷺ, he said: "Our grief over him is as great as their (the enemy's) joy except they have lost an enemy, whereas we have lost a friend."

In the year 38 A.H./658 A.D., Mu`āwiyah sent `Amr ibn al-`Ās to Egypt with a large force. `Amr ibn al-`Ās called on Mu`āwiyah ibn Hudayj to help him. They brought together `Othmān's supporters and waged a war against Muhammed ibn Abū Bakr (son of caliph Abū Bakr), capturing him. Mu`āwiyah ibn Hudayj beheaded him. Stuffing his body in the belly of a dead ass, he burnt his corpse... Muhammed was at that time twenty-eight years old. It is reported that when the news of this tragedy reached his mother, she fell onto a great rage and indignation. His paternal sister, Mother of the Faithful `Ā'isha, took a vow that, as long as she lived, she would

never eat roasted meat. Since then, she used to curse Mu`āwiyah ibn Abū Sufyān, `Amr ibn al-`Ās and Mu`āwiyah ibn Hudayj after every prayer she performed...

When Imām Ali ibn Abū Tālib ﷺ heard the news of Muhammed's martyrdom, he became immensely sad. He wrote in a very somber language to Ibn Abbās, who was then in Basra, about the tragic death of Muhammed ibn Abū Bakr.

Hearing the news of Muhammed's martyrdom, Ibn Abbās came from Basra to Kūfa to offer his condolences to Imām Ali ibn Abū Tālib ﷺ.

One of the official informers of Imām Ali ibn Abū Tālib ﷺ came from Syria and said: "O Imām Ali ibn Abū Tālib ﷺ! When the news of Muhammed's murder reached Mu`āwiyah, he went to the pulpit and praised the group that took part in killing him. The people of Syria rejoiced so much at hearing the news that I had never before seen them in such an elated mood." It was then that Imām Ali ibn Abū Tālib ﷺ uttered the above statement. He further said that although Muhammed was his step-son, he was like his own son, as we read in the classic references written by these recognized authorities: at-Tabari, Vol. 1, pp. 3400 - 3414; Ibn al-Athīr, Vol. 3, pp. 352 - 359; Ibn Kathīr, Vol. 7, pp. 313 - 317; Abul-Fidā', Vol. 1, p. 179; Ibn Abul-Hadīd, Vol. 6, pp. 82 - 100; Ibn Khaldūn, Vol. 2, part 2, pp. 181 - 182; *Al-Istī`āb*, Vol. 3, pp. 366 - 67; Ibn Hajar, *Al-Isāba*, Vol. 3, pp. 472 - 473; *Al-Ghārāt*, ath-Thaqafi, Vol. 1, pp. 276 – 322 and the author of *Tārīkh al-Khamīs*, Vol. 2, pp. 238 - 239.

We have written before above a brief biography of Muhammed ibn Abū Bakr.

٣٢١- وَقَالَ (عليه السلام): الْعُمُرُ الَّذِي أَعْذَرَ اللَّهُ فِيهِ إِلَى ابْنِ آدَمَ سِتُّونَ سَنَةً.

321. Imām Ali ibn Abū Tālib ﷺ said: "The age up to which Allāh accepts any excuse for a human being is sixty years."

٣٢٢- وَقَالَ (عليه السلام): مَا ظَفِرَ مَنْ ظَفِرَ الْإِثْمُ بِهِ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

322. Imām Ali ibn Abū Tālib ﷺ said: "One whose sin overpowers him never wins, and whoever secures victory by evil means is (in fact) vanquished."

٣٢٣- وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مُتِّعَ بِهِ غَنِيٌّ وَاللَّهُ تَعَالَى سَائِلُهُمْ عَنْ ذَلِكَ.

323. Imām Ali ibn Abū Tālib ﷺ said: "Allāh, the Glorified One, has embedded the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute person remains hungry, it is because some rich person has denied (him his share). Allāh, the Sublime, will question them [the rich] about it."

٣٢٤- وَقَالَ (عليه السلام): الِاسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ بِهِ.

324. Imām Ali ibn Abū Tālib ﷺ said: "Not to be in need of putting forth an excuse is better than putting forth a true excuse."[1]

٣٢٥- وَقَالَ (عليه السلام): أَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ أَلَّا تَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ.

325. Imām Ali ibn Abū Tālib ﷺ said: "The least obligation of Allāh on you is that you should not make use of His favors for committing sins."[2]

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[1]The meaning here is that obligations should be carried out so that there is no occasion for putting forth excuses. After all, in making excuses, there is a hint for shortcomings and perhaps a sense of humiliation.

[2]There are a few grades of denial of favors and of ingratitude. The first is that a person may not be able to appreciate (the real significance of) a favor. For example, the vision of the eyes, the speech of the tongue, the hearing of the ears and the movements of the limbs. These are all favors bestowed by Allāh, but many people do not realize them to be favors and do not entertain feelings of gratitude, taking them for granted. The second grade is that a person may see a favor and appreciate it but may not feel grateful for it. The third grade is that a person may oppose the One Who bestows the favors, going against His will. The fourth grade is that instead of using the favors granted by Him, a person may use them in committing sins offensive to Allāh. This is the highest grade of denial of favors, i.e. of ingratitude.

٣٢٦- وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةَ الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجَزَةِ.

326. Imām Ali ibn Abū Tālib ﷺ said: "When the disabled fall short of performing acts of obedience to Allāh, the Glorified One, it is a good opportunity given by Allāh for the intelligent people to perform such acts."

٣٢٧- وَقَالَ (عليه السلام): السُّلْطَانُ وَزَعَةُ اللَّهِ فِي أَرْضِهِ.

327. Imām Ali ibn Abū Tālib ﷺ said: "A sovereign is the watchman of Allāh on earth."

٣٢٨- وَقَالَ (عليه السلام): فِي صِفَةِ الْمُؤْمِنِ الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ وَحُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْراً وَأَذَلُّ شَيْءٍ نَفْساً يَكْرَهُ الرِّفْعَةَ وَيَشْنَأُ السُّمْعَةَ طَوِيلٌ غَمُّهُ بَعِيدٌ هَمُّهُ كَثِيرٌ صَمْتُهُ مَشْغُولٌ وَقْتُهُ شَكُورٌ صَبُورٌ مَغْمُورٌ بِفِكْرَتِهِ ضَنِينٌ بِخَلَّتِهِ سَهْلُ الْخَلِيقَةِ لَيِّنُ الْعَرِيكَةِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَهُوَ أَذَلُّ مِنَ الْعَبْدِ.

328. Describing a believer, Imām Ali ibn Abū Tālib ﷺ said: "A believer has a cheerful face, a sorrowful heart, a very broad chest (very generous), and a very humble heart. He hates high status and dislikes fame. His grief is long, his courage is far-reaching, his silence is much and, his time is occupied. He is grateful, enduring, buried in his thoughts, sparing in his friendship (with others), of a bright demeanor and of a soft temperament. He is stronger than stone but more humble than a servant.

٣٢٩- وَقَالَ (عليه السلام): لَوْ رَأَى الْعَبْدُ الْأَجَلَ وَمَصِيرَهُ، لَأَبْغَضَ الْأَمَلَ وَغُرُورَهُ.

329. Imām Ali ibn Abū Tālib ﷺ said: "If a man happens to see the end of (his) life and destiny, he will begin hating desires and their deception."

٣٣٠- وَقَالَ (عليه السلام): لِكُلِّ امْرِئٍ فِي مَالِهِ شَرِيكَانِ: الْوَارِثُ وَالْحَوَادِثُ.

330. Imām Ali ibn Abū Tālib ﷺ said: "There are two shares in the property of every person: heirs and accidents!"

۳۳۱- وَقالَ (عليه السلام): الْمَسْئولُ حُرٌّ حَتَّى يَعِدَ.

331. Imām Ali ibn Abū Tālib ﷺ said: "The person who is approached with a request is free till he makes a promise."

۳۳۲- وَقالَ (عليه السلام): الدَّاعِي بِلا عَمَلٍ كَالرَّامِي بِلا وَتَر.

332. Imām Ali ibn Abū Tālib ﷺ said: "Whoever prays but does not exert effort is like one who shoots without using a bow-string."

۳۳۳- وَقالَ (عليه السلام): الْعِلْمُ عِلْمَان: مَطْبُوعٌ وَمَسْمُوعٌ، وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنْ مَطْبُوعٌ.

333. Imām Ali ibn Abū Tālib ﷺ said: "Knowledge is of two kinds: that which is recorded down (transcribed, printed, published, etc.) and that which is just heard. The one that is heard does not offer any benefit unless it is recorded."

۳۳٤- وَقالَ (عليه السلام): صَوَابُ الرَّأيِ بِالدُّوَلِ، يُقْبِلُ بِإِقْبَالِهَا وَيَذْهَبُ بِذَهَابِهَا.

334. Imām Ali ibn Abū Tālib ﷺ said: "Correctness of decisions goes together with power. One emerges with the other's emergence and disappears when the other disappears."[1]

۳۳٥- وَقالَ (عليه السلام): الْعَفَافُ زِينَةُ الْفَقْر، وَالشُّكْرُ زِينَةُ الْغِنَى.

335. Imām Ali ibn Abū Tālib ﷺ said: "The beauty of destitution is

[1]When anyone's star is auspicious and his luck is good, he steps automatically towards the goal in view, and his mind confronts no perplexity in determining the correct way of approach. But the person whose luck is about to ebb stumbles even in the light; his mental faculties become paralyzed. Consequently, when the downfall of the Barmakids began, ten persons from among them assembled for consultation about a matter but were not able to make a decision even after a long discussion. Seeing this, Yahya [the Barmaki] said, "By Allāh! It is a forerunner of our decline and a sign of our downfall that even ten of us have not been able to settle a matter, although when we were in ascendancy, just one of us could easily solve ten problems."

chastity; the beauty of riches is gratitude."

٣٣٦- وَقَالَ (عليه السلام): يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ.

336. Imām Ali ibn Abū Tālib ﷺ said: "The day of justice will be more severe on the oppressor than the day of oppression on the oppressed."

٣٣٧- وَقَالَ (عليه السلام): الْغِنَى الْأَكْبَرُ الْيَأْسُ عَمَّا فِي أَيْدِي النَّاسِ.

337. Imām Ali ibn Abū Tālib ﷺ said: "The biggest wealth is that one should not have an eye on what others possess."

٣٣٨- وَقَالَ (عليه السلام): الْأَقَاوِيلُ مَحْفُوظَةٌ وَالسَّرَائِرُ مَبْلُوَّةٌ، وَكُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ، وَالنَّاسُ مَنْقُوصُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ؛ سَائِلُهُمْ مُتَعَنِّتٌ وَمُجِيبُهُمْ مُتَكَلِّفٌ، يَكَادُ أَفْضَلُهُمْ رَأْياً يَرُدُّهُ عَنْ فَضْلِ رَأْيِهِ الرِّضَى وَالسُّخْطُ، وَيَكَادُ أَصْلَبُهُمْ عُوداً تَنْكَؤُهُ اللَّحْظَةُ وَتَسْتَحِيلُهُ الْكَلِمَةُ الْوَاحِدَةُ.

338. Imām Ali ibn Abū Tālib ﷺ said: "Utterances are preserved and actions are tested. *Every soul, for what it earned, is pawned* (Qur'ān, 74: 38). People are to be made deficient (as regarding their bodies) and meddled with (as regarding their minds) except those whom Allāh protects. The one who inquires from among them aims at confusing others, whereas the one who answers creates hardships. It is possible that the man who has the best views among them will be deviated from the soundness of his thinking by pleasure or displeasure, and it is possible that a single glance may affect even the man with the best wisdom from among them or a single expression may transform him."

٣٣٩- وَقَالَ (عليه السلام): مَعَاشِرَ النَّاسِ اتَّقُوا اللَّهَ فَكَمْ مِنْ مُؤَمِّلٍ مَا لَا يَبْلُغُهُ وَبَانٍ مَا لَا يَسْكُنُهُ وَجَامِعٍ مَا سَوْفَ يَتْرُكُهُ وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ وَمِنْ حَقٍّ مَنَعَهُ أَصَابَهُ حَرَاماً وَاحْتَمَلَ بِهِ آثَاماً فَبَاءَ بِوِزْرِهِ وَقَدِمَ عَلَى رَبِّهِ آسِفاً لَاهِفاً قَدْ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ.

339. Imām Ali ibn Abū Tālib ﷺ said: "O folks! "Fear Allāh, for there is many a man who aspires for what he does not get, many a builder of a house who does not live to occupy it, and many a gatherer of

that which he shall just leave behind. Possibly he may have gathered it wrongfully or by denying one's right. He acquired it unlawfully and had to bear the weight of sins on its account. Consequently, he returned (from this world) with that weight and came before Allāh with sorrow and grief. *He lost this world and (also) the thereafter; that is a loss (which is) manifest* (Qur'ān, 22: 11)."

٣٤٠- وَقَالَ (عليه السلام): مِنَ الْعِصْمَةِ تَعَذُّرُ الْمَعَاصِي.

340. Imām Ali ibn Abū Tālib ﷺ said: "Lack of access to sins is also a kind of chastity."

٣٤١- وَقَالَ (عليه السلام): مَاءُ وَجْهِكَ جَامِدٌ يُقْطِرُهُ السُّؤَالُ؛ فَانْظُرْ عِنْدَ مَنْ تُقْطِرُهُ.

341. Imām Ali ibn Abū Tālib ﷺ said: "The dignity of your countenance is solid, but begging dissolves it; therefore, look carefully before whom you dissolve it."

٣٤٢- وَقَالَ (عليه السلام): الثَّنَاءُ بِأَكْثَرَ مِنَ الِاسْتِحْقَاقِ مَلَقٌ وَالتَّقْصِيرُ عَنِ الِاسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ.

342. Imām Ali ibn Abū Tālib ﷺ said: "To praise more than what is due is sycophancy; to do it less is either because of inability to speak or due to envy."

٣٤٣- وَقَالَ (عليه السلام): أَشَدُّ الذُّنُوبِ مَا اسْتَهَانَ بِهِ صَاحِبُهُ.

343. Imām Ali ibn Abū Tālib ﷺ said, "Peace with one who keeps away even from minor sins and, hence, his burden is considered light."[1]

[1]The result of lack of restraint and care with regard to small sins is that a man becomes rather careless in the matter of sins and, by and by, this habit produces boldness to commit larger sins. Then he begins to commit them without hesitation. Therefore, one should regard small sins as a harbinger of bigger ones and should avoid them so that the stage for committing big sins will not materialize.

٣٤٤- وَقَالَ (عليه السلام): مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ، وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ، وَمَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ، وَمَنْ كَابَدَ الْأُمُورَ عَطِبَ، وَمَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ، وَمَنْ دَخَلَ مَدَاخِلَ السُّوءِ اتُّهِمَ، وَمَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَؤُهُ، وَمَنْ كَثُرَ خَطَؤُهُ قَلَّ حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ، وَمَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ، وَمَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ. وَمَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَنْكَرَهَا ثُمَّ رَضِيَهَا لِنَفْسِهِ، فَذَلِكَ الْأَحْمَقُ بِعَيْنِهِ. وَالْقَنَاعَةُ مَالٌ لَا يَنْفَدُ، وَمَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ، وَمَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ.

344. Imām Ali ibn Abū Tālib ﷺ said: "One who sees his own shortcomings abstains from looking into other's shortcomings. Whoever feels happy with the livelihood with which Allāh provides him does not grieve over what he misses. Whoever draws out the sword of rebellion gets killed by it. Whoever strives without means perishes. Whoever delves into the depths gets drowned. Whoever visits places of ill-repute receives blame.

"Whoever speaks more commits more errors. Whoever commits more errors becomes shameless. Whoever is shameless will have less fear of Allāh. Anyone who decreases his fear of Allāh causes his heart to die. One whose heart dies enters the Fire. Whoever observes the shortcomings of others and disapproves of them, then he accepts them for himself, is definitely a fool. Contentment is a capital that does not dwindle. Whoever remembers death much is satisfied with small favors in this world. Whoever knows that his speech is also part of his action speaks less except where he has some purpose."

٣٤٥- وَقَالَ (عليه السلام): لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عَلَامَاتٍ يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَمَنْ دُونَهُ بِالْغَلَبَةِ وَيُظَاهِرُ الْقَوْمَ الظَّلَمَةَ.

345. Imām Ali ibn Abū Tālib ﷺ said: "The oppressor among the people has three signs: He oppresses his superior by disobeying him, and his junior by imposing his authority on him, thus topping other oppressors."

٣٤٦- وَقَالَ (عليه السلام): عِنْدَ تَنَاهِي الشِّدَّةِ تَكُونُ الْفَرْجَةُ وَعِنْدَ تَضَايُقِ حَلَقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.

346. Imām Ali ibn Abū Tālib ﷺ said: "At the extremity of hardship

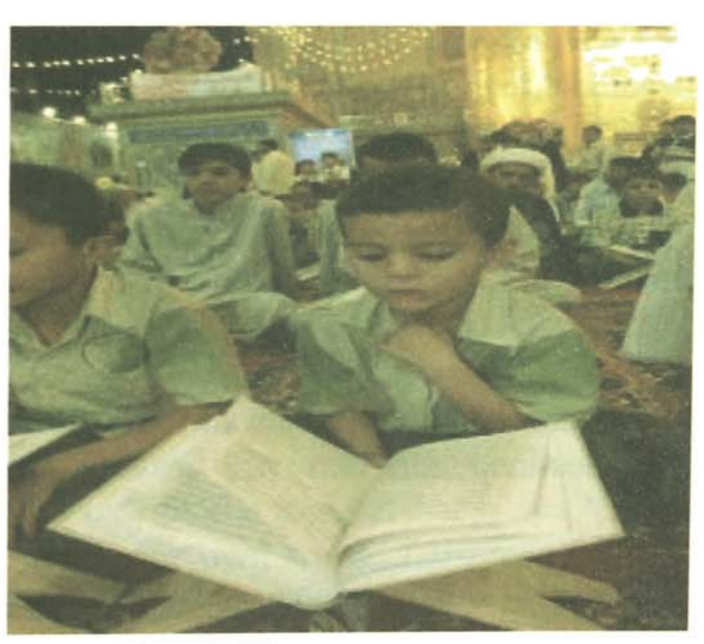
comes relief, and at the tightening of the series of tribulation comes ease."

٣٤٧- وَقَالَ (عليه السلام) لِبَعْضِ أصْحَابِهِ: لا تَجْعَلَنَّ أكثرَ شُغْلِكَ بأهْلِكَ وَوَلَدِكَ، فإنْ يَكُنْ أهْلُكَ وَوَلَدُكَ أوْلِيَاءَ اللَّهِ، فَإنَّ اللَّهَ لا يُضِيعُ أوْلِيَاءَهُ، وَإنْ يَكُونُوا أعْدَاءَ اللَّهِ، فَمَا هَمُّكَ وَشُغْلُكَ بأعْدَاءِ اللَّهِ؟

347. Imām Ali ibn Abū Tālib ﷺ said the following to one of his companions: "Do not devote too much of your effort to your wife and children because if your wife and children are lovers of Allāh, then He will not leave His lovers without caring for them. And if they are enemies of Allāh, then why should you worry and keep yourself busy about the enemies of Allāh?"

٣٤٨- وَقَالَ (عليه السلام): أكْبَرُ العَيْبِ أنْ تَعِيبَ مَا فِيكَ مِثْلُهُ.

348. Imām Ali ibn Abū Tālib ﷺ said: "The greatest defect is when you are concerned about the defect (in others) which is already present in yourself."[1]



[1]What a worse defect can there be that a man criticizing those defects in others which exist in him? The requirement of justice is that before casting one's eye on others' defects, one should look at his own defects and realize that a defect is a defect whether it is in others or in himself. A Persian couplet says: "Looking at others' defects is neither appropriate nor is it manliness. Better look at your own self since you are full of defects."

٣٤٩- وَهَنَّأَ بِحَضْرَتِهِ رَجُلٌ رَجُلًا بِغُلَامٍ وُلِدَ لَهُ فَقَالَ لَهُ لِيَهْنِئْكَ الْفَارِسُ فَقَالَ (عليه السلام): لَا تَقُلْ ذَلِكَ وَلَكِنْ قُلْ شَكَرْتَ الْوَاهِبَ وَبُورِكَ لَكَ فِي الْمَوْهُوبِ وَبَلَغَ أَشُدَّهُ وَرُزِقْتَ بِرَّهُ.

349. Someone congratulated another person in the presence of Imām Ali ibn Abū Tālib ﷺ on the birth of a son saying: "Congratulations for getting a rider of horses!" Imām Ali ibn Abū Tālib ﷺ, said: "Do not say so; but say: You have an occasion to be grateful to Allāh, the Giver, and be blessed with what you have been given. May he attain full life, and may you be blessed with his devotion."

٣٥٠- وَبَنَى رَجُلٌ مِنْ عُمَّالِهِ بِنَاءً فَخْماً فَقَالَ (عليه السلام): أَطْلَعَتِ الْوَرِقُ رُءُوسَهَا! إِنَّ الْبِنَاءَ يَصِفُ لَكَ الْغِنَى.

350. One of the officers of Imām Ali ibn Abū Tālib ﷺ built a stately house about which Imām Ali ibn Abū Tālib ﷺ said: "These are silver coins showing their faces. Certainly, this house speaks of your riches."

٣٥١- وَقِيلَ لَهُ (عليه السلام): لَوْ سُدَّ عَلَى رَجُلٍ بَابُ بَيْتِهِ وَتُرِكَ فِيهِ، مِنْ أَيْنَ كَانَ يَأْتِيهِ رِزْقُهُ؟ فَقَالَ (عليه السلام): مِنْ حَيْثُ يَأْتِيهِ أَجَلُهُ.

351. It was said to Imām Ali ibn Abū Tālib ﷺ, peace with him: "If a man is left in his house and the gate is closed, from where shall his livelihood reach him?" He replied: "From whatever way his death reaches him."[1]

The meaning is that a man should be content in the matters of livelihood because whatever is destined for him will in any case reach him wherever he may be.

A Persian couplet says: "Like death, livelihood will reach a man even if his gate is closed, but greed keeps people (unnecessarily) anxious."

[1]If Allāh considers it appropriate to keep a man living while he is confined to a closed house, then He is certainly powerful enough to provide the means of life for him. Just as a closed door cannot prevent death, in the same way, it cannot prevent the entry of livelihood because the Might of Allāh, the Almighty, is equally capable of either.

٣٥٢- وَعَزَّى قَوْماً عَنْ مَيِّتٍ مَاتَ لَهُمْ فَقَالَ (عليه السلام): إِنَّ هَذَا الْأَمْرَ لَيْسَ لَكُمْ بَدَأَ وَلَا إِلَيْكُمْ انْتَهَى وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ فَعُدُّوهُ فِي بَعْضِ أَسْفَارِهِ فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلَّا قَدِمْتُمْ عَلَيْهِ.

352. Offering condolences to people for the loss of a dear one, Imām Ali ibn Abū Tālib ﷺ said: "This thing (death) has not started with you nor does it end with you. This fellow of yours was used to journeying; therefore, it is better to think of him as still journeying. Either he will rejoin you or you will rejoin him."

٣٥٣- وَقَالَ (عليه السلام): أَيُّهَا النَّاسُ، لِيَرَكُمُ اللَّهُ مِنَ النِّعْمَةِ وَجِلِينَ كَمَا يَرَاكُمْ مِنَ النِّقْمَةِ فَرِقِينَ؛ إِنَّهُ مَنْ وُسِّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجاً فَقَدْ أَمِنَ مَخُوفاً، وَمَنْ ضُيِّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اخْتِبَاراً فَقَدْ ضَيَّعَ مَأْمُولاً.

353. Imām Ali ibn Abū Tālib ﷺ said: "O people! Let Allāh see you fearing Him at the time of happiness just as you fear Him at the time of distress. Certainly, whoever is given ease (of life) and does not consider it as a means of slow approach to tribulation (wrongly) considers himself as being safe against what is to be feared, while whoever is afflicted with straitened circumstances but does not perceive them to be a trial loses a coveted reward."

٣٥٤- وَقَالَ (عليه السلام): يَا أَسْرَى الرَّغْبَةِ أَقْصِرُوا فَإِنَّ الْمُعَرِّجَ عَلَى الدُّنْيَا لَا يَرُوعُهُ مِنْهَا إِلَّا صَرِيفُ أَنْيَابِ الْحِدْثَانِ أَيُّهَا النَّاسُ تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَاعْدِلُوا بِهَا عَنْ ضَرَاوَةِ عَادَاتِهَا.

354. Imām Ali ibn Abū Tālib ﷺ said: "O prisoners of desires! Cut them (your desires) short because whoever leans on the world gets nothing out of it except the pain of hardships. O people! Take on yourselves to train your own souls. Turn away from the dictates of your natural inclinations."

٣٥٥- وَقَالَ (عليه السلام): لَا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سُوءاً وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمَلاً.

355. Imām Ali ibn Abū Tālib ﷺ said: "Do not regard an expression uttered by any person as being evil if you can find it capable of

bearing something good."

٣٥٦- وَقَالَ (عليه السلام): إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى رَسُولِهِ (صلى الله عليه وآله) ثُمَّ سَلْ حَاجَتَكَ فَإِنَّ اللَّهَ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَاهُمَا وَيَمْنَعَ الْأُخْرَى.

356. Imām Ali ibn Abū Tālib ﷺ said: "If you have some need which Allāh, the Glorified One, can fulfill for you, begin by seeking Allāh's blessing on His Messenger, may Allāh bless him and his descendants, then ask your need, because Allāh is too generous to accept one (seeking His blessing on His Messenger) of the two requests made to Him while denying the other."

٣٥٧- وَقَالَ (عليه السلام): مَنْ ضَنَّ بِعِرْضِهِ فَلْيَدَعِ الْمِرَاءَ.

357. Imām Ali ibn Abū Tālib ﷺ said: "Whoever is jealous of his esteem should abstain from quarreling."

٣٥٨- وَقَالَ (عليه السلام): مِنَ الْخُرْقِ الْمُعَاجَلَةُ قَبْلَ الْإِمْكَانِ، وَالْأَنَاةُ بَعْدَ الْفُرْصَةِ.

358. Imām Ali ibn Abū Tālib ﷺ said: "It is foolishness to make haste before the proper time, or to delay after a proper opportunity. In either case, there is folly."

٣٥٩- وَقَالَ (عليه السلام): لَا تَسْأَلْ عَمَّا لَا يَكُونُ فَفِي الَّذِي قَدْ كَانَ لَكَ شُغُلٌ.

359. Imām Ali ibn Abū Tālib ﷺ said: "Do not ask about things which may not happen because you have enough to worry about with what already happens."

٣٦٠- وَقَالَ (عليه السلام): الْفِكْرُ مِرْآةٌ صَافِيَةٌ وَالِاعْتِبَارُ مُنْذِرٌ نَاصِحٌ وَكَفَى أَدَباً لِنَفْسِكَ تَجَنُّبُكَ مَا كَرِهْتَهُ لِغَيْرِكَ.

360. Imām Ali ibn Abū Tālib ﷺ said: "The intellect is a clear mirror, and the taking of lessons (from things around you) provides warning and counsel. It is enough for improving yourself that you should avoid what you consider to be bad in others."

٣٦١- وَقَالَ (عليه السلام): الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ؛ فَمَنْ عَلِمَ عَمِلَ. وَالْعِلْمُ يَهْتِفُ بِالْعَمَلِ، فَإِنْ أَجَابَهُ، وَإِلَّا ارْتَحَلَ عَنْهُ.

361. Imām Ali ibn Abū Tālib ﷺ said: "Knowledge is associated with action. Therefore, whoever knows should act [on it] because knowledge calls for action. If there is a response, well and good; otherwise, it (knowledge) departs from him."

٣٦٢- وَقَالَ (عليه السلام): يَا أَيُّهَا النَّاسُ مَتَاعُ الدُّنْيَا حُطَامٌ مُوبِئٌ فَتَجَنَّبُوا مَرْعَاهُ قُلْعَتُهَا أَحْظَى مِنْ طُمَأْنِينَتِهَا وَبُلْغَتُهَا أَزْكَى مِنْ ثَرْوَتِهَا حُكِمَ عَلَى مُكْثِرٍ مِنْهَا بِالْفَاقَةِ وَأُعِينَ مَنْ غَنِيَ عَنْهَا بِالرَّاحَةِ مَنْ رَاقَهُ زِبْرِجُهَا أَعْقَبَتْ نَاظِرَيْهِ كَمَهاً وَمَنِ اسْتَشْعَرَ الشَّغَفَ بِهَا مَلَأَتْ ضَمِيرَهُ أَشْجَاناً لَهُنَّ رَقْصٌ عَلَى سُوَيْدَاءِ قَلْبِهِ هَمٌّ يَشْغَلُهُ وَغَمٌّ يَحْزُنُهُ كَذَلِكَ حَتَّى يُؤْخَذَ بِكَظَمِهِ فَيُلْقَى بِالْفَضَاءِ مُنْقَطِعاً أَبْهَرَاهُ هَيِّناً عَلَى اللَّهِ فَنَاؤُهُ وَعَلَى الْإِخْوَانِ إِلْقَاؤُهُ وَإِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بِعَيْنِ الِاعْتِبَارِ وَيَقْتَاتُ مِنْهَا بِبَطْنِ الِاضْطِرَارِ وَيَسْمَعُ فِيهَا بِأُذُنِ الْمَقْتِ وَالْإِبْغَاضِ إِنْ قِيلَ أَثْرَى قِيلَ أَكْدَى وَإِنْ فُرِحَ لَهُ بِالْبَقَاءِ حُزِنَ لَهُ بِالْفَنَاءِ هَذَا وَلَمْ يَأْتِهِمْ يَوْمٌ فِيهِ يُبْلِسُونَ.

362. Imām Ali ibn Abū Tālib ﷺ said: "O people! The wealth of this world is broken into kinds that may bring an epidemic; therefore, keep off this grazing land. Leaving it is a greater favor than peacefully staying in it. Its part which suffices for subsistence is more blissful than its riches. Destitution has been ordained for those who are rich here, while comfort has been designated for those who keep a distance from it. If a person is attracted by its dazzle, it blinds both his eyes. And if a person acquires eagerness towards it, it fills his heart with grief which keeps alternating in the dark part of his heart, some grief worrying him and another giving him pain. This goes on till suffocating death overtakes him. He is flung in the open while both shrines of his heart are severed. It is easy for Allāh to cause him to die and for his comrades to place him in the grave.

"The believer sees the world with eyes that derive instruction and takes from it food enough for his barest needs. He hears in it with ears of hatred and enmity [towards this world]. If it is said (about someone) that he has become rich, it is also said that he has turned destitute. And if pleasure is felt on one's own living, grief is felt over his death. This is the status, although the day has not yet approached when they will be disheartened."

٣٦٣- وَقَالَ (عليه السلام): إِنَّ اللَّهَ سُبْحَانَهُ وَضَعَ الثَّوَابَ عَلَى طَاعَتِهِ وَالْعِقَابَ عَلَى مَعْصِيَتِهِ ذِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ وَحِيَاشَةً لَهُمْ إِلَى جَنَّتِهِ.

363. Imām Ali ibn Abū Tālib ﷵ said: "Allāh, the Glorified One, has laid down rewards for obeying Him and punishment for committing sins against Him in order to save men from His chastisement and to drive them towards His Paradise."

٣٦٤- وَقَالَ (عليه السلام): يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ وَمِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَمَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبِنَاءِ خَرَابٌ مِنَ الْهُدَى سُكَّانُهَا وَعُمَّارُهَا شَرُّ أَهْلِ الْأَرْضِ مِنْهُمْ تَخْرُجُ الْفِتْنَةُ وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ يَرُدُّونَ مَنْ شَذَّ عَنْهَا فِيهَا وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا يَقُولُ اللَّهُ سُبْحَانَهُ فَبِي حَلَفْتُ لَأَبْعَثَنَّ عَلَى أُولَئِكَ فِتْنَةً تَتْرُكُ الْحَلِيمَ فِيهَا حَيْرَانَ وَقَدْ فَعَلَ وَنَحْنُ نَسْتَقِيلُ اللَّهَ عَثْرَةَ الْغَفْلَةِ.

364. Imām Ali ibn Abū Tālib ﷵ said: "Time will come when nothing will remain of the Qur'ān except its writing and nothing of Islam except its name. The mosques in such days will be busy with regard to construction but desolate with regard to guidance. Those staying in them and those visiting them will be the worst of all people on earth. From them, mischief will spring up and in their direction all wrong will turn. If anyone isolates himself from it (mischief), they will fling him back into it. And if anyone steps back from it, they will push him towards it. Says Allāh, the Glorified One, (in one *qudsi* hadīth): *I swear by Myself that I shall send on them an evil wherein the one who endures will be bewildered*, and He will do so. We seek Allāh's pardon against stumbling through neglect."

٣٦٥- وَرُوِيَ أَنَّهُ (عليه السلام) قَلَّمَا اعْتَدَلَ بِهِ الْمِنْبَرُ إِلَّا قَالَ أَمَامَ الْخُطْبَةِ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فَمَا خُلِقَ امْرُؤٌ عَبَثاً فَيَلْهُوَ وَلَا تُرِكَ سُدًى فَيَلْغُوَ وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخَلَفٍ مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَهُ وَمَا الْمَغْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخَرِ الَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سُهْمَتِهِ.

365. It is related that seldom did Imām Ali ibn Abū Tālib ﷵ ascend the pulpit without uttering the following statement before starting his sermon: "O people! Fear Allāh, for man has not been created for naught so that he may waste himself, nor has he been left without anyone caring for him so that he may commit foolish acts. This world, which appears to him to be beautiful, cannot be the

replacement for the next which appears in his eyes to be bad, nor is the vain person, who is successful in this world, is sure that he will prosper in the next even to a small extent."

٣٦٦- وَقَالَ (عليه السلام): لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَلَا عِزَّ أَعَزُّ مِنَ التَّقْوَى وَلَا مَعْقِلَ أَحْسَنُ مِنَ الْوَرَعِ وَلَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ وَلَا كَنْزَ أَغْنَى مِنَ الْقَنَاعَةِ وَلَا مَالَ أَذْهَبُ لِلْفَاقَةِ مِنَ الرِّضَى بِالْقُوتِ وَمَنِ اقْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَظَمَ الرَّاحَةَ وَتَبَوَّأَ خَفْضَ الدَّعَةِ وَالرَّغْبَةُ مِفْتَاحُ النَّصَبِ وَمَطِيَّةُ التَّعَبِ وَالْحِرْصُ وَالْكِبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ وَالشَّرُّ جَامِعُ مَسَاوِئِ الْعُيُوبِ.

366. Imām Ali ibn Abū Tālib ﷺ said: "There is no distinction higher than Islam, no honor more honorable than fear of Allāh, no asylum is better than self-restraint, no intercessor more effective than repentance, no treasure more precious than contentment, and no wealth is a bigger remover of destitution than satisfaction with mere subsistence. Whoever confines himself to what is just enough for maintenance achieves comfort and prepares his abode in ease. Desire is the key of grief and the conveyance of distress. Greed, vanity and jealousy are incentives to falling into sins and mischief-making, the collecting of all bad habits."

٣٦٧- وَقَالَ (عليه السلام) لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ: يَا جَابِرُ، قِوَامُ الدِّينِ وَالدُّنْيَا بِأَرْبَعَةٍ عَالِمٍ مُسْتَعْمِلٍ عِلْمَهُ وَجَاهِلٍ لَا يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ وَجَوَادٍ لَا يَبْخَلُ بِمَعْرُوفِهِ وَفَقِيرٍ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَاهُ فَإِذَا ضَيَّعَ الْعَالِمُ عِلْمَهُ اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ وَإِذَا بَخِلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ يَا جَابِرُ مَنْ كَثُرَتْ نِعَمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ فِيهَا عَرَّضَهَا لِلدَّوَامِ وَالْبَقَاءِ وَمَنْ لَمْ يَقُمْ فِيهَا بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَالْفَنَاءِ.

367. Imām Ali ibn Abū Tālib ﷺ once said the following to Jābir ibn Abdullāh al-Ansāri: "O Jābir! The mainstay of religion and the world are four persons: The scholar who acts on his knowledge, the ignorant person who does not feel ashamed of learning, the generous person who is not niggardly in his favors, and the destitute who does not sell his next life for his worldly benefits. Consequently, when the scholar wastes his knowledge, the ignorant feels too ashamed to learn, and when the generous is niggardly with his favors, the destitute sells his next life for the worldly benefits.

"O Jābir! If favors of Allāh on a person increase, people's needs toward him also increase. Therefore, whoever fulfills for Allāh all that is obligatory on him in this regard will preserve them (Allāh's favors) in continuance and perpetuity, while whoever does not fulfill those obligations will expose them to decay and diminution."

٣٦٨- وَرَوَى ابْنُ جَرِيرِ الطَّبَرِيُّ فِي تَارِيخِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أبي لَيْلَى الْفَقِيهِ وَكَانَ مِمَّنْ خَرَجَ لِقِتَالِ الحَجَّاجِ مَعَ ابْنِ الْاَشْعَثِ أنَّهُ قَالَ فِيمَا كَانَ يَحُضُّ بِهِ النَّاسَ عَلَى الْجِهَادِ إِنِّي سَمِعْتُ عَلِيّاً رَفَعَ اللَّهُ دَرَجَتَهُ فِي الصَّالِحِينَ وَأثَابَهُ ثَوَابَ الشُّهَدَاءِ وَالصِّدِّيقِينَ يَقُولُ يَوْمَ لَقِينَا أهْلَ الشَّامِ: أيُّهَا الْمُؤْمِنُونَ إنَّهُ مَنْ رَأى عُدْوَاناً يُعْمَلُ بِهِ وَمُنْكَراً يُدْعَى إلَيْهِ فَأنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِئَ وَمَنْ أنْكَرَهُ بِلِسَانِهِ فَقَدْ أجِرَ وَهُوَ أفْضَلُ مِنْ صَاحِبِهِ وَمَنْ أنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَكَلِمَةُ الظَّالِمِينَ هِيَ السُّفْلَى فَذَلِكَ الَّذِي أصَابَ سَبِيلَ الْهُدَى وَقَامَ عَلَى الطَّرِيقِ وَنَوَّرَ فِي قَلْبِهِ الْيَقِينُ.

368. Both Ibn Jarīr at-Tabari Ibn al-Athīr, the first on p. 1086, Vol. 2 of his *Tārīkh* book and the other on p. 478, Vol. 4 of his *Tārīkh*, relate from `Abd ar-Rahmān ibn Abū Layla, the *faqīh* (jurist), who was one of those who had risen in support of (Abd ar-Rahmān ibn Muhammed) Ibn al-Ash`ath against al-Hajjāj (ibn Yousuf ath-Thaqafi), that he (Ibn Abū Layla) was exhorting people to carry out *jihād* by recalling the following: "On the occasion of the encounter with the people of Syria, I heard Imām Ali ibn Abū Tālib عليه السلام, may Allāh exalt his rank among the righteous and may He reward him with the reward of martyrs and men of truth, saying: 'O believers, whoever observes excesses being committed and people being called towards evil and disapproves it with his heart is safe and free of responsibility for it, and whoever disapproves of it with his tongue will be rewarded and he is in a higher status than the former. But whoever disapproves it with his sword in order that the word of Allāh may remain superior and the word of the oppressors may remain inferior, catches hold of the path of guidance and stands on the right way, while his heart is lit with conviction.'"

٣٦٩- وَفِي كَلَامٍ آخَرَ لَهُ يَجْرِي هَذَا الْمَجْرَى فَمِنْهُمُ الْمُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ وَمِنْهُمُ الْمُنْكِرُ بِلِسَانِهِ وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ فَذَلِكَ مُتَمَسِّكٌ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعٌ خَصْلَةً وَمِنْهُمُ الْمُنْكِرُ بِقَلْبِهِ وَالتَّارِكُ بِيَدِهِ وَلِسَانِهِ فَذَلِكَ الَّذِي ضَيَّعَ أشْرَفَ الْخَصْلَتَيْنِ مِنَ الثَّلَاثِ وَتَمَسَّكَ بِوَاحِدَةٍ وَمِنْهُمْ تَارِكٌ لِإنْكَارِ الْمُنْكَرِ بِلِسَانِهِ وَقَلْبِهِ وَيَدِهِ فَذَلِكَ مَيِّتُ الْأحْيَاءِ وَمَا أعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنْ الْمُنْكَرِ إلَّا كَنَفْثَةٍ فِي بَحْرٍ لُجِّيٍّ وَإنَّ الْأمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَن

الْمُنْكَر لَا يُقَرِّبَانِ مِنْ أَجَلٍ وَلَا يَنْقُصَانِ مِنْ رِزْقٍ وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ.

369. Another saying in the same strain runs as follows: "So..., among them (the Muslim community) there is one who disapproves evil with his hand, tongue and heart. This man has perfectly attained the virtuous habits. And among them there is one who disapproves evil with his tongue and heart but not with his hand. This man has attained only two virtuous habits but lacks one. And among them there is the third who disapproves evil with his heart but not with his tongue and hand. This is the one who lacks the two better qualities out of the three and holds only one. Then, among them there is also one who does not disprove evil with his tongue, heart or hand. He is just a dead man among the living.

"All virtuous acts, including waging a war in the way of Allāh, as compared to the persuasion for good and dissuasion from evil, are just like spitting in the deep ocean [i.e. of no consequence]. The acts of persuasion for good and dissuasion from evil do not bring death nearer, nor do they lessen a lifespan. And better than all this is to utter a just expression before a tyrannical ruler."

٣٧٠- وَعَنْ أَبِي جُحَيْفَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ أَوَّلُ مَا تُغْلَبُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ثُمَّ بِأَلْسِنَتِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً وَلَمْ يُنْكِرْ مُنْكَراً قُلِبَ فَجُعِلَ أَعْلَاهُ أَسْفَلَهُ وَأَسْفَلُهُ أَعْلَاهُ.

370. The following is related from Abū Juhayfah who said, "I heard Imām Ali ibn Abū Tālib ﷺ saying: 'The first fighting with which you will be overpowered is fighting with the hands. Thereafter, you will fight with your tongues then with your hearts. Consequently, whoever does not recognize virtue with his heart or does not disprove evil will be turned upside down. Thus, his upside will be turned downwards and his low side will be turned upwards."

٣٧١- وَقَالَ (عليه السلام): إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ، وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِيءٌ.

371. Imām Ali ibn Abū Tālib ﷺ said: "Certainly, right is weighty and wholesome while wrong is light and contagious."

٣٧٢- وَقَالَ (عليه السلام): لَا تَأْمَنَنَّ عَلَى خَيْرِ هَذِهِ الْأُمَّةِ عَذَابَ اللَّهِ لِقَوْلِهِ تَعَالَى: ﴿فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾، وَلَا تَيْأَسَنَّ لِشَرِّ هَذِهِ الْأُمَّةِ مِنْ رَوْحِ اللَّهِ لِقَوْلِهِ تَعَالَى: ﴿إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾.

372. Imām Ali ibn Abū Tālib ﷺ said: "Do not feel safe from the punishment of Allāh even about the best man in the whole community because Allāh, the Sublime, says: *But none feels secure from the plan of Allāh save the people (who are the) losers* (Qur'ān, 7: 99). Again, do not lose hope even for the worst man of the community because Allāh, the Sublime One, says: *Verily, none despair from Allāh's mercy save the disbelieving people* (Qur'ān, 12: 87)."

٣٧٣- وَقَالَ (عليه السلام): الْبُخْلُ جَامِعٌ لِمَسَاوِئِ الْعُيُوبِ وَهُوَ زِمَامٌ يُقَادُ بِهِ إِلَى كُلِّ سُوءٍ.

373. Imām Ali ibn Abū Tālib ﷺ said: "Miserliness contains all other evil vices and is the rein with which one can be led to every type of evil."

٣٧٤- وَقَالَ (عليه السلام): يَا ابْنَ آدَمَ الرِّزْقُ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَرِزْقٌ يَطْلُبُكَ فَإِنْ لَمْ تَأْتِهِ أَتَاكَ فَلَا تَحْمِلْ هَمَّ سَنَتِكَ عَلَى هَمِّ يَوْمِكَ كَفَاكَ كُلُّ يَوْمٍ عَلَى مَا فِيهِ فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ فَإِنَّ اللَّهَ تَعَالَى سَيُؤْتِيكَ فِي كُلِّ غَدٍ جَدِيدٍ مَا قَسَمَ لَكَ وَإِنْ لَمْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ فَمَا تَصْنَعُ بِالْهَمِّ فِيمَا لَيْسَ لَكَ وَلَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ وَلَنْ يَغْلِبَكَ عَلَيْهِ غَالِبٌ وَلَنْ يُبْطِئَ عَنْكَ مَا قَدْ قُدِّرَ لَكَ.

قال الرضي: و قد مضى هذا الكلام فيما تقدم من هذا الباب إلا أنه هاهنا أوضح و أشرح فلذلك كررناه على القاعدة المقررة في أول الكتاب.

374. Imām Ali ibn Abū Tālib ﷺ said: "O son of Adam! Livelihood is of two kinds: The livelihood which you seek and the livelihood which seeks you; if you do not reach it, it will reach you.

"Therefore, do not turn your one day's worry into a year's worry. Whatever you get every day should be enough for you for the day. If you have a whole year of your life, even then Allāh, the Sublime, will give you every next day what He has destined as your share. If you do

not have a year in your life-span, then why should you worry for what is not for you? No seeker will reach your livelihood before you, nor will anyone overpower you in the matter of livelihood. Likewise, whatever has been destined as your share will not be delayed from you."

Sayyid ar-Radi says: "This statement has already appeared elsewhere in this Chapter except that here it is clearer and more detailed. This is why we have repeated it according to the principle laid down in the beginning of the book."

٣٧٥- وَقَالَ (عليه السلام): رُبَّ مُسْتَقْبِلٍ يَوْماً لَيْسَ بِمُسْتَدْبِرِهِ وَمَغْبُوطٍ فِي أَوَّلِ لَيْلِهِ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ.

375. Imām Ali ibn Abū Tālib ﷺ said: "Many a man faces a day after which he finds no day, and many a man is in an enviable status in the earlier part of the night but is mourned by wailing women in its later part."

٣٧٦- وَقَالَ (عليه السلام): الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ؛ فَإِذَا تَكَلَّمْتَ بِهِ، صِرْتَ فِي وَثَاقِهِ؛ فَاخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرِقَكَ، فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً.

376. Imām Ali ibn Abū Tālib ﷺ said: "Words are under your control so long as you have not yet uttered them. But when you have spoken them, *you* are under their control. Therefore, guard your tongue as you guard your gold and silver, for often one expression snatches away a blessing and invites a penalty."

٣٧٧- وَقَالَ (عليه السلام): لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ فَإِنَّ اللَّهَ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ.

377. Imām Ali ibn Abū Tālib ﷺ said: "Do not say what you do not know; rather, do not say all that you know because Allāh has laid down some obligations for all your limbs by means of which He will put forth arguments against you on the Day of Judgment."

٣٧٨- وَقَالَ (عليه السلام): احْذَرْ أَنْ يَرَاكَ اللَّهُ عِنْدَ مَعْصِيَتِهِ وَيَفْقِدَكَ عِنْدَ طَاعَتِهِ فَتَكُونَ مِنَ الْخَاسِرِينَ، وَإِذَا قَوِيتَ فَاقْوَ عَلَى طَاعَةِ اللَّهِ، وَإِذَا ضَعُفْتَ فَاضْعُفْ عَنْ مَعْصِيَةِ اللَّهِ.

378. Imām Ali ibn Abū Tālib ﷺ said: "Fear lest Allāh should see you committing sins that offend Him or misses you when it is time to obey Him and, as a result, you will become a loser. Therefore, when you are strong, be strong in obeying Allāh, and when you are weak, be too weak to commit sins against Allāh."

٣٧٩- وَقَالَ (عليه السلام): الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ وَالتَّقْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ وَالطُّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الِاخْتِبَارِ لَهُ عَجْزٌ.

379. Imām Ali ibn Abū Tālib ﷺ said: "Leaning towards this world despite what you see of it is a folly. Lagging behind in doing good deeds, when you are convinced of good reward for them, is an obvious loss, while trusting in everyone before testing him is a weakness."

٣٨٠- وَقَالَ (عليه السلام): مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنَّهُ لَا يُعْصَى إِلَّا فِيهَا وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

380. Imām Ali ibn Abū Tālib ﷺ said: "It is (the proof of the) humbleness of the world before Allāh that He is disobeyed only herein and His favors cannot be achieved except by renouncing it."

٣٨١- وَقَالَ (عليه السلام): مَنْ طَلَبَ شَيْئاً نَالَهُ أَوْ بَعْضَهُ.

381. Imām Ali ibn Abū Tālib ﷺ said: "One who searches for something will obtain it, or at least some of it."

٣٨٢- وَقَالَ (عليه السلام): مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَمَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ فَهُوَ مَحْقُورٌ وَكُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

382. Imām Ali ibn Abū Tālib ﷺ said: "Goodness is not good if it is followed by the Fire. Hardship is no hardship at all if followed by Paradise. Every blessing other than Paradise is minor; every calamity other than the Fire is comfort."

٣٨٣- وَقَالَ (عليه السلام): أَلَا وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ، وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ. أَلَا وَإِنَّ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

383. Imām Ali ibn Abū Tālib ﷷ said: "Beware that destitution is a calamity, but worse than destitution is the sickness of the body, while worse than bodily sickness is the disease of the heart. Beware that plenty of wealth is a blessing, but better than plenty of wealth is the health of the body, while still better than the health of the body is the piety of the heart."

٣٨٤- وَقَالَ (عليه السلام): مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

وَفِي رِوَايَةٍ أُخْرَى: مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعْهُ حَسَبُ آبَائِهِ.

384. Imām Ali ibn Abū Tālib ﷷ said: "Anyone whose action keeps him behind, his lineage cannot push him forward." In another version, it is expressed thus: "Whoever misses his own personal attainments cannot gain any benefit from his forefathers' attainments."

٣٨٥- وَقَالَ (عليه السلام): لِلْمُؤْمِنِ ثَلاثُ سَاعَاتٍ: فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرُمُّ مَعَاشَهُ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّتِهَا فِيمَا يَحِلُّ وَيَجْمُلُ، وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصاً إِلَّا فِي ثَلاثٍ: مَرَمَّةٍ لِمَعَاشٍ، أَوْ خُطْوَةٍ فِي مَعَادٍ، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

385. Imām Ali ibn Abū Tālib ﷷ said: "The believer's time has three periods: The period when he is in communion with Allāh, the period when he manages for his livelihood, and the period when he is free to enjoy what is lawful and pleasant. It does not behoove a wise person to be away (from his house) save for three matters, namely: learning, going to do something for the next life, or enjoying what is not prohibited."

٣٨٦- وَقَالَ (عليه السلام): ازْهَدْ فِي الدُّنْيَا يُبَصِّرْكَ اللَّهُ عَوْرَاتِهَا وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ.

386. Imām Ali ibn Abū Tālib ﷷ said: "Abstain from the world so Allāh may show you its real evils, and do not be neglectful because (in any case) you will never be neglected."

٣٨٧- وَقَالَ (عليه السلام): تَكَلَّمُوا تُعْرَفُوا فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

387. Imām Ali ibn Abū Tālib ﷷ said: "Speak so that you may be known, since man is hidden under his tongue."

٣٨٨- وَقالَ (عليه السلام): خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ وَتَوَلَّ عَمَّا تَوَلَّى عَنْكَ فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ.

388. Imām Ali ibn Abū Tālib ﷷ said: "Take of the favors of the world whatever comes to you; keep away from whatever is kept away from you. If you cannot do so, be moderate in your pursuits."

٣٨٩- وَقالَ (عليه السلام): رُبَّ قَوْلٍ أَنْفَذُ مِنْ صَوْلٍ.

389. Imām Ali ibn Abū Tālib ﷷ said: "Many an expression is more effective than an onslaught."

٣٩٠- وَقالَ (عليه السلام): كُلُّ مُقْتَصَرٍ عَلَيْهِ كَافٍ.

390. Imām Ali ibn Abū Tālib ﷷ said: "Every small thing with which one is contented suffices."

٣٩١- وَقالَ (عليه السلام): الْمَنِيَّةُ وَلَا الدَّنِيَّةُ، وَالتَّقَلُّلُ وَلَا التَّوَسُّلُ، وَمَنْ لَمْ يُعْطَ قَاعِداً لَمْ يُعْطَ قَائِماً، وَالدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ؛ فَإِذَا كَانَ لَكَ فَلَا تَبْطَرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ.

391. Imām Ali ibn Abū Tālib ﷷ said: "Let it be death, but not humiliation. Let it be little, but not through others. Whoever does not get while sitting will not get by standing either. The world has two days: One is for you, and the other is against you. When the day is for you, do not feel proud, but when it is against you, endure."

٣٩٢- وَقالَ (عليه السلام): نِعْمَ الطِّيبُ الْمِسْكُ، خَفِيفٌ مَحْمِلُهُ، عَطِرٌ رِيحُهُ.

392. Imām Ali ibn Abū Tālib ﷷ said: "The best fragrance is musk; its weight is light while its smell is sweet."

٣٩٣- وَقالَ (عليه السلام): ضَعْ فَخْرَكَ، وَاحْطُطْ كِبْرَكَ، وَاذْكُرْ قَبْرَكَ.

393. Imām Ali ibn Abū Tālib ﷷ said: "Put off boasting, give up self-

conceit and remember your grave."

٣٩٤- وَقَالَ (عليه السلام): إنَّ لِلوَلَدِ عَلى الوَالِدِ حَقّاً، وَإنَّ لِلوَالِدِ عَلى الوَلَدِ حَقّاً؛ فَحَقُّ الوَالِدِ عَلى الوَلَدِ أنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ، وَحَقُّ الوَلَدِ عَلى الوَالِدِ أنْ يُحَسِّنَ اسْمَهُ وَيُحَسِّنَ أدَبَهُ وَيُعَلِّمَهُ القُرْآنَ.

394. Imām Ali ibn Abū Tālib ﷺ said: "The child has an obligation on the father, while the father, too, has an obligation on the child. The obligation of the father on the child is that the latter should obey the former in every matter save in committing sins against Allāh, the Glorified One, while the obligation of the child on the father is that the latter should give the first a beautiful name, provide him with good upbringing and teach him the Qur'ān."

٣٩٥- وَقَالَ (عليه السلام): العَيْنُ حَقٌّ وَالرُّقى حَقٌّ وَالسِّحْرُ حَقٌّ وَالفَألُ حَقٌّ وَالطِّيَرَةُ لَيْسَتْ بِحَقٍّ وَالعَدْوَى لَيْسَتْ بِحَقٍّ وَالطِّيبُ نُشْرَةٌ وَالعَسَلُ نُشْرَةٌ وَالرُّكُوبُ نُشْرَةٌ وَالنَّظَرُ إلى الخُضْرَةِ نُشْرَةٌ.

395. Imām Ali ibn Abū Tālib ﷺ said: "Evil effect of sight is true, charm is true, sorcery is true, and fa'l (auguring good) is true, while *tayrah* (auguring evil)[1] is not true, and spreading of a disease from one to the other may not be true. Scent gives pleasure, honey gives pleasure, riding gives pleasure and looking at greenery gives pleasure."

Auguring well is not objectionable. For example, after the migration of the Prophet (from Mecca to Medīna), Quraysh announced that whoever apprehended the Prophet would be given one hundred camels as a reward. Thereupon, Buraydah ibn al-Husayb al-Salami set off in his search with seventy of his men. When they met at a halting place, the Prophet ﷺ asked him who he was. He said he was Buraydah ibn al-Husayb al-Salami. Buraydah later recollected saying, "The Holy Prophet ﷺ was not auguring evil. Instead, he used to augur well." On hearing this, the Prophet remarked: "*Barada amruna wa saluha*" (our affair has

[1]"Fa'l فال" means something from which one augurs well while "tayrah طيرة" means something from which one augurs evil. From the point of view of religious laws, auguring evil from anything has no basis and it is just the product of whims.

been cooled and is sound). Then he asked him what tribe he came from. When he replied that he was from Aslam, the Prophet ﷺ remarked: "*Salimna!*" (We are safe). Then he asked from which scion he was. When Buraydah replied that he was from Banū Sahm, the Prophet ﷺ remarked: "Kharaja sahmuka" (your arrow has missed its aim). Buraydah was very impressed by this pleasing conversation and inquired from the Prophet who he was. The Prophet replied, "Muhammed ibn Abdullāh". Hearing this, he spontaneously exclaimed, "I do stand witness that you are the Messenger of Allāh!" Forsaking the prize announced by the Quraysh, he instead acquired the wealth of belief in Islam," as we read in: *Al-Istī`āb*, Vol. 1, pp. 185 – 86 and *Usd al-Ghābah*, Vol. 1, pp. 175 - 76.

٣٩٦- وَقَالَ (عليه السلام) : مُقَارَبَةُ النَّاسِ فِي أَخْلَاقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ.

396. Imām Ali ibn Abū Tālib عليه السلام said: "Nearness with people in their manners brings about safety from their evil."

٣٩٧- وَقَالَ (عليه السلام) لِبَعْضِ مُخَاطِبِيهِ وَقَدْ تَكَلَّمَ بِكَلِمَةٍ يُسْتَصْغَرُ مِثْلُهُ عَنْ قَوْلِ مِثْلِهَا: لَقَدْ طِرْتَ شَكِيراً وَهَدَرْتَ سَقْباً.

قال الرضي : و الشكير هاهنا أول ما ينبت من ريش الطائر قبل أن يقوى ويستحصف، والسقب الصغير من الإبل، ولا يهدر إلا بعد أن يستفحل.

397. Someone uttered an expression which was above his status. Imām Ali ibn Abū Tālib عليه السلام said: "You have started flying soon after growing feathers and commenced grumbling before attaining youth."

Sayyid ar-Radi says: "Here, *shākir* [in the original Arabic text] means the first feathers that grow on a bird before it is strong enough to fly. And *saqb* means the young camel that does not grumble unless it becomes mature."

٣٩٨- وَقَالَ (عليه السلام) : مَنْ أَوْمَأَ إِلَى مُتَفَاوِتٍ خَذَلَتْهُ الْحِيَلُ.

398. Imām Ali ibn Abū Tālib عليه السلام said: "Whoever hankers after contraries obtains no means for success."

٣٩٩ - وَقَالَ (عليه السلام) : وَقَدْ سُئِلَ عَنْ مَعْنَى قَوْلِهِمْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّا لَا نَمْلِكُ مَعَ اللَّهِ شَيْئاً وَلَا نَمْلِكُ إِلَّا مَا مَلَّكَنَا فَمَتَى مَلَّكَنَا مَا هُوَ أَمْلَكُ بِهِ مِنَّا كَلَّفَنَا وَمَتَى أَخَذَهُ مِنَّا وَضَعَ تَكْلِيفَهُ عَنَّا.

399. On being asked about the meaning of the expression: *La hawla wala quwwata illa Billāh* (there is neither strength nor power except through Allāh), Imām Ali ibn Abū Tālib ﷺ said: "We are not masters of anything along with Allāh, and we are not masters of anything save what He makes us masters of. So, when He makes us masters of anything of which He is a superior Lord over us, He also assigns some duties to us. And when He takes it away, He takes away those duties as well."[1]

٤٠٠ - وَقَالَ (عليه السلام) : لِعَمَّارِ بْنِ يَاسِرٍ وَقَدْ سَمِعَهُ يُرَاجِعُ الْمُغِيرَةَ بْنَ شُعْبَةَ كَلَاماً دَعْهُ يَا عَمَّارُ فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَهُ مِنَ الدُّنْيَا وَعَلَى عَمْدٍ لَبَسَ عَلَى نَفْسِهِ لِيَجْعَلَ الشُّبُهَاتِ عَاذِراً لِسَقَطَاتِهِ.

400. Imām Ali ibn Abū Tālib ﷺ heard `Ammār ibn Yāsir (may Allāh have mercy on him) conversing with al-Mughīrah ibn Shu`bah. He said to him, "Leave him alone, O `Ammār, for he has entered religion only to the extent of his deriving from it a worldly advantage, and he has willfully involved himself in misgivings in order to adopt them as cover for his shortcomings."

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[1]What Imām Ali ibn Abū Tālib ﷺ meant is that man does not enjoy mastery over anything. Rather, such mastery is assigned/granted by Allāh. So long as this mastery lasts, the obligations of the Sharī`a also continue, whereas when the mastery is taken away, the obligations, too, are lifted, since in such a case, the laying of obligations will mean placing the responsibility beyond one's capacity which cannot be permitted by any wise or prudent person, let alone by Allāh. This is why Allāh has placed the responsibility of performing various acts after having conferred the necessary energy in the limbs. It follows that this responsibility will remain only so long as the energy subsists. On the disappearance of energy, the responsibility for action will also disappear. For example, the obligation to pay *zakāt* applies only when there is wealth, but when Allāh takes away that wealth, He removes the liability to pay *zakāt* because in such a case, the laying of obligation is against prudence.

٤٠١ـ وَقَالَ (عليه السلام) : مَا أَحْسَنَ تَوَاضُعَ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَباً لِمَا عِنْدَ اللَّهِ، وَأَحْسَنُ مِنْهُ تِيهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ اتِّكَالًا عَلَى اللَّهِ.

401. Imām Ali ibn Abū Tālib ﵇ said: "It is good for the rich to show humility before the poor through seeking the rewards of Allāh. Yet better than that is the pride of the poor towards the rich while relying on Allāh."

٤٠٢ـ وَقَالَ (عليه السلام) : مَا اسْتَوْدَعَ اللَّهُ امْرَأً عَقْلًا إِلَّا اسْتَنْقَذَهُ بِهِ يَوْماً مَا.

402. Imām Ali ibn Abū Tālib ﵇ said: "Allāh does not grant wisdom to a person except that some day He will save him from ruin with its help."

٤٠٣ـ وَقَالَ (عليه السلام) : مَنْ صَارَعَ الْحَقَّ صَرَعَهُ.

403. Imām Ali ibn Abū Tālib ﵇ said: "Whoever clashes with the truth will be knocked down by it."

٤٠٤ـ وَقَالَ (عليه السلام) : الْقَلْبُ مُصْحَفُ الْبَصَرِ.

404. Imām Ali ibn Abū Tālib ﵇ said: "The heart is the book of the eye."

٤٠٥ـ وَقَالَ (عليه السلام) : التُّقَى رَئِيسُ الْأَخْلَاقِ.

405. Imām Ali ibn Abū Tālib ﵇ said: "Fear of Allāh is the main trait of the moral character."

٤٠٦ـ وَقَالَ (عليه السلام) : لَا تَجْعَلَنَّ ذَرَبَ لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ وَبَلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ.

406. Imām Ali ibn Abū Tālib ﵇ said: "Do not steer the sharpness of your tongue against the One Who gave you the power to speak nor the eloquence of your speech against the One Who set you on the right path."

٤٠٧ـ وَقَالَ (عليه السلام) : كَفَاكَ أَدَباً لِنَفْسِكَ اجْتِنَابُ مَا تَكْرَهُهُ مِنْ غَيْرِكَ.

407. Imām Ali ibn Abū Tālib عليه السلام said: "It is enough for your own self-discipline that you abstain from what you dislike in others."

٤٠٨ـ وَقَالَ (عليه السلام) : مَنْ صَبَرَ صَبْرَ الْأَحْرَارِ، وَإِلَّا سَلَا سُلُوَّ الْأَغْمَارِ.

408. Imām Ali ibn Abū Tālib عليه السلام said: "One should endure like free people; otherwise, one should keep quiet like the ignorant."

٤٠٩ ـ فِي خَبَرٍ آخَرَ أَنَّهُ (عليه السلام) قَالَ لِلْأَشْعَثِ بْنِ قَيْسٍ مُعَزِّياً عَنِ ابْنٍ لَهُ: إِنْ صَبَرْتَ صَبْرَ الْأَكَارِمِ، وَإِلَّا سَلَوْتَ سُلُوَّ الْبَهَائِمِ.

409. In an incident, it is related that Imām Ali ibn Abū Tālib عليه السلام said to al-Ash`ath ibn Qays, by way of offering his condolences on the death of his son, "You should either endure like great people, or else you should forget like animals."

٤١٠ـ وَقَالَ (عليه السلام) فِي صِفَةِ الدُّنْيَا: تَغُرُّ وَتَضُرُّ وَتَمُرُّ. إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا ثَوَاباً لِأَوْلِيَائِهِ وَلَا عِقَاباً لِأَعْدَائِهِ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَكْبٍ بَيْنَا هُمْ حَلُّوا، إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَارْتَحَلُوا.

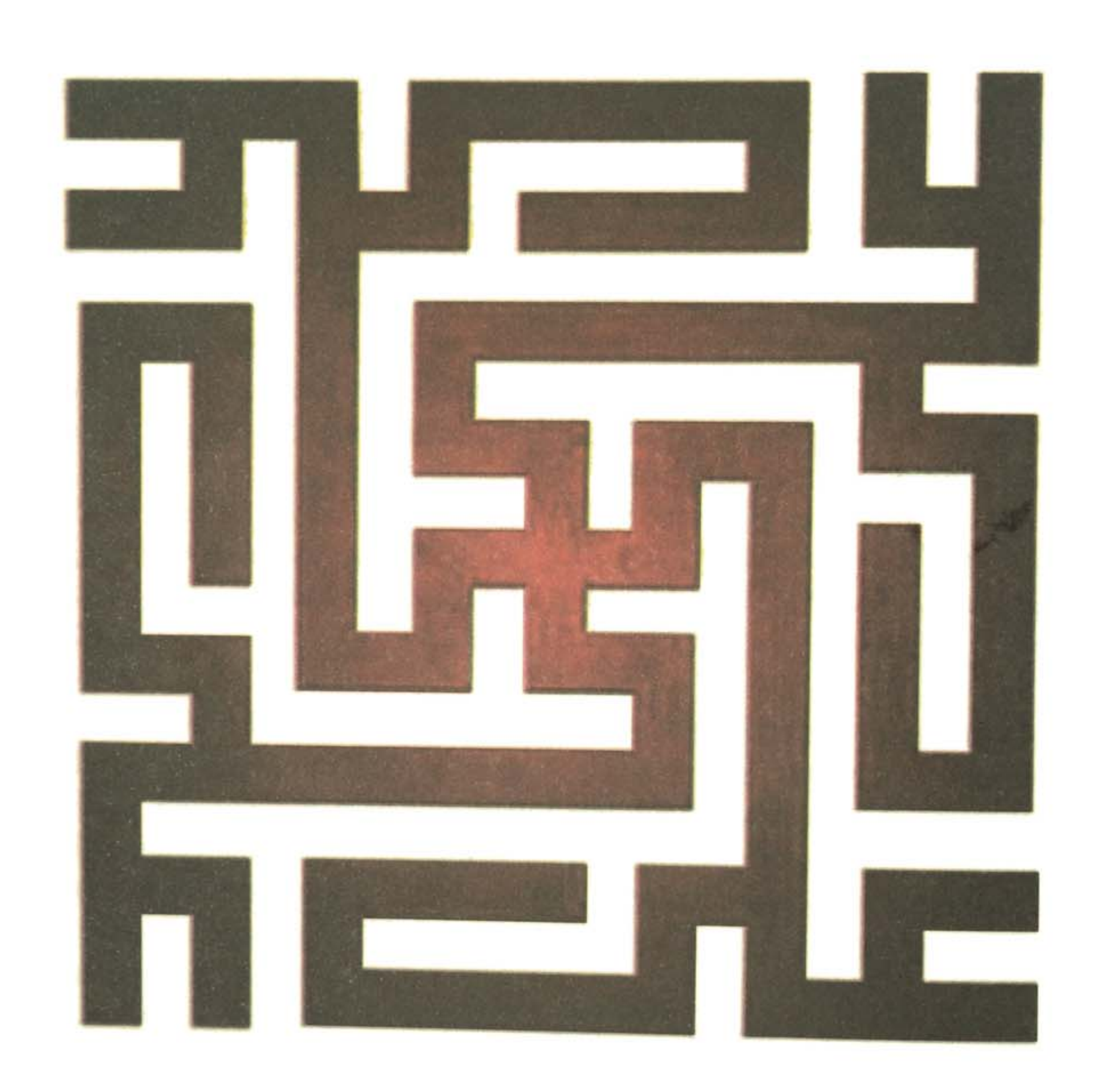
410. Describing life in this world, Imām Ali ibn Abū Tālib said: "It deceives, it harms and it passes away. Allāh, the Sublime, neither approved it as a reward for His lovers nor as a punishment for His enemies. In fact, the people of this world are like those riders who, as soon as they descend, the driver calls out to them and they march off."

٤١١ـ وَقَالَ لِابْنِهِ الْحَسَنِ (عليه السلام) لَا تُخَلِّفَنَّ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا فَإِنَّكَ تَخْلُفُهُ لِأَحَدِ رَجُلَيْنِ إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ فَكُنْتَ عَوْناً لَهُ عَلَى مَعْصِيَتِهِ وَلَيْسَ أَحَدُ هَذَيْنِ حَقِيقاً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

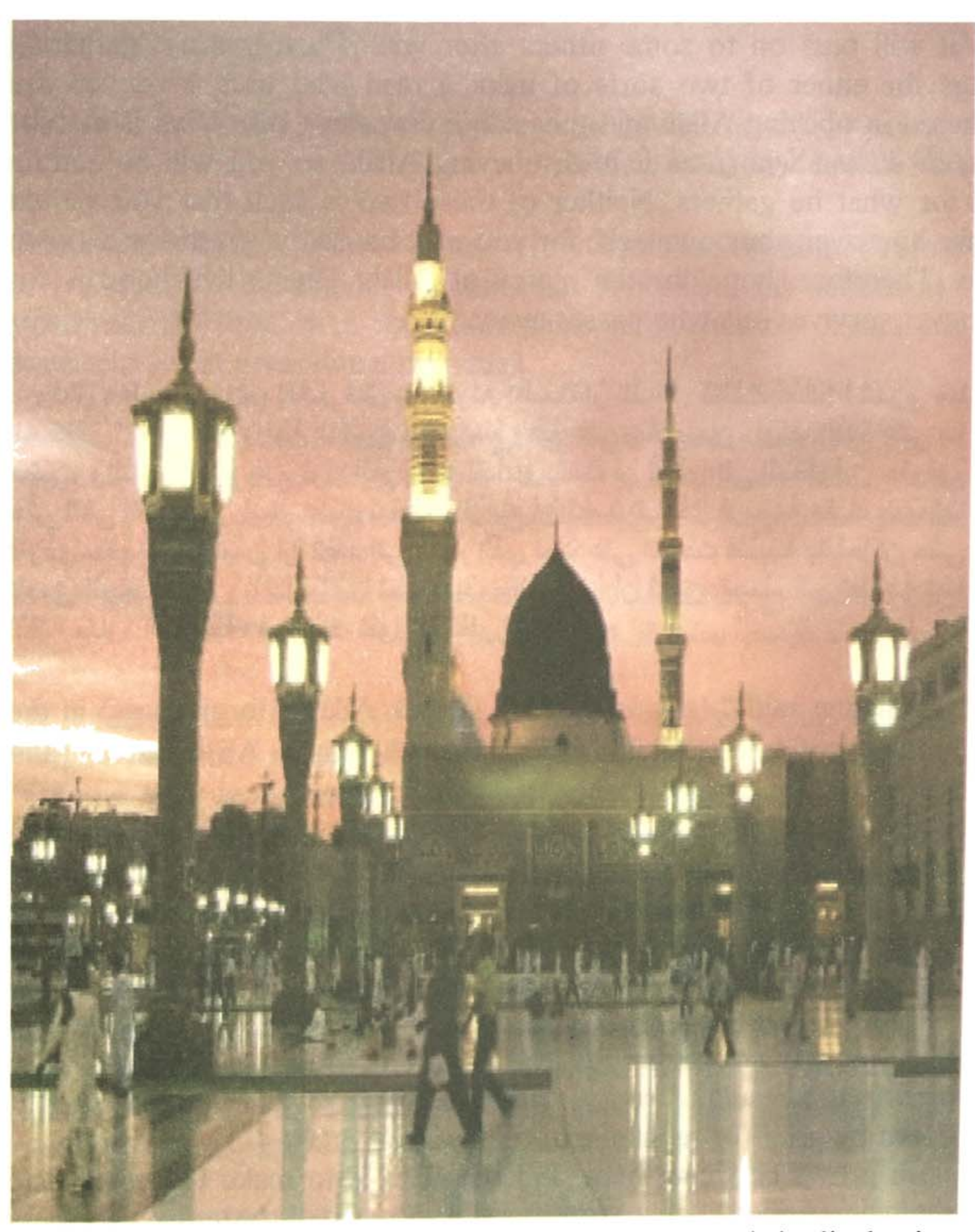
قال الرضي : وَيُرْوَى هَذَا الْكَلَامُ عَلَى وَجْهٍ آخَرَ وَهُوَ :

أَمَّا بَعْدُ، فَإِنَّ الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ وَهُوَ صَائِرٌ إِلَى أَهْلٍ بَعْدَكَ وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدِ رَجُلَيْنِ رَجُلٍ عَمِلَ فِيمَا جَمَعْتَهُ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ أَوْ رَجُلٍ

عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيتَ بِمَا جَمَعْتَ لَهُ وَلَيْسَ أحَدُ هَذَيْنِ أهْلًا أنْ تُؤْثِرَهُ عَلَى نَفْسِكَ وَلَا أنْ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ وَلِمَنْ بَقِيَ رِزْقَ اللَّهِ.



411. Imām Ali ibn Abū Tālib عليه السلام said to his son Imām al-Hassan عليه السلام: "O my son! Do not leave anything of this world behind you because you will be leaving it for either of two kinds of persons: a person who uses it in obeying Allāh, in this case he will acquire virtue



through what was evil for you, or a person who uses it in disobeying Allāh and, in this case, he will be reaping evil with what you gathered for him; so, you will be assisting him in his sinfulness.

Neither of these two deserves to be preferred by you over your own self."

Sayyid ar-Radi says: "This saying is also related in another version thus: 'Whatever of this world is now with you was with others before you, and it will pass on to some others after you. Thus, you are gathering things for either of two sorts of men: a man who uses whatever you gathered in obeying Allāh and thus acquires virtues with what is evil for you, or a man who uses it in disobeying Allāh, so you will be getting evil for what he gathers. Neither of these two is such that you should prefer him over your own self, for you may burden yourself for his own sake. Therefore, hope for the mercy of Allāh: Divine livelihood is for whoever survives one who passes away.'"

٤١٢ - وَقَالَ (عليه السلام) لِقَائِلٍ قَالَ بِحَضْرَتِهِ "أَسْتَغْفِرُ اللَّهَ": ثَكِلَتْكَ أُمُّكَ! أَ تَدْرِي مَا الِاسْتِغْفَارُ؟ الِاسْتِغْفَارُ دَرَجَةُ الْعِلِّيِّينَ، وَهُوَ اسْمٌ وَاقِعٌ عَلَى سِتَّةِ مَعَانٍ، أَوَّلُهَا النَّدَمُ عَلَى مَا مَضَى، وَالثَّانِي الْعَزْمُ عَلَى تَرْكِ الْعَوْدِ إِلَيْهِ أَبَداً، وَالثَّالِثُ أَنْ تُؤَدِّيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تَلْقَى اللَّهَ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ، وَالرَّابِعُ أَنْ تَعْمِدَ إِلَى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُؤَدِّيَ حَقَّهَا، وَالْخَامِسُ أَنْ تَعْمِدَ إِلَى اللَّحْمِ الَّذِي نَبَتَ عَلَى السُّحْتِ فَتُذِيبَهُ بِالْأَحْزَانِ حَتَّى تُلْصِقَ الْجِلْدَ بِالْعَظْمِ وَيَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ، وَالسَّادِسُ أَنْ تُذِيقَ الْجِسْمَ أَلَمَ الطَّاعَةِ كَمَا أَذَقْتَهُ حَلَاوَةَ الْمَعْصِيَةِ، فَعِنْدَ ذَلِكَ تَقُولُ أَسْتَغْفِرُ اللَّهَ.

412. Someone said "*Astaghfirullāh!*" (I seek Allāh's forgiveness) in the presence of Imām Ali ibn Abū Tālib ﷺ. Imām Ali ibn Abū Tālib ﷺ said: "May your mother lose you! Do you know what *istighfār* is? *Istighfār* is meant for people of a high status. It is a word that stands on six pillars: The first is to repent over what was done in the past; the second is to make a firm determination never to revert to it again; the third is to carry out all the obligations of people so that you may meet Allāh quite clean, with nothing to account for; the fourth is to fulfill every obligation which you ignored (in the past) so that you may now affect justice with it; the fifth is to aim at the flesh grown as a result of your unlawful earning, so that you may melt it down by grief (of repentance) till the skin touches the bone and new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. It is only on such an occasion that you may say: *Astaghfirullāh!*"

٤١٣- وَقَالَ (عليه السلام) : الحِلْمُ عَشِيرَةٌ!

413. Imām Ali ibn Abū Tālib عليه السلام said: "Clemency is (like winning) a whole tribe (supporting you)."

٤١٤- وَقَالَ (عليه السلام) : مِسْكِينٌ ابْنُ آدَمَ: مَكْتُومُ الْأَجَلِ مَكْنُونُ العِلَلِ مَحْفُوظُ العَمَلِ؛ تُؤْلِمُهُ البَقَّةُ وَتَقْتُلُهُ الشَّرْقَةُ وَتُنْتِنُهُ العَرْقَةُ.

414. Imām Ali ibn Abū Tālib عليه السلام said: "How wretched the son of Adam is! His death is hidden, his ailments are concealed, his actions are preserved, the bite of a mosquito pains him, choking causes his death and sweat gives him a bad smell."

٤١٥- وَرُوِيَ أَنَّهُ (عليه السلام) كَانَ جَالِساً فِي أَصْحَابِهِ فَمَرَّتْ بِهِمُ امْرَأَةٌ جَمِيلَةٌ فَرَمَقَهَا القَوْمُ بِأَبْصَارِهِمْ فَقَالَ (عليه السلام): إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحُ، وَإِنَّ ذَلِكَ سَبَبُ هِبَابِهَا؛ فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ، فَلْيُلَامِسْ أَهْلَهُ، فَإِنَّمَا هِيَ امْرَأَةٌ كَامْرَأَتِهِ.

فَقَالَ رَجُلٌ مِنَ الْخَوَارِجِ : قَاتَلَهُ اللَّهُ، كَافِراً مَا أَفْقَهَهُ، فَوَثَبَ القَوْمُ لِيَقْتُلُوهُ، فَقَالَ (عليه السلام) : رُوَيْداً إِنَّمَا هُوَ سَبٌّ بِسَبٍّ، أَوْ عَفْوٌ عَنْ ذَنْبٍ.

415. It is related that Imām Ali ibn Abū Tālib عليه السلام was sitting with his companions when a beautiful woman passed by and they began to look at her. It was then that Imām Ali ibn Abū Tālib عليه السلام said: "The eyes of these men are covetous, and such glances are the cause of their becoming covetous. Whenever anyone of you sees a woman who attracts him, he should meet his wife [for cohabitation] because she is a woman just like his wife."

One a Khārijite said: "May Allāh kill this heretic! How logical he is!" People then leaped towards him to kill him, but Imām Ali ibn Abū Tālib عليه السلام said: "Wait a little bit. There should either be abuse [for an abuse] or else pardoning the offender."

٤١٦- وَقَالَ (عليه السلام) : كَفَاكَ مِنْ عَقْلِكَ مَا أَوْضَحَ لَكَ سُبُلَ غَيِّكَ مِنْ رُشْدِكَ.

416. Imām Ali ibn Abū Tālib عليه السلام said: "Suffices you for wisdom to be

able to distinguish the ways of misguidance from those of guidance."

٤١٧ - وَقَالَ (عليه السلام) : افعَلُوا الْخَيْرَ وَلَا تَحْقِرُوا مِنْهُ شَيْئاً، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلَهُ كَثِيرٌ وَلَا يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَداً أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَاللَّهِ كَذَلِكَ إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا فَمَهْمَا تَرَكْتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ.

417. Imām Ali ibn Abū Tālib ﵇ said: "Do good deeds, do not regard any part of it as small because its small is big and its little is much. None of you should say that another person is more deserving than he is in doing good deeds; otherwise, by Allāh, it will really be so. There are people of good and evil. When you leave either of the two, others will perform it."

٤١٨ - وَقَالَ (عليه السلام) : مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ، وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ، أَحْسَنَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.

418. Imām Ali ibn Abū Tālib ﵇ said: "Whoever mends his inward self, Allāh mends his outward self for him. Whoever performs acts for the sake of his religion, Allāh accomplishes his acts of this world for him. Anyone whose dealings between himself and Allāh are good, Allāh renders the dealings between him and other people good, too."

٤١٩ - وَقَالَ (عليه السلام) : الْحِلْمُ غِطَاءٌ سَاتِرٌ وَالْعَقْلُ حُسَامٌ قَاطِعٌ فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ وَقَاتِلْ هَوَاكَ بِعَقْلِكَ.

419. Imām Ali ibn Abū Tālib ﵇ said: "Forbearance is a covering curtain, and wisdom is a sharp sword. Therefore, conceal the weaknesses in your conduct with forbearance and kill your desires with wisdom."

٤٢٠ - وَقَالَ (عليه السلام) : إِنَّ لِلَّهِ عِبَاداً يَخْتَصُّهُمُ اللَّهُ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيُقِرُّهَا فِي أَيْدِيهِمْ مَا بَذَلُوهَا؛ فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ.

420. Imām Ali ibn Abū Tālib ﵇ said: "There are some servants of Allāh whom Allāh particularly chooses for His favors so that they may be of benefit to other people. Therefore, He keeps such favors

in their hands so long as they give them out to others. But when they deny them to others, He takes away the favors from them and gives them to others."

٤٢١ - وَقالَ (عليه السلام) : لَا يَنْبَغِي لِلْعَبْدِ أَنْ يَثِقَ بِخَصْلَتَيْنِ: الْعَافِيَةِ وَالْغِنَى، بَيْنَا تَرَاهُ مُعَافى إِذْ سَقِمَ، وَبَيْنَا تَرَاهُ غَنِيّاً إِذِ افْتَقَرَ.

421. Imām Ali ibn Abū Tālib ؑ said: "It does not behoove a man to have trust in two things: health and riches, because there is many a man whom you see healthy but he soon falls, and many a man whom you see rich but soon turns destitute."

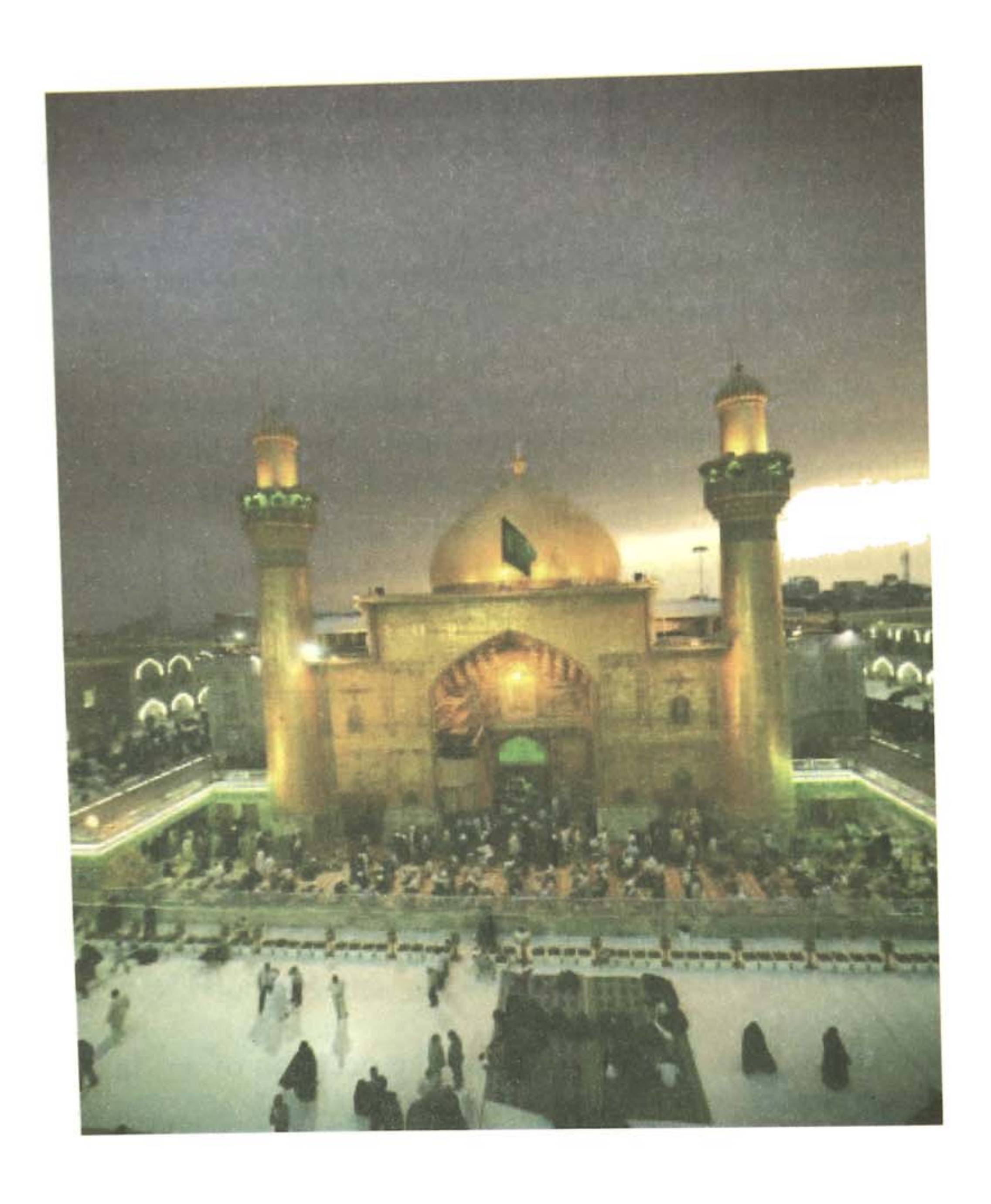
٤٢٢ - وَقالَ (عليه السلام) : مَنْ شَكَا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّهُ شَكَاهَا إِلَى اللَّهِ وَمَنْ شَكَاهَا إِلَى كَافِرٍ فَكَأَنَّمَا شَكَا اللَّهَ.

422. Imām Ali ibn Abū Tālib ؑ said: "Whoever complains to a believer about a need, it is as though he has complained about it to Allāh. But whoever complains about it to an unbeliever, it is as though he complained about Allāh."

٤٢٣ - وَقالَ (عليه السلام) : إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبِلَ اللَّهُ صِيَامَهُ وَشَكَرَ قِيَامَهُ، وَكُلُّ يَوْمٍ لَا يُعْصَى اللَّهُ فِيهِ فَهُوَ عِيدٌ.

423. Imām Ali ibn Abū Tālib ؑ said on the occasion of an `Īd: "It is an `Īd for anyone whose fast is accepted by Allāh and for whose prayers He is grateful, and (in fact) every day wherein no sin against Allāh is committed is an `Īd."[1]

[1]If vision and conscience are alive, even the remembrance of a sin destroys one's peace of mind because tranquility and happiness are achieved only when the spirit is free from the burden of sin and one's robe is not polluted with disobedience. And this real happiness is not bound by time. Whenever one desires, he can avoid sin and enjoy this happiness. Such happiness will be the real happiness, and the harbinger of an `Īd. A Persian poet says: "Every night is the Grand Night provided you appreciate its value."



٤٢٤- وَقَالَ (عليه السلام) : إِنَّ أَعْظَمَ الْحَسَرَاتِ يَوْمَ الْقِيَامَةِ حَسْرَةُ رَجُلٍ كَسَبَ مَالًا فِي غَيْرِ طَاعَةِ اللَّهِ فَوَرِثَهُ رَجُلٌ فَأَنْفَقَهُ فِي طَاعَةِ اللَّهِ سُبْحَانَهُ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ الْأَوَّلُ بِهِ النَّارَ.

424. Imām Ali ibn Abū Tālib ﵇ said: "On the Day of Judgment, the greatest regret will be felt by the man who earned wealth through sinful ways, although it is inherited by a person who spends it in obeying Allāh, the Glorified One, and he will be awarded with Paradise on that account while the first one will be dragged into the Fire on its account."

٤٢٥ - وَقَالَ (عليه السلام) : إنَّ أَخْسَرَ النَّاسِ صَفْقَةً وَأَخْيَبَهُمْ سَعْياً رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ مَالِهِ وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ.

425. Imām Ali ibn Abū Tālib ﷷ said: "The worst in bargaining and the most unsuccessful in striving is a man who exerts himself in seeking riches although fate does not help him in his aims and, consequently, he leaves this world in a sorrowful state while in the Hereafter, too, he will face its ill consequences."[1]

٤٢٦ - وَقَالَ (عليه السلام) : الرِّزْقُ رِزْقَانِ طَالِبٌ وَمَطْلُوبٌ فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا وَمَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.

426. Imām Ali ibn Abū Tālib ﷷ said: "Livelihood is of two kinds: the seeker and the sought. Therefore, whoever hankers after this world, death traces him till it turns him out of it. But whoever hankers after the Hereafter, worldly ease itself seeks him till he receives his livelihood from it."

٤٢٧ - وَقَالَ (عليه السلام) : إنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا وَاشْتَغَلُوا بِآجِلِهَا إِذَا اشْتَغَلَ النَّاسُ بِعَاجِلِهَا فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ وَتَرَكُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَتْرُكُهُمْ وَرَأَوُا اسْتِكْثَارَ غَيْرِهِمْ مِنْهَا اسْتِقْلَالًا وَدَرَكَهُمْ لَهَا فَوْتاً أَعْدَاءُ مَا سَالَمَ النَّاسُ وَسَلْمُ مَا عَادَى النَّاسُ بِهِمْ عُلِمَ الْكِتَابُ وَبِهِ عَلِمُوا وَبِهِمْ قَامَ الْكِتَابُ وَبِهِ قَامُوا لَا يَرَوْنَ مَرْجُوّاً فَوْقَ مَا يَرْجُونَ وَلَا مَخُوفاً فَوْقَ مَا يَخَافُونَ.

427. Imām Ali ibn Abū Tālib ﷷ said: "The friends of Allāh are those who look at the inward side of the world, while the other people look at its outward side. They occupy themselves with its most remote benefits while other people occupy themselves with the immediate benefits. They kill those things which they feared will have killed

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[1]Despite efforts throughout life, a man does not always achieve all the successes of life. If on some occasions he succeeds, as a result of effort and of seeking, on many others he has to face defeat and give up his objectives, admitting defeat before fate. A little thinking can lead to the conclusion that when things of this world cannot be achieved despite one's effort and pursuit, how can the success of the next world be achieved without striving and pursuing? A Persian couplet says: "You hankered after the world but did not attain the objective. O Allāh! What will be the result when the good of the next world has not even been sought?"

them, and they abandon here in this world what they think will abandon them. They take the amassing of wealth by others as a small matter and regard it as a loss. They are enemies of those things which others love while they love things which others hate. Through them, the Qur'ān has been learned, and they have been given knowledge through the Qur'ān. With them, the Qur'ān is staying while they stand by the Qur'ān. They do not see any objective of hope above what they hope and no objective of fear above what they fear."

٤٢٨ - وَقَالَ (عليه السلام) : اذْكُرُوا انْقِطَاعَ اللَّذَّاتِ وَبَقَاءَ التَّبِعَاتِ.

428. Imām Ali ibn Abū Tālib ﷺ said: "Remember that pleasures pass away while consequences linger."

٤٢٩ - وَقَالَ (عليه السلام) : اخْبُرْ تَقْلِهِ.

قال الرضي : و من الناس من يروي هذا للرسول (صلى الله عليه وآله) و مما يقوي أنه من كلام أمير المؤمنين (عليه السلام) ما حكاه ثعلب عن ابن الأعرابي قال المأمون: لو لا أن عليا (عليه السلام) قال اخبر تقله لقلت اقله تخبر.

429. Imām Ali ibn Abū Tālib ﷺ said: "Try (a man) and you will hate him!"

Sayyid ar-Radi says: "Some people say that this saying was articulated by the Prophet ﷺ, but what confirms that it is the saying of Imām Ali ibn Abū Tālib ﷺ is the statement related by Tha`lab from Ibn al-`Arabi, that is, that (caliph) al-Ma'mūn said, 'f Ali had not said *ukhbur thiqlihi* (try a man and you will hate him), I would have said: *aqlihi takhbur* (hate a man in order to try him)."

٤٣٠ - وَقَالَ (عليه السلام) : مَا كَانَ اللَّهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَيُغْلِقَ عَنْهُ بَابَ الزِّيَادَةِ وَلَا لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَيُغْلِقَ عَنْهُ بَابَ الْإِجَابَةِ وَلَا لِيَفْتَحَ لِعَبْدٍ بَابَ التَّوْبَةِ وَيُغْلِقَ عَنْهُ بَابَ الْمَغْفِرَةِ.

430. Imām Ali ibn Abū Tālib ﷺ said: "It is not that Allāh, to Whom belongs Might and Majesty, keeps the gate of gratitude open for a person and closes the gate of plenty on him, or opens the gate of

prayer to a person and closes the gate of acceptance on him, or opens the gate of repentance on a person and closes the gate of forgiveness on him... (He is above doing any of these things)."

٤٣١ - وَقَالَ (عليه السلام) : أَوْلَى النَّاسِ بِالْكَرَمِ مَنْ عُرِفَتْ بِهِ الْكِرَامُ.

431. Imām Ali ibn Abū Tālib ﷺ said: "The most appropriate person for an honorable status is whoever descends from the people of honor."

٤٣٢ - وَقَالَ (عليه السلام) : الْعَدْلُ يَضَعُ الْأُمُورَ مَوَاضِعَهَا، وَالْجُودُ يُخْرِجُهَا مِنْ جِهَتِهَا، وَالْعَدْلُ سَائِسٌ عَامٌّ، وَالْجُودُ عَارِضٌ خَاصٌّ؛ فَالْعَدْلُ أَشْرَفُهُمَا وَأَفْضَلُهُمَا.

432. Imām Ali ibn Abū Tālib ﷺ was asked: "Which of the two is better: justice or generosity?" Imām Ali ibn Abū Tālib ﷺ replied: "Justice puts things in their places, while generosity takes them out of their directions. Justice is the general caretaker, while generosity is a particular benefit. Consequently, justice is superior and more distinguished of the two."

٤٣٣ - وَقَالَ (عليه السلام) : النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

433. Imām Ali ibn Abū Tālib ﷺ said: "People are enemies of what they do not know."

٤٣٤ - وَقَالَ (عليه السلام) : الزُّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ، قَالَ اللَّهُ سُبْحَانَهُ : { لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ } وَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي وَلَمْ يَفْرَحْ بِالْآتِي فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ.

434. Imām Ali ibn Abū Tālib ﷺ said: "The whole of asceticism is confined between two expressions of the Qur'ān: *Allāh, the Glorified One, says: ... lest you should distress yourselves because of what you miss and be over-joyous for what He has granted you* (Qur'ān, 57: 23). Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from both its ends."

٤٣٥ - وَقَالَ (عليه السلام) : مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ.

435. Imām Ali ibn Abū Tālib ﷺ said: "What a breaker sleep is for the resolutions of the day!"

٤٣٦ - وَقَالَ (عليه السلام) : الوِلَايَاتُ مَضَامِيرُ الرِّجَالِ.

436. Imām Ali ibn Abū Tālib ﷺ said: "Governing power is the proving ground of men."

٤٣٧ - وَقَالَ (عليه السلام) : لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ خَيْرُ الْبِلَادِ مَا حَمَلَكَ.

437. Imām Ali ibn Abū Tālib ﷺ said: "No town has a greater obligation on you than another. The best town for you is that which bears you."

٤٣٨ - وَقَالَ (عليه السلام) : مَالِكٌ وَمَا مَالِكٌ وَاللَّهِ لَوْ كَانَ جَبَلًا لَكَانَ فِنْداً وَلَوْ كَانَ حَجَراً لَكَانَ صَلْداً لَا يَرْتَقِيهِ الْحَافِرُ وَلَا يُوفِي عَلَيْهِ الطَّائِرُ.
قال الرضي : و الفند المنفرد من الجبال.

438. When the news of the death of Mālik al-Ashtar (may Allāh have mercy on him), reached Imām Ali ibn Abū Tālib ﷺ, he said: "Mālik, what a man Mālik was! By Allāh! If he had been a mountain, he would have been a great one. If he had been a stone, he would have been quite solid. No horseman could have reached it and no bird could have flown over it." Sayyid ar-Radi says that the Imām is comparing Mālik to a lonely mountain (rising in height above the others in its range ﷺ).

٤٣٩ - وَقَالَ (عليه السلام) : قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

439. Imām Ali ibn Abū Tālib ﷺ said: "A little that lasts is better than much that brings about grief."

٤٤٠ - وَقَالَ (عليه السلام) : إِذَا كَانَ فِي رَجُلٍ خَلَّةٌ رَائِقَةٌ فَانْتَظِرُوا أَخَوَاتِهَا.

440. Imām Ali ibn Abū Tālib ﷺ said: "If a man possesses a revealing quality, wait and see his other qualities!"[1]

[1]The good or bad quality that is found in a man springs from his natural

٤٤١ - وَقَالَ (عليه السلام) لغالب بن صعصعة أبي الفرزدق في كلام دار بينهما: مَا فَعَلَتْ إِبِلُكَ الْكَثِيرَةُ قَالَ دَغْدَغَتْهَا الْحُقُوقُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ (عليه السلام) : ذَلِكَ أَحْمَدُ سُبُلِهَا.

441. Imām Ali ibn Abū Tālib ﷺ asked Ghalib ibn Sa`sa`ah, father of al-Farazdaq (the famous Arab poet who was born before Islam in around 641 A.D. and died in around 110 A.H./728 A.D.), during a conversation between them: "What about the large number of your camels?!" The man replied: "They have been swept away by (the performing of) obligations, O Imām Ali ibn Abū Tālib ﷺ!" Whereupon Imām Ali ibn Abū Tālib ﷺ said: "That is the most praiseworthy way of (losing) them."

٤٤٢ - وَقَالَ (عليه السلام) : مَنِ اتَّجَرَ بِغَيْرِ فِقْهٍ فَقَدِ ارْتَطَمَ فِي الرِّبَا.

442. Imām Ali ibn Abū Tālib ﷺ said: "Whoever trades without knowing the rules of religious law will be involved in usury."

٤٤٣ - وَقَالَ (عليه السلام) : مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ ابْتَلَاهُ اللَّهُ بِكِبَارِهَا.

443. Imām Ali ibn Abū Tālib ﷺ said: "Whoever regards small distresses as big, Allāh involves him in real big ones."

٤٤٤ - وَقَالَ (عليه السلام) : مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهَوَاتُهُ.

444. Imām Ali ibn Abū Tālib ﷺ said: "Whoever maintains his own respect in view, his desires appear light to him."

٤٤٥ - وَقَالَ (عليه السلام) : مَا مَزَحَ امْرُؤٌ مَزْحَةً إِلَّا مَجَّ مِنْ عَقْلِهِ مَجَّةً.

445. Imām Ali ibn Abū Tālib ﷺ said: "Whenever a man tells a joke, he separates himself a bit from his wits."

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temperament. If the temperament produces one quality, his other qualities will also be akin to this one because the dictates of temperament will be equally effective in either. Thus, if a man pays *zakāt* and *khums*, it means that his temperament is not miserly. Therefore, it is expected that he will not be niggardly in spending in other items of charity as well. Similarly, if a man speaks a lie, it can be expected that he will indulge in backbiting, too, because these two habits are similar to each other.

٤٤٦- وَقَالَ (عليه السلام): زُهْدُكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظٍّ وَرَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلُّ نَفْسٍ.

446. Imām Ali ibn Abū Tālib ﵇ said: "Your turning away from the one who inclines towards you is a loss of your share of advantage, while your inclining towards one who turns away from you is self-humiliation."

٤٤٧- وَقَال (عليه السلام): الْغِنَى وَالْفَقْرُ بَعْدَ الْعَرْضِ عَلَى اللَّهِ.

447. Imām Ali ibn Abū Tālib ﵇ said: "Riches and destitution will follow presentation before Allāh."

٤٤٨- وَقَالَ (عليه السلام): مَا زَالَ الزُّبَيْرُ رَجُلاً مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ ابْنُهُ الْمَشْئُومُ عَبْدُ اللَّهِ.

448. Imām Ali ibn Abū Tālib ﵇ said: "Az-Zubayr remained a man from our house till his wretched son, Abdullāh, came forth."

Abdullāh ibn az-Zubayr ibn al-`Awwām (1 – 73 A.H./662 – 692 A.D.), whose mother was Asmā', sister of `Ā'isha (daughter of caliph Abū Bakr), had grown in his dislike of Banū Hāshim especially towards Imām Ali ibn Abū Tālib ﵇ to such an extent that he was able to change the opinion of his father, az-Zubayr, against Imām Ali ibn Abū Tālib ﵇ although the Imām ﵇ was the son of his father's aunt. That is why Imām Ali ibn Abū Tālib ﵇ said: "Az-Zubayr had always been from us, we Ahl al-Bayt ﵇ (our household), till his ill-owned son, Abdullāh, grew up," as we read in these references: *Al-Istī`āb*, Vol. 3, p. 906; *Usd al-Ghābah*, Vol. 3, pp. 162 – 63; Ibn `Asākir, Vol. 7, p. 363; Ibn Abul-Hadīd, Vol. 2, p. 167; Vol. 4, p. 79, Vol. 20, p. 104 and others.

Abdullāh ibn az-Zubayr was one of the instigators of the Battle of Jamal. His aunt, `Ā'isha, wife of the Prophet of Islam ﷺ, his father, az-Zubayr, and the son of his mother's uncle, Talhah, all fought against Imām Ali ibn Abū Tālib ﵇.

Thus, Ibn Abul-Hadīd writes the following: "It was Abdullāh who urged az-Zubayr to fight (in the Battle of Jamal), making the march to Basra seem to `Ā'isha as an attractive idea," as we read on p. 79, Vol. 4 of *Sharh Nahjul-Balāgha*.

`Ā'isha loved her nephew Abdullāh very much. To her, he was like the only child of a mother, and none in those days was more beloved to her than he was," as we are told by Abul-Faraj al-Isbahāni (or Isfahāni) who states so on p. 142, Vol. 9 of his famous work *Al-Aghāni*. This is also recorded on p. 120, Vol. 20 of Sharh *Nahjul-Balāgha* by the Mu`tazilite writer Ibn Abul-Hadīd as well as by Ibn Kathīr who states it on p. 336, Vol. 8 of his *Tārīkh* book.

Hishām ibn `Urwah relates the following: "I have not heard her (`Ā'isha) praying for anyone as much as she used to pray for him (Abdullāh). She gave ten thousand dirhams (as a gift) to the one who informed her of Abdullāh's safety from getting killed (by Mālik al-Ashtar in the fight of the Battle of Jamal), and prostrated to Allāh in thanks-giving for his safety," according to Ibn `Asākir who says so on pp. 400, 4002, Vol. 7 of his *Tārīkh* book. The same is recorded on p. 1117, Vol. 20 of the *Sharh* book of Ibn Abul-Hadīd.

This was the reason for Abdullāh's authority over her and his complete command over her affairs. He was the one who directed and guided her as he wished...

However, Abdullāh's hatred towards Banū Hāshim had reached such a degree that, according to the narrations of a group of historians, "During his (Abdullāh's) caliphate (in Mecca), he did not send blessings to the Holy Prophet in his Friday prayer sermon (*khutba*) for forty Fridays. He used to say: 'Nothing prevents me from mentioning the Prophet's name except that there are certain men (i.e. Banū Hāshim) who become proud (when his name is mentioned).'" In another rendering, the text reads as follows: "Nothing prevents... except that the Prophet has a bad household who will shake their heads on the mention of his name," according to *Maqatil at-Tālibiyyin*, p. 474; *Murūj al-Dhahab*, Vol. 3, p. 79; *Tārīkh*, al-Ya`qūbi, Vol. 2, p. 261; *Al-`Iqd al-Farīd*, Vol. 4, p. 413 and Ibn Abul-Hadīd, Vol. 4, p. 62, Vol. 19, pp. 91 - 92, Vol. 20, pp. 127 - 29.

Abdullāh ibn az-Zubayr said to Abdullāh ibn Abbās once: "I have been concealing my hatred towards you, the people of this house (i.e. the Household of the Prophet [ص]) for the last forty years...," as recorded by al-Mas`ūdi on p. 80, Vol. 3 of *Murūj al-Dhahab* and by Ibn Abul-Hadīd in his *Sharh*, Vol. 4, p. 62, Vol. 20, p. 148.

He also used to hate Imām Ali ibn Abū Tālib ﷺ in particular, defame his honor, abuse and curse him, as we are told by the famous historian, al-Ya`qūbi, who indicates so on pp. 261 – 62, Vol. 2 of his *Tārīkh*, as well as by al-Mas`ūdi, p. 80, Vol. 3 of *Murūj al-Dhahab* in addition to Ibn Abul-Hadīd who records this fact on these pages of Vol. 4 of his *Sharh* book: pp. 61, 62-63, 79.

He gathered Muhammed ibn al-Hanafiyya (son of Imām Ali ibn Abū Tālib [ع]) and Abdullāh ibn Abbās with seventeen men from Banū Hāshim, including al-Hassan ibn al-Hassan ibn Ali ibn Abū Tālib [al-Hassan II] and jailed them in the *shi`b* (valley) of `Arim. He intended to burn them alive, so he placed plenty of wood at the entrance of the *shi`b*. Meanwhile, al-Mukhtār ath-Thaqafi dispatched four thousand soldiers to Mecca. On their arrival, they attacked Abdullāh ibn az-Zubayr when the latter expected them the least and thus rescued those Banū Hāshim dignitaries. `Urwah ibn az-Zubayr made an excuse for the action of his brother, Abdullāh, saying that it was the result of Banū Hāshim's refusal to swear the oath of allegiance to him (to Abdullāh ibn az-Zubayr). This was similar to what `Omar ibn al-Khattāb had done to the Banū Hāshim when they gathered at Fātima's house to declare their refusal to swear the oath of allegiance to Abū Bakr when he was made caliph with help of `Omar himself. So, `Omar brought firewood and intended to burn the house on them. These gruesome details and many, many more can be reviewed in many history books such as these: *Maqatil at-Tālibiyyin* of Abul-Faraj al-Isfahāni[1], p. 474, al-Mas'udi, Vol. 3, pp. 76-77, al-Ya`qūbi, Vol. 2, p. 261, Ibn Abul-Hadīd, Vol. 19, p. 91, Vol. 20, pp. 123

[1]The edition of *Maqātil al-Tālibiyyīn* which the Editor of this book has in his personal library is published by Dār al-Zahrā'a of al-Najaf al-Ashraf, Iraq; no date of publication is indicated. It lists many descendants of Imām Ali ibn Abū Tālib ﷺ who were ruthlessly killed by various governments since the inception of Islam and till the author's time.

- 26, 146-148, Ibn `Asākir, Vol. 7, p. 408, *Al-`Iqd al-Farīd*, Vol. 4, p. 413, Ibn Sa`d, Vol. 5, pp. 73 - 81, at-Tabari, Vol. 2, pp. 693 - 695, Ibn al-Athīr, Vol. 4, pp. 249 - 254, Ibn Khaldūn, Vol. 3, pp. 26 - 28).

In this regard, Abul-Faraj al-Isfahāni writes the following: "Abdullāh ibn az-Zubayr always instigated others against Banū Hāshim and persuaded them (to adopt his viewpoint) by every worst method. He spoke against Banū Hāshim from the pulpit, instigating people against them. Once, Ibn Abbās, or someone else from (Banū Hāshim) raised an objection to him. But afterwards, he changed his way and imprisoned Ibn al-Hanafiyya at the Shi`b al-`Arim. Then he gathered Ibn al-Hanafiyya along with other members of Banū Hāshim who were present (in Mecca) in a prison and collected firewood to set fire to it. This was so because of the news that had reached him that Abū Abdullāh al-Jadali and other followers of Ibn al-Hanafiyya had arrived (in Mecca) to support Ibn al-Hanafiyya in fighting Abdullāh ibn az-Zubayr. Therefore, he hastened to do away with the prisoners. But when this news reached Abū Abdullāh al-Jadali, the latter went out as the fire was already ignited on them, put the fire out and rescued them," as we read on p. 15 of *Al-Aghāni*.

So, all these prove what Imām Ali ibn Abū Tālib ﷺ said about him.

٤٤٩ - وَقَالَ (عليه السلام): مَا لِابْنِ آدَمَ وَالْفَخْرِ؟! أَوَّلُهُ نُطْفَةٌ، وَآخِرُهُ جِيفَةٌ، وَلَا يَرْزُقُ نَفْسَهُ، وَلَا يَدْفَعُ حَتْفَهُ.

449. Imām Ali ibn Abū Tālib ﷺ said: "What has a man to do with vanity? His origin is semen, his end is a carcass, while he cannot feed himself, nor can he ward off death?"[1]

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[1]If one ponders over his original condition, the eventual disintegration and decay of his body, he will be compelled to admit his lowliness and humble status instead of being proud and vain. He will see that there was a time when he did not exist, then Allāh originated his existence with a humble drop of semen which took the shape of a piece of flesh in the mother's womb and continued feeding and growing on thick blood. On completion of the body, he set foot on earth. He was then so helpless and incapable that he had neither control over his hunger and thirst nor on his sickness and health, nor could he do himself any benefit or harm. He had no

٤٥٠ - وَسُئِلَ مَنْ أَشْعَرُ الشُّعَرَاءِ فقَالَ (عليه السلام): إنَّ الْقَوْمَ لَمْ يَجْرُوا فِي حَلْبَةٍ تُعْرَفُ الْغَايَةُ عِنْدَ قَصَبَتِهَا فَإنْ كَانَ وَلَا بُدَّ فَالْمَلِكُ الضِّلِّيلُ (يريد إمرأ القيس).

450. Imām Ali ibn Abū Tālib عليه السلام was asked who the greatest poet was. He said: "Any group of them that did not proceed on the same lines in such a way that we can know the height of their glory, but if it has to be done, then it is 'al-Malik ad-Dillīl' الملك الضليل".[1]

Sayyid ar-Radi says, "Amīr al-Mu'minīn here is referring to Imri'ul-Qays, the poet."

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authority over life and death, not knowing when the energy of limbs might be exhausted. He felt his senses might stop functioning, his eyesight might be taken away and his hearing ability might be snatched away. He could not tell when death might separate his soul from the body and leave the latter to be cut into pieces by vultures and kites or by worms to feed on it in his grave. An Arabic couplet says: "How does one whose origin is semen and whose end is a carcass dare to be vain?"

[1]This means that a comparison can be made among the poets when their imagination runs in the same direction. But when one's expression differs from that of another, and when one's style varies from that of another, it is difficult to decide who is defeated and who wins. Consequently, from various considerations, one is preferred over another, and someone is considered greater for one consideration, while the other wins due to the other consideration, as the famous saying goes: "The greatest poet of Arabia is Imri'ul-Qays ibn Hajar ibn al-Hārith ibn `Amr al-Kindi (c. 501 – 540 A.D.), the king who lost his kingdom, when he rides, al-A`shā (namely Maymūn ibn Qays ibn Jandal ibn Sharaheel who belonged to the tribe of Bakr ibn Wā'il; his date of birth is unknown and he died in 7 A.H./ 628 A.D.) when he is eager for something, and an-Nabighah [the genius] (al-Dhubyani, namely Ziyād ibn Mu`āwiyah ibn Dabab ibn Jābir; his date of birth is unknown and he died in 605 A.D.) when he is terrified." Nevertheless, despite this categorization, Imri'ul-Qays is held in high esteem among the poets of the first era because of the beauty of his imagery, the excellence of his description, inimitable similes and rare metaphors, although many of his couplets are below moral and ethical standards and speak of obscene or promiscuous subject-matters. But in spite of this obscenity and promiscuity, the greatness of his art cannot be denied. An artist looks at a poetic production from the point of view of art, ignoring the other elements which do not affect art.

٤٥١- وَقَالَ (عليه السلام): أَلَا حُرٌّ يَدَعُ هَذِهِ اللُّمَاظَةَ لِأَهْلِهَا إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةَ فَلَا تَبِيعُوهَا إِلَّا بِهَا.

451. Imām Ali ibn Abū Tālib ﷺ said: “Is there no free man who can leave this chewed morsel (of the world) to those who like it? Certainly, the only price for your souls is Paradise. Therefore, do not sell your soul except for Paradise.”

٤٥٢- وَقَالَ (عليه السلام): مَنْهُومَانِ لَا يَشْبَعَانِ: طَالِبُ عِلْمٍ وَطَالِبُ دُنْيَا.

452. Imām Ali ibn Abū Tālib ﷺ said: “Two greedy persons never get satisfied: a seeker of knowledge and a seeker of this world.”

٤٥٣- وَقَالَ (عليه السلام): الْإِيمَانُ أَنْ تُؤْثِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى الْكَذِبِ حَيْثُ يَنْفَعُكَ وَأَلَّا يَكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عَمَلِكَ وَأَنْ تَتَّقِيَ اللَّهَ فِي حَدِيثِ غَيْرِكَ.

453. Imām Ali ibn Abū Tālib ﷺ said: “Belief means that you should prefer truth (even) when it harms you rather than falsehood (even) when it benefits you, that your words should not be more than your action and that you should “Fear Allāh when speaking about others.

٤٥٤- وَقَالَ (عليه السلام): يَغْلِبُ الْمِقْدَارُ عَلَى التَّقْدِيرِ حَتَّى تَكُونَ الْآفَةُ فِي التَّدْبِيرِ.

قال الرضي: وَقد مضى هذا المعنى فيما تقدم برواية تخالف هذه الألفاظ.

454. Imām Ali ibn Abū Tālib ﷺ said: “Destiny holds sway over (our) predetermination till effort itself brings about ruin. Sayyid ar-Radi says, “Something of this meaning has already appeared earlier though in words different from these.”

٤٥٥- وَقَالَ (عليه السلام): الْحِلْمُ وَالْأَنَاةُ تَوْأَمَانِ يُنْتِجُهُمَا عُلُوُّ الْهِمَّةِ.

455. Imām Ali ibn Abū Tālib ﷺ said: “Forbearance and endurance are twin products of high courage.”

٤٥٦- وَقَالَ (عليه السلام): الْغِيبَةُ جُهْدُ الْعَاجِزِ.

456. Imām Ali ibn Abū Tālib ﷺ said: “Backbiting is the tool of the

helpless."

٤٥٧ - وَقَالَ (عليه السلام): رُبَّ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ.

457. Imām Ali ibn Abū Tālib ﵇ said: "Many a man gets into mischief because of being spoken well of."

٤٥٨ - وَقَالَ (عليه السلام): الدُّنْيَا خُلِقَتْ لِغَيْرِهَا وَلَمْ تُخْلَقْ لِنَفْسِهَا.

458. Imām Ali ibn Abū Tālib ﵇ said: "Life in this world has been created for other than its own self, and it has not been created for itself."

٤٥٩ - وَقَالَ (عليه السلام): إنَّ لِبَنِي أمَيَّةَ مِرْوَداً يَجْرُونَ فِيهِ وَلَوْ قَدِ اخْتَلَفُوا فِيمَا بَيْنَهُمْ ثُمَّ كَادَتْهُمُ الضِّبَاعُ لَغَلَبَتْهُمْ.

قال الرضي: وَالمرود هنا مفعل من الإرواد وَهو الإمهال وَالإظهار وَهذا من أفصح الكلام وَأغربه فكأنه (عليه السلام) شبه المهلة التي هم فيها بالمضمار الذي يجرون فيه إلى الغاية فإذا بلغوا منقطعها انتقض نظامهم بعدها.

459. Imām Ali ibn Abū Tālib ﵇ said: "Banū Umayyah (the Umayyads) have a fixed period (*mirwad*) wherein they are having their way. But when differences rise among them, even if the hyena attacks them, it will overpower them."

Sayyid ar-Radi says, "Here, *mirward* is derived from *irwad* which means: to allow time, to wait for, to give a respite. It is an extremely eloquent and wonderful expression. It is as though Imām Ali ibn Abū Tālib ﵇ has likened the period of Banū Umayyah to a limited area meant for the training of horses for racing, a place where they are running towards the limit, so that when they reach its extremity, their organization is destroyed.[1]

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[1]This is a prediction about the decline and fall of the Umayyads that proved true, word for word. This ruling dynasty was founded by Mu`āwiyah ibn Abū Sufyān and it was terminated by the death of Marwān ibn Muhammed al-Himār ("the donkey") in 132 A.H. (749 A.D.) after a period of ninety years, eleven months and thirteen days. The Umayyad period was second to none in tyranny, oppression, cruelty and despotism. The despotic rulers of this period perpetrated such tyranny that it put blots

٤٦٠- وَقَالَ (عليه السلام) فِي مَدْحِ الْأَنْصَارِ: هُمْ وَاللَّهِ رَبَّوُا الْإِسْلَامَ كَمَا يُرَبَّى الْفِلْوُ مَعَ غَنَائِهِمْ بِأَيْدِيهِمُ السِّبَاطِ وَأَلْسِنَتِهِمُ السِّلَاطِ.

460. Eulogizing the Ansār, Imām Ali ibn Abū Tālib ﵇ said: "By Allāh, they nurtured Islam with their generous hands and eloquent tongues as a year-old calf is nurtured."

٤٦١- وَقَالَ (عليه السلام): الْعَيْنُ وِكَاءُ السَّهِ.

قال الرضي: وَهذه من الاستعارات العجيبة كأنه يشبه السه بالوعاء وَالعين بالوكاء فإذا أطلق الوكاء لم ينضبط الوعاء وَهذا القول في الأشهر الأظهر من كلام النبي (صلى الله عليه وآله) وَقد رواه قوم لأمير المؤمنين (عليه السلام) وَذكر ذلك المبرد في كتاب المقتضب في باب اللفظ بالحروف وَقد تكلمنا على هذه الاستعارة في كتابنا الموسوم بمجازات الآثار النبوية.

461. Imām Ali ibn Abū Tālib ﵇ said: "The eye is the strap of the rear."

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on Islam, blackened the pages of history, injured the spirit of humanity and damaged the image of the creed and its followers. They allowed every kind of ruin and destruction only to retain power. They led armies into Mecca, set fire to the Ka`ba, made Medīna the victim of their brute passions and created streams of Muslim blood. At last, this bloodshed and ruthlessness resulted in rebellions and conspiracies from all sides against the Umayyads. The latter's own internal strife and agitation as well as infighting paved the way for their ruin. Although political unrest had set-in among them earlier, during the days of al-Walīd ibn Yazīd, open disturbances began to take place one after the other. On the other hand, Banū al-Abbās (the Abbāsids or Abbāsides) also started preparations [to take power from the Umayyads]. During the reign of Marwān al-Himār, they started a movement under the name of "Al-Khilāfah al-Ilāhiyya" (the Divine caliphate). For successful piloting of this movement, they appointed a military leader, namely Abū Muslim al-Khurāsāni who, in addition to his knowledge of political events and occurrences, was also an expert in the art of warfare. Making Khurāsān (in today's Iran) his base, he spread a whole net against the Umayyads and succeeded in bringing the Abbāsids to power. In the beginning, this man was quite unknown. It is for this reason, and for his humble status, that Imām Ali ibn Abū Tālib ﵇ likened him and his associates to the hyena as this simile is used for modest and humble people.

Sayyid ar-Radi says, "This is a wonderful metaphor. It is as though Imām Ali ibn Abū Tālib عليه السلام likens the rear part of the body to a bag and the eye to a strap. When the strap is let loose, the bag cannot retain anything. According to the well-known and reputed view, this is a saying of the Prophet ﷺ, but some people have stated that it belongs to Imām Ali ibn Abū Tālib عليه السلام. Al-Mubarrad has mentioned it in his book *Al-Muqtadab* in a chapter titled "Words of single letters". We, too, have discussed this metaphor in our book titled *Majazāt al-Āthār an-Nabawiyyah*.

٤٦٢ - وَقَالَ (عليه السلام) فِي كَلامٍ لَهُ: وَوَلِيَهُمْ وَالٍ فَأَقَامَ وَاسْتَقَامَ حَتَّى ضَرَبَ الدِّينُ بِجِرَانِهِ.

462. Imām Ali ibn Abū Tālib عليه السلام said in one of his speeches: "A ruler came to power over them. He remained uncommitted and made them uncommitted till the entire religion put its bosom on the ground."

٤٦٣ - وَقَالَ (عليه السلام): يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ يَعَضُّ الْمُوسِرُ فِيهِ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ قَالَ اللَّهُ سُبْحَانَهُ وَلا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ تَنْهَدُ فِيهِ الْأَشْرَارُ وَتُسْتَذَلُّ الْأَخْيَارُ وَيُبَايِعُ الْمُضْطَرُّونَ وَقَدْ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ بَيْعِ الْمُضْطَرِّينَ.

463. Imām Ali ibn Abū Tālib عليه السلام said: "A severe period will come to people wherein the rich will seize their possessions with their teeth (by way of miserliness) although they have not been commanded to do so. Allāh, the Glorified One, says: *Do not forget generosity among yourselves* (Qur'ān, 2: 237). During this time, the wicked will rise while the virtuous will remain low. Purchases will be made from the helpless, although the Prophet ﷺ has prohibited purchasing from the helpless."[1]

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[1]Generally, purchases are made from helpless people in such a way that taking advantage of their need and necessity, things are purchased from them at unfarily cheap prices and are sold to them at high prices. No religion allows taking advantage of such helplessness and extreme need, nor is it ethically permissible to profiteer by taking advantage of others' helplessness.

٤٦٤- وَقَالَ (عليه السلام): يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ وَبَاهِتٌ مُفْتَرٍ.

قَالَ الرضي: وَهذا مثل قوله (عليه السلام): هَلَكَ فِيَّ رَجُلَانِ مُحِبٌّ غَالٍ وَمُبْغِضٌ قَالٍ.

464. Imām Ali ibn Abū Tālib ﷷ said: "Two types of persons will fall into ruin on my account: One who loves me and exaggerates, and the other who lays on me false and baseless blames."

Sayyid ar-Radi says, " This is on the lines of Imām Ali ibn Abū Tālib ﷷ own saying which runs thus: 'Two categories of persons will be ruined on my account: One who loves me with exaggeration, and one who hates [me] and is a bearer of malice'." The Holy Prophet ﷺ used often to urge and order the *umma* to love Imām Ali ibn Abū Tālib ﷷ, forbidding them from bearing any hatred towards him. Moreover, the Holy Prophet ﷺ used to regard love for Imām Ali ibn Abū Tālib ﷷ as the sign of faith (*īmān*) and hating him as the sign of hypocrisy (*nifāq*) (as we have already mentioned in a footnote above).

We would like to quote one of the traditions of the Holy Prophet ﷺ with regard to this subject. It has been narrated through fourteen companions that the Holy Prophet ﷺ said, "Whoever loves Ali, he surely loves me, and whoever loves me, he surely loves Allāh, and whoever is loved by Allāh, He will permit him to enter Paradise. Whoever hates Ali, he surely hates me, and whoever hates me, he surely hates Allāh, and whomsoever Allāh hates, He will surely let him enter the Fire. And whoever harms Ali, he surely harms me, and whoever harms me, he surely harms Allāh: *Surely, those who harm [the Cause of] Allāh and His Messenger, Allāh has cursed them in the present life and in the one to come and has prepared for them a humiliating chastisement* (Qur'ān, 33: 57), as we read in these references: *Al-Mustadrak*, Vol. 3, pp. 127 - 128, 130; *Hilyat al-Awliyā'*, Vol. 1, pp. 66 – 67; *Al-Istī`āb*, Vol. 3, p. 1101; *Usd al-Ghāba*, Vol. 4, p. 383; *Al-Isābah*, Vol. 3, pp. 496 -497, *Majma` az-Zawā'id*, Vol. 9, pp. 108 - 109, 129, 131, 132, 133; *Kanz al-`Ummāl*, Vol. 12, pp. 202, 218 - 19, Vol. 15, pp. 95 - 96, Vol. 17, p. 70; al-Muhibb al-Tabari, *Ar-Riyād an-Nadira*, Vol. 2, pp. 166, 167, 209, 214 and Ibn al-Maghāzili, *Al-Manāqib*, pp. 103, 196, 382.

At the same time, the Holy Prophet ﷺ used to caution the *umma* against exaggerating with regard to love for Imām Ali ibn Abū Tālib عليه السلام that exceeds the bounds of Islam. One who does so is called *ghāli* (extremist or excessive), In other words, such a person is anyone who believes that the Holy Prophet ﷺ or Imām Ali ibn Abū Tālib عليه السلام or any Shī`ite Imām is a god, or attributes to them the special attributes of Allāh, or believes that the twelve Imāms عليهم السلام are prophets, or makes any claim which they (the Holy Prophet and the Imāms) did not make about themselves.

On the contrary, the Holy Prophet ﷺ had also forbidden any offense or denigration concerning them (the Imāms). He used to blame those who make false and baseless accusations against them as well as those who hated and harbored malice against them.

It was for this reason that the Holy Prophet ﷺ sometimes used to refrain from mentioning some of the excellent qualities of Imām Ali ibn Abū Tālib عليه السلام as Jābir ibn Abdullāh al-Ansāri narrates: "When Imām Ali ibn Abū Tālib عليه السلام approached the Holy Prophet with the news of the conquest over Khaybar by himself (by Imām Ali ibn Abū Tālib [ع]), the Holy Prophet ﷺ said to him: 'O Ali! Had it not been for some groups of my *umma* who may say about you what the Christians say about `Īsa son of Maryam (Jesus son of Mary), I would have said (something) about you so that you would not pass before any Muslim but that he would seize the dust from the tracks of your feet to seek a blessing from it. But it suffices to say that you hold the same status in relation to me as Hārūn (Aaron) held in relation to Mūsa (Moses) except that there shall, in all certainty, be no prophet after me,'" according to *Majma` az-Zawā'id*, Vol. 9, p. 131; Ibn Abul-Hadīd, Vol. 5, p. 4, Vol. 9, p. 168, Vol. 18, p 282; *Manāqib Ali ibn Abū Tālib*, Ibn al-Maghāzili, pp. 237 – 239; *Manāqib Ali ibn Abū Tālib*, al-Khawārizmi, pp. 75 - 76, 96, 220; *Kifayat at-Tālib fi Manāqib Ali ibn Abū Tālib*, al-Ganji, pp. 264 -265; *Arjah al-Matālib*, pp. 448, 454 and *Yanābī` al-Mawadda* of al-Zamakhshari, pp. 63 - 64, 130 - 131.

The Holy Prophet ﷺ had also informed the Muslim *umma* that there would appear two types of deviated groups among the Muslims who would exceed the bounds of Islamic principles with regard to

understanding Imām Ali ibn Abū Tālib ﷺ as he himself has related: "The Messenger of Allāh ﷺ called on me and said: 'O Ali! There is a resemblance between you and `Īsa son of Maryam (Jesus son of Mary) whom the Jews hated so much that they laid a false accusation against his mother, and whom the Christians loved so much that they assigned to him the status (of being a god) which is not his'".

Then, Imām Ali ibn Abū Tālib ﷺ went on to say: "Beware! Two types of persons will fall into ruin on my account: One who loves (me) and praises me for what is not in me, and one who hates me and whose detesting me will lead him to any false and baseless accusation on me. Beware! I am not a prophet, and nothing has been revealed to me. But I act according to the Book of Allāh and the Sunnah of His Prophet as much as I can," as we read in these references: *Al-Musnad*, Ahmad ibn Hanbal, Vol. 1, p. 160; *Al-Mustadrak*, al-Hākim, Vol. 3, p. 123; *Mishkāt al-Masābīh*, Vol. 3, pp. 245 – 246; *Majma' az-Zawā'id*, Vol. 9, p. 133; *Kanz al-`Ummāl*, Vol. 12, p. 219, Vol. 15, p. 110; *Tārīkh*, Ibn Kathīr, Vol. 7, p. 356.

The above quoted statements of Imām Ali ibn Abū Tālib ﷺ have also been reported from the Holy Prophet ﷺ when he said the following to Imām Ali ibn Abū Tālib ﷺ: "O Ali! Two types of people will fall into ruin on your account: One who loves you exceedingly, and liar is the one who attributes false things to you," according to *Al-Istī`āb*, Vol. 3, p. 1101.

Also, he said to him, "Two categories will be ruined on your account: One who loves you with exaggeration, and one who hates you and bears malice [against you]," as we read in Ibn Abul-Hadīd, Vol. 5, p. 6.

The famous scholar of tradition, `Amir ibn Sharahil ash-Sha`bi (19 – 103 A.H./640 – 721 A.D.), has confirmed this saying that these two categories of people have already appeared, and that both became disbelievers. They were annihilated, according to *Al-Istī`āb*, Vol. 3, p. 1130 and *Al-`Iqd al-Farīd*, Vol. 4, p. 312.

٤٦٥ـ وَسُئِلَ عَنِ التَّوْحِيدِ وَالعَدْلِ فَقَالَ (عليه السلام): التَّوْحِيدُ أَلَّا تَتَوَهَّمَهُ وَالعَدْلُ أَلَّا تَتَّهِمَهُ.

465. Imām Ali ibn Abū Tālib ﷺ was asked about the Unity of Allāh (*Tawhid*) and His justice (*Adl*). He replied: "Unity means that you do not subject Him to the limitations of your imagination, while justice means that you do not lay any blame on Him:[1] *His words, and He is the all-Hearing, the all-Knowing* (Qur'ān, 6: 115)."

٤٦٦ - وَقال (عليه السلام): لا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ كَمَا أَنَّهُ لا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ.

466. Imām Ali ibn Abū Tālib ﷺ said: "There is no good in silence about matters involving wisdom just as there is no good in speaking with ignorance."

٤٦٧ - وَقالَ (عليه السلام) فِي دُعَاءٍ اسْتَسْقَى بِهِ: اللَّهُمَّ اسْقِنَا ذُلُلَ السَّحَابِ دُونَ صِعَابِهَا.

قال الرضي: وَهذا من الكلام العجيب الفصاحة وَذلك أنه (عليه السلام) شبه السحاب ذوات الرعود وَالبوارق وَالرياح وَالصواعق بالإبل الصعاب التي تقمص برحالها وَتقص بركبانها وَشبه السحاب خالية من تلك الروائع بالإبل الذلل التي تحتلب طيعة وَتقتعد مسمحة.

467. Imām Ali ibn Abū Tālib ﷺ said the following in his prayer for rain: "O Lord! Send us rain by submissive clouds, not by unruly

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[1]The belief in the Unity of Allāh is not complete unless it is supported by belief in Allāh being free of all imperfections, that is, one should regard Him as being above the limitations of body, shape, place or time and should not subject Him to his own imagination and whims. This is so because the being who is contained by imagination and whims cannot be Allāh. Contrariwise, a creation of the human mind can. The field of mental activity remains confined to things which are seen and observed. Consequently, the greater one tries to appreciate Him through illustrations concocted by his mind or through his imaginative efforts, the more remote he will get from reality. In this regard, Imām Muhammed al-Bāqir ﷺ says, "Whenever you contain Him in your imagination, He will not be Allāh but a creation like your own self and is revertible to you." Justice means that whatever the form of injustice and inequity may be, it should be dissociated from Allāh, and He should not be given such attributes which are evil, useless and which the mind can in no way agree to attribute to Him. In this regard, Allāh says, "And perfect is the word of your Lord in truth and justice: There is none who can change your Lord's words."

ones."
Sayyid ar-Radi says, "This is an expression of wonderful eloquence, because Imām Ali ibn Abū Tālib ﵇ has likened the cloud, which is accompanied by thunder, lightning, wind and flashes with unruly camels that throw away their saddles and throw down their riders, likening the clouds that are free of these terrible things to the submissive camels that are easy to milk and obedient to ride."

٤٦٨ - وَقِيلَ لَهُ (عليه السلام) لَوْ غَيَّرْتَ شَيْبَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ (عليه السلام): الْخِضَابُ زِينَةٌ وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ يُرِيدُ وَفَاةَ رَسُولِ اللَّهِ (صلى الله عليه وآله).

468. It was said to Imām Ali ibn Abū Tālib ﵇ once: "We wish you had dyed your gray hair, O Imām Ali ibn Abū Tālib ﵇!" He said: "Dye is a way of adornment, whereas we are in a state of grief."

Sayyid ar-Radi says in his comment that Imām Ali ibn Abū Tālib ﵇ is referring here to his grief at the demise of the Messenger of Allāh ﷺ.

٤٦٩ - وَقَالَ (عليه السلام): مَا الْمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللَّهِ بِأَعْظَمَ أَجْراً مِمَّنْ قَدَرَ فَعَفَّ لَكَادَ الْعَفِيفُ أَنْ يَكُونَ مَلَكاً مِنَ الْمَلَائِكَةِ.

469. Imām Ali ibn Abū Tālib ﵇ said: "The fighter in the way of Allāh who is martyred will not get a greater reward than whoever remains chaste despite limited means. It is possible that a chaste person may even become one of the angels."

٤٧٠ - وَقَالَ (عليه السلام): الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ.

قال الرضي: وَقَد روى بعضهم هذا الكلام لرسول الله (صلى الله عليه وآله).

470. Imām Ali ibn Abū Tālib ﵇ said: "Contentment is a wealth that is not exhausted."

Sayyid ar-Radi says, "Some people have narrated saying that this statement was made by the Messenger of Allāh ﷺ."

٤٧١ - وَقَالَ (عليه السلام) لِزِيَادِ ابْنِ أَبِيهِ وَقَدِ اسْتَخْلَفَهُ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَلَى فَارِسَ وَأَعْمَالِهَا فِي كَلَامٍ طَوِيلٍ كَانَ بَيْنَهُمَا نَهَاهُ فِيهِ عَنْ تَقَدُّمِ الْخَرَاجِ: اسْتَعْمِلِ الْعَدْلَ وَاحْذَرِ

الْعَسْفَ وَالْحَيْفَ فَإِنَّ الْعَسْفَ يَعُودُ بِالْجَلاَءِ وَالْحَيْفَ يَدْعُو إِلَى السَّيْفِ.

471. When Imām Ali ibn Abū Tālib ﷺ put Ziyād ibn Abīh in place of Abdullāh ibn al-Abbās over Fars (part of Persia, today's Iran) and its revenues, he had a long conversation with him in which he prohibited him from conducting an early collection of the revenue. Therein he said: "Act on justice and stay away from violence and injustice: Violence will lead them to forsake their abodes, while injustice will prompt them to take up arms."

٤٧٢- وَقَالَ (عليه السلام): أَشَدُّ الذُّنُوبِ مَا اسْتَخَفَّ بِهَا صَاحِبُهُ.

472. Imām Ali ibn Abū Tālib ﷺ said: "The worst sin is that which the one who commits it takes it lightly."

٤٧٣- وَقَالَ (عليه السلام): مَا أَخَذَ اللَّهُ عَلَى أَهْلِ الْجَهْلِ أَنْ يَتَعَلَّمُوا حَتَّى أَخَذَ عَلَى أَهْلِ الْعِلْمِ أَنْ يُعَلِّمُوا.

473. Imām Ali ibn Abū Tālib ﷺ said: "Allāh has not made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach."

٤٧٤- وَقَالَ (عليه السلام): شَرُّ الْإِخْوَانِ مَنْ تُكُلِّفَ لَهُ.

قال الرضي: لأن التكليف مستلزم للمشقة وهو شر لازم عن الأخ المتكلف له فهو شر الإخوان.

474. Imām Ali ibn Abū Tālib ﷺ said: "The worst comrade is he for whom formality has to be observed."[1]

Sayyid ar-Radi says, "This is so because formality is inseparable from hardship, and it is an evil that is caused by a comrade for whom formality is observed. Consequently, he is the worst of all comrades."

[1]A friendship based on love and sincerity frees one from ceremonial formalities, but the friendship for which formalism is necessary is unstable. Such a friend is not a true friend. True friendship requires that a friend should not be a cause of trouble for his friend. If he is a cause of trouble, he will prove tedious and harmful. This harmfulness is a sign of his being the worst of all friends.

٤٧٥ - وَقَالَ (عليه السلام): إِذَا احْتَشَمَ الْمُؤْمِنُ أَخَاهُ فَقَدْ فَارَقَهُ.

قال الرضي: يقال حشمه وَأحشمه إذا أغضبه وَقيل أخجله وَاحتشمه طلب ذلك له وَهو مظنة مفارقته.

وَهذا حين انتهاء الغاية بنا إلى قطع المختار من كلام أمير المؤمنين عليه السلام، حامدين للّه سبحانه على ما منّ به من توفيقنا لضم ما انتشر من أطرافه، وَتقريب ما بعد من أقطاره.

وَتقرر العزم كما شرطنا أولا على تفضيل أوراق من البياض في آخر كل باب من الأبواب، ليكون لاقتناص الشارد، وَاستلحاق الوارد، وَما عسى أن يظهر لنا بعد الغموض، وَيقع إلينا بعد الشذوذ، وَما توفيقنا إلا باللّه عليه توكلنا، وَهو حسبنا وَنعم الوكيل.

وَذلك في رجب سنة أربع مائة من الهجرة، وَصلى اللّه على سيدنا محمد خاتم الرسل، وَالهادي إلى خير السبل، وَآله الطاهرين، وَأصحابه نجوم اليقين.

475. Imām Ali ibn Abū Tālib ﷺ said: "If a believer enrages (*ihtashama*) his brother, it means that he will leave him."

Sayyid ar-Radi says, "It is said that *hashamahu* or *ahshamahu* means: 'He enraged him'. According to another view, it means 'He humiliated him', while *ihtashamahu* means 'He sought these for him', and that is most likely to cause him to separate."

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مختارات من قصار حكم أمير المؤمنين عليه السلام

SELECTED SHORT AXIOMS OF THE COMMANDER OF THE FAITHFUL عليه السلام

أخوك من واساك في الشدّة.
Your brother is the one who solaces you during the time of hardship.

أحسن إلى المسيء تَسُده.
Be good to the abuser and you gain the upper hand over him.

أكثر مصارع العقول تحت بروق الأطماع.
Minds are mostly subdued by the glitter of ambitions.

أدّب عيالك تنفعهم.
Discipline your children, you will thus benefit them.

أدب المرء خير من ذهبه
One's good conduct is better than his gold.

بالبرّ يُستَعبَد الحرّ.
Through kindness are the free enslaved.

باكر بالخير تسعد.
Quickly do goodness so you may gain happiness.

بركة العمر في حسن العمل.
A lifetime's bliss is in good deeds.

بلاء الإنسان من اللسان.
One's affliction stems from his tongue.

بركة المال في أداء الزكاة.
Wealth is blessed when *zakat* is paid.

تفاءل بالخير تنله.
Augur well, you will gain goodness.

تزاحم الأيدي على الطعام بركة.
When hands crowd at food, they bless it.

تواضع المرء يكرمه.
One's humbleness honors him.

توكل على الله يكفيك.
Rely on Allāh, and He will suffice you.

ثلمة الدين موت العلماء.
Creed cracks when scholars die.

ثبات الملك بالعدل.
Justice firms governance.

ثوب السلامة لا يبلى.
Safety's outfit never wears out.

ثواب الآخرة خير من نعيم الدنيا.
The rewards of the hereafter are better than this world's felicity.

جودة الكلام في الإختصار.
Speech's goodness lies in its brevity.

جالس الفقراء تزدد شكراً.
Keep the poor company and you will be appreciated more.

جليس الخير غنيمة.
One who keeps good folks company wins goodness.

جليس السوء شيطان.
The companion of evil ones is a devil.

حسن الخلق غنيمة.
Good manners are (as good as) a gain.

حرفة المرء كنز له.
One's career is his treasure.

حلم المرء عونه.
One's clemency is his helper.

حلي الرجال الأدب.
Men's embellishments are good manners.

خير الأصحاب من يسددك على الخير.
The best companion is the one who assists you in doing what is good.

خير النساء الودود الولود.
The best women are those who are affectionate and who give birth.

خليل المرء دليل عقله.
One's close friend indicates the extent of his reasoning.

دولة الأرذال آفة الرجال.
Lowly men's authority is (good) men's lesion.

دم على كظم الغيظ تحمد عواقبك.
Continue to suppress your anger and your outcomes will be praiseworthy.

دواء القلب الرضا بالقضاء.
Heart's medicine is accepting (every Divine) decree.

ذل المرء في الطمع و العزّة في القناعة.
One humiliates himself with greed, gains dignity with contentment.

ذلاقة اللسان رأس المال.
One's articulate speech is his capital.

ذكر الموت جلاء القلب.
Remembering death cleanses the heart.

رفاهية العيش في الأمن.
Living in prosperity is living in security.

رفيق المرء دليل عقله.
One's bosom companion indicates one's rationality.

راع أباك يرعاك إبنك.
Look after your father, your son will look after you.

رب رجاء يؤدي إلى الحرمان.
Anticipation may lead to deprivation.

زينة الباطن خير من زينة الظاهر.
Inner goodness is better than outer goodness.

زيارة الضعفاء من التواضع.
Visiting the weak manifests humbleness.

زر المرء على قدر إكرامه لك.
Visit one according to the extent of his regards for you.

سادة القوم الفقهاء.
Folk's masters are the *faqihs*.

سوء الخلق وحشة لا خلاص منها.
Bad manners form loneliness from which there is no escape.

سيرة المرء تنبئ عن سريرته.
One's conduct indicates his innermost.

السعيد مَن اتعظ بغيره.
Happy is one who derives admonishment from others.

شرط الألفة ترك الكلفة.
The condition for gaining (people's) companionship is to abandon affectation.

شفاء الجَنان في قراءة القرآن.
Recitation of the Qur'ān heals one's body.

شر الناس من يتقيه الناس.
The most evil of all people is the one who is avoided, on account of his evil, by all people.

صلاح الإنسان في حفظ اللسان.
One's goodness lies in safeguarding his tongue.

صل الأرحام تكثر حشمك.
If you maintain ties with your kinsfolk, the number of your supporters will increase.

صلاح الدين في الورع و فساده في الطمع.
Piety reforms creed, its damage stems from greed.

ضياء القلب مِن أكل الحلال.
The heart's enlightenment results from consuming what is lawful.

ضيق القلب أشدّ من ضيق اليد.
A strait heart is harder than a strait hand.

ضرب اللسان أشدّ من طعن السنان.
Tongue's strokes are harsher than lances' stabs.

طلب الأدب أولى من طلب الذهب.
Pursuit of manners is better than persuit of gold.

طوبى لمن رزق العافية.
Congratulations to whoever is blessed with good health.

طال عمر من قصر لعبه.
One who plays less lives more.

ظلم الملوك أسهل من دلال الرعيّة.
Kings' oppression is easier to do than spoiling subjects.

ظمأ المال أشدّ من ظمأ الماء.
Thirsting for money is tougher than thirsting for water.

ظلامة المظلوم لا تضيع.
An oppressed man's injustice shall never be lost.

عاقبة الظلم وخيمة.
Oppression's outcome is calamitous.

عدو عاقل خير من صديق جاهل.
A rational foe is better than an ignorant friend.

علو الهمّة من الإيمان.
High aspiration is a sign of deep conviction.

عبد الشهوة أذلّ من عبد الرق.
A slave of his (illicit) desire is more servile than a bondman.

غدرك من دلك على الإساءة.
One who leads you to abuse betrays you.

غشّك من أرضاك بالباطل.
One who pleases you with falsehood cheats you.

غنيمة المؤمن وجدان الحكمة.
A true believer's gain is finding wisdom.

فخر المرء بفضله أولى من فخره بأصله.
A man's pride in distinction is better than that in origin.

فاز مَنْ سَلِم من شر نفسه.
One who is safe from his own evil wins.

فرع الشيء يُخْبر عن أصله.
A thing's branch tells of its root.

قيمة المرء ما يحسنه.
One's worth lies in what he does the best.

قول الحق من الدين.
Saying what is right is an indication of one's creed.

قسوة القلب من الشبع.
Satiation grows a harsh heart.

قلب الأحمق وراء لسانه.
A fool's heart hides behind his tongue.

كمال العلم في الحلم.
Clemency is the perfection of knowledge.

كمال الجود الإعتذار معه.
Generosity's perfection adds an apology.

كثرة الوفاق نفاق و كثرة الخلاف شقاق.
Agreeing too often is hypocrisy, disputing too much is disunity.

ليس لسلطان العلم زوال.
The power of knowledge never disappears.

لين الكلام قيد القلوب.
Leniency of speech is tied to hearts.

ليس للحسود راحة.
An envious person never finds rest.

لسان العاقل وراء قلبه.
A rational man's tongue is behind his heart.

من طلب ما لا يعنيه فاته ما يعنيه.
One who seeks what does not concern him misses what does concern him.

من عذب لسانه كثر إخوانه.
Sweet speech wins many friends.

ما هلك امرءٌ عرف قدر نفسه.
One who knows his worth never perishes.

من لان عوده كثرت أغصانه.
One whose stem is lean has many branches.

نار الفرقة أشدّ من نار الجحيم.
The fire of separation is harsher than the fire of Hell.

نور المؤمن في قيام الليل.
A believer's *noor* (celestial light) stems from standing for the night prayers.

نفاق المرء ذِلة.
One's hypocrisy humiliates him.

همّ السعيد آخرته و همّ الشقي دنياه.
A happy person's concern is his Hereafter, that of a wretch is his (temporal) world.

هلاك المرء في العجب.
One's perdition lies in conceit.

هيهات من نصيحة العدو.
Far away is a piece of advice that comes from a foe.

وزر صدقة المنان أكثر من أجره.
The burden of a benefactor's charity weighs heavier than its reward.

ولاية الأحمق سريعة الزوال.
A fool's authority swiftly vanishes.

ويل لمن ساء خُلقه.
Woe unto one whose manners are bad!

لا شرف أعلى من الإسلام.
There is no honor greater than Islam.

لا مرض أضنى من قلة العقل.
There is no ailment more wearisome than little rationality.

لا مرض أضنى من قلة العقل.
There is no sickness more wearisome than little reasoning.

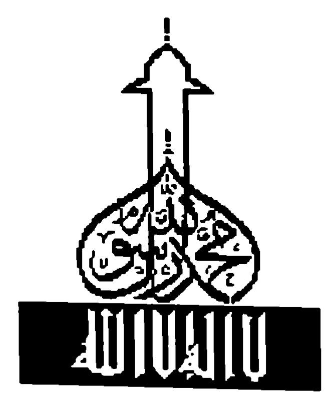
لا صواب مع ترك المشورة.
No right results from abandoning consultation.

يسود المرء قومه بالإحسان إليهم
One wins mastership over his people by being benevolent to them.

يوم العدل على الظالم أشدّ من يوم الجور على المظلوم.
The day of justice is harder on the unjust one than the day when he oppressed.

This much concludes our selection of the statements of Imām Ali ibn Abū Tālib عليه السلام. We praise Allāh, the Glorified One, Who enabled us to gather the scattered utterances from various areas and bring them together from different places, text materials that have been far from our reach. We have no ability save through Allāh. In Him do we trust, and He is Sufficient for us. He is the best Supporter.

May Allāh bless our master Muhammed ﷺ, the last of the prophets and the one who guided us towards the best path, and bless his virtuous descendants and companions who are the stars of conviction.



وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

SHRINE OF IMĀM ALI عليه السلام

بسم الله الرحمن الرحيم

﴿ ...فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ، يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ ۞ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ ﴾

(Such noor [celestial] light is lit) in houses which Allāh has permitted to be raised to honor to celebrate His Name therein: He is glorified in them in the mornings and in the evenings (again and again) by men whom neither sale nor merchandise can divert from remembering Allāh, nor from regular prayers, nor from the (payment of) zakat. *They fear (only) the Day when hearts and eyes will be transformed (in a world wholly new)* (Qur'ān, 24:36-37).

It is not polite to speak about the shrine of Imām Ali عليه السلام without saying a word about this great man although both Preface and Introduction have already told the reader something about him, a drop of an ocean, for detailing the life and wisdom of Ali عليه السلام requires volumes and volumes, and indeed many such volumes have been published and will continue to be published ***Insha-Allāh*** till life on this planet comes to an end. One of these voluminous anthologies is titled الصحيح من سيرة الامام علي عليه السلام which falls in 19 Volumes. It is written by Ayatollah Sayyid Ja`far Murtada al-`Amili and published in Qum, Iran, in 1430 A.H./2009 A.D. by دفتر تبليغات اسلامي Daftar Tablighat Islami which is administered by the theological seminary there, and it carries ISBN 978-600-90724-5-3. The text below has been submitted by the Ataba Alawiyya in al-Najaf al-Ashraf and is edited by the Translator who utilized two main references: One of them is a directory in full color published by the intellectual and

cultural affairs section of the said Ataba in 1130 A.H./2011 A.D. This colorful directory is printed by دار الرافدين للطباعة و النشر و التوزيع, the Rafidain House for Printing, Publication and Distribution, an Iraqi-owned firm based in Beirut, Lebanon. It bears no ISBN. Another source is also published by the same Ataba and is written by Dr. Salah Mahdi al-Fartousi, an Iraqi writer who was born in 1946 in al-Najaf al-Ashraf, and who has written scores of researches and books, including: مختصر العين للزبيدي، المثلث لابن السيد البطليوسي و المهذب في علم التصريف. Al-Fartousi's book is titled مرقد و ضريح أمير المؤمنين عليه السلام, and its second edition was published by the same Ataba and printed by Dbouk International, also of Beirut, Lebanon, in 1431 A.H./2010 A.D. It has no ISBN. Al-Fartousi has been kind to provide the Translator of these three Volumes with a number of fabulous photos of the shrine of Imām Ali عليه السلام, so it is incumbent on the Translator to express his deep gratitude. Of course, many other references are consulted for the text below.

The Prophet of Islam ﷺ made numerous statements about Ali عليه السلام including the following:

الحق مع علي اينما مال

The truth is with Ali wherever he inclines.

ان فيك لشبها من عيسى ابن مريم

Addressing the Imām عليه السلام, the Prophet ﷺ once said, "There is a similarity in you (O Ali) with Jesus son of Mary.

ان الله جعل قبرك وقبورولدك بقاعا من بقاع الجنة وعرصة من عرصاتها.

Allāh has made your gravesite (O Ali) and those of your offspring areas of Paradise and a neighborhood of its neighborhoods[1].

As for the Imām عليه السلام in his own words, read what he has said:

وَ اللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفْلَاكِهَا عَلَى أَنْ أَعْصِيَ اللَّهَ فِي نَمْلَةٍ أَسْلُبُهَا

[1]Some readers may wonder about Paradise and whether it has "neighborhoods" and the like. A deep study of Paradise will reveal that it is divided into levels, areas and even cities; it is a world by itself that is much, much larger and greater than our planet by many, many times.

جُلب شَعِيرَةٍ مَا فَعَلْتُهُ.

By Allāh! Had I been given the seven provinces in addition to their protectorates, provided I disobey Allāh by depriving an ant of a grain of barley, I will never do it.

إن إمرتكم لاهون من هذه النعل إلاّ أن احق حقا وأبطل باطلا.

Addressing people who wanted to swear the oath of allegiance to him, he ﷺ said, "Authority over you is less in my eyes than this sandal unless I establish what is right and nullify what is wrong."

اني أكره ان أتميز عليكم.

I hate to be distinct from you.

أأبيتَ مِبْطَاناً وَ حَوْلِي بُطُونٌ غَرْثَى وَ أكْبَادٌ حَرَّى أ أقْنَعُ مِنْ نَفْسِي بِأَنْ يُقَالَ: "هَذَا أمِيرُ الْمُؤْمِنِينَ" وَ لا أشَارِكُهُمْ فِي مَكَارِهِ الدَّهْرِ أوْ أكُونَ أسْوَةً لَهُمْ فِي جُشُوبَةِ الْعَيْشِ؟

Should I sleep with a full belly while around me are empty stomachs and anxious ones? Should I be satisfied when people say, "This is the Commander of the Faithful" without sharing them time's hardships or be a role model for them in living a harsh life?

وَ ايْمُ اللَّهِ، لأنْصِفَنَّ الْمَظْلُومَ مِنْ ظَالِمِهِ، وَ لأقُودَنَّ الظَّالِمَ بِخِزَامَتِهِ، حَتَّى أورِدَهُ مَنْهَلَ الْحَقِّ وَ إنْ كَانَ كَارِهاً.

By Allāh, I shall restore right from the oppressor, leading him by the nose, even against his will, till I let him reach the source of goodness.

لاتغدروا ولاتقتلوا وليدا ولا امراه ولاشيخا فانيا ولامنعزلا في صومعته ولاتحرقوا نخلا ولا تقطعوا شجرا.

Addressing his troops before dispatching them, the Imām ﷺ ordered them thus, "Do not commit treachery, do not kill a newborn, or a woman, or an aging man, or one who isolates himself in his place of worship; do not burn date trees and do not cut any trees.

بَلَغَنِي أنَّكَ جَرَّدْتَ الأرْضَ فَأخَذْتَ مَا تَحْتَ قَدَمَيْكَ وَ أكَلْتَ مَا تَحْتَ يَدَيْكَ فَارْفَعْ إلَيَّ حِسَابَكَ.

Writing one of his provincial governors, Ali ﷺ said, "It has come to my knowledge that you have stripped the land, taking from what is under your feet, eating of what is under your hands, so submit your report to me."

فَاتَّقِ اَللَّهَ وَ اُرْدُدْ إِلَى هَؤُلاَءِ اَلْقَوْمِ أَمْوَالَهُمْ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ، ثُمَّ أَمْكَنَنِي اَللَّهُ مِنْكَ، لَأُعْذِرَنَّ إِلَى اَللَّهِ فِيكَ، وَ لَأَضْرِبَنَّكَ بِسَيْفِي اَلَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلاَّ دَخَلَ اَلنَّارَ.

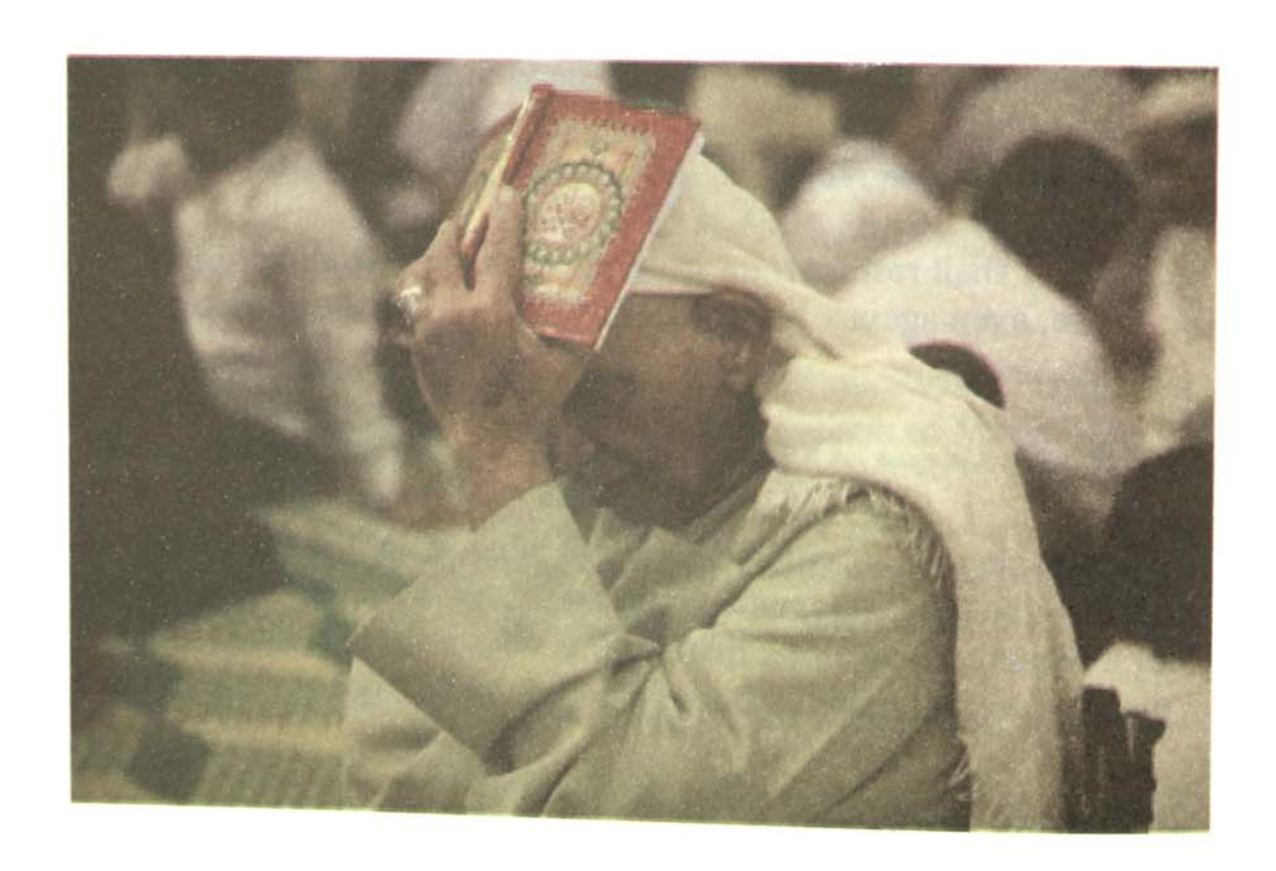
Reprimanding one of his provincial governors, the Imām ﷺ wrote, "So fear Allāh and return the money to these people, for if you do not do it, and if Allāh grants me power over you, I shall seek Allāh to excuse me in your regard, and I shall strike you with my sword which, anyone whom I strike with, sends one to the fire (of hell)."

ما جاع فقير الا بما متع به غني.

No poor person feels hungry except on account of what a rich man enjoys.

ما رأيت نعمة موفورة إلا وإلى جانبها حق مضيع.

I never saw an abundant bliss except there is beside it a lost liability.



الناس اما أخ لك في الدين أو نظير لك في الخلق.

People are (of two kinds:) either a brother of yours in faith or the like in creation.

فأحبب لغيرك ما تحبّ لنفسك ، و أكره له ما تكره لها.

So love for others what you love for yourself, and hate for them what you hate for it.

اعف عمن ظلمك، واعط من حرمك، وصل من قطعك ، و لاتبغض من ابغضك، و أحسن إلى من أساء إليك.

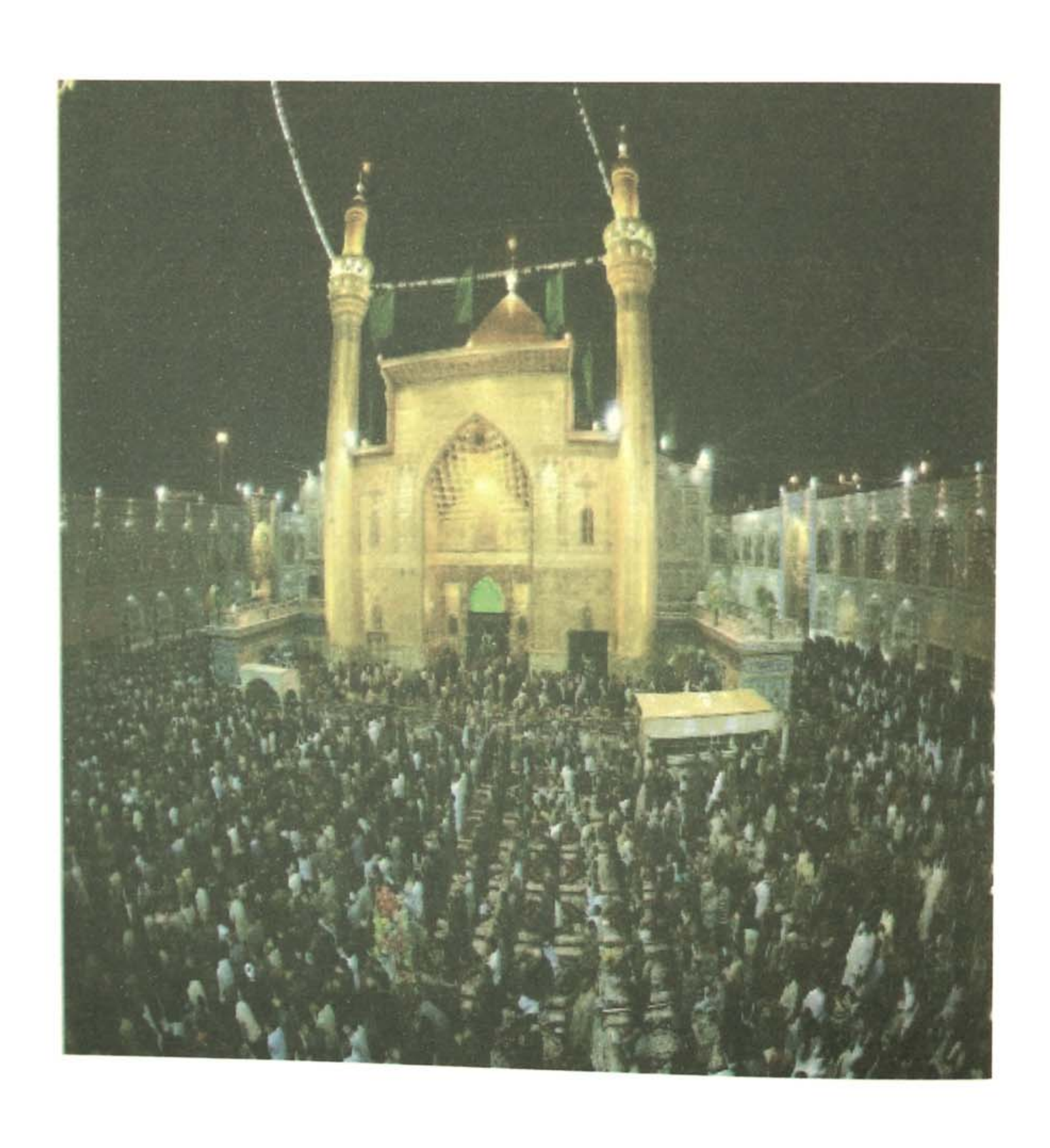
Forgive whoever oppresses you, give whoever deprives you, maintain your ties with whoever severs them, do not hate whoever hates you, and be good to whoever abuses you.

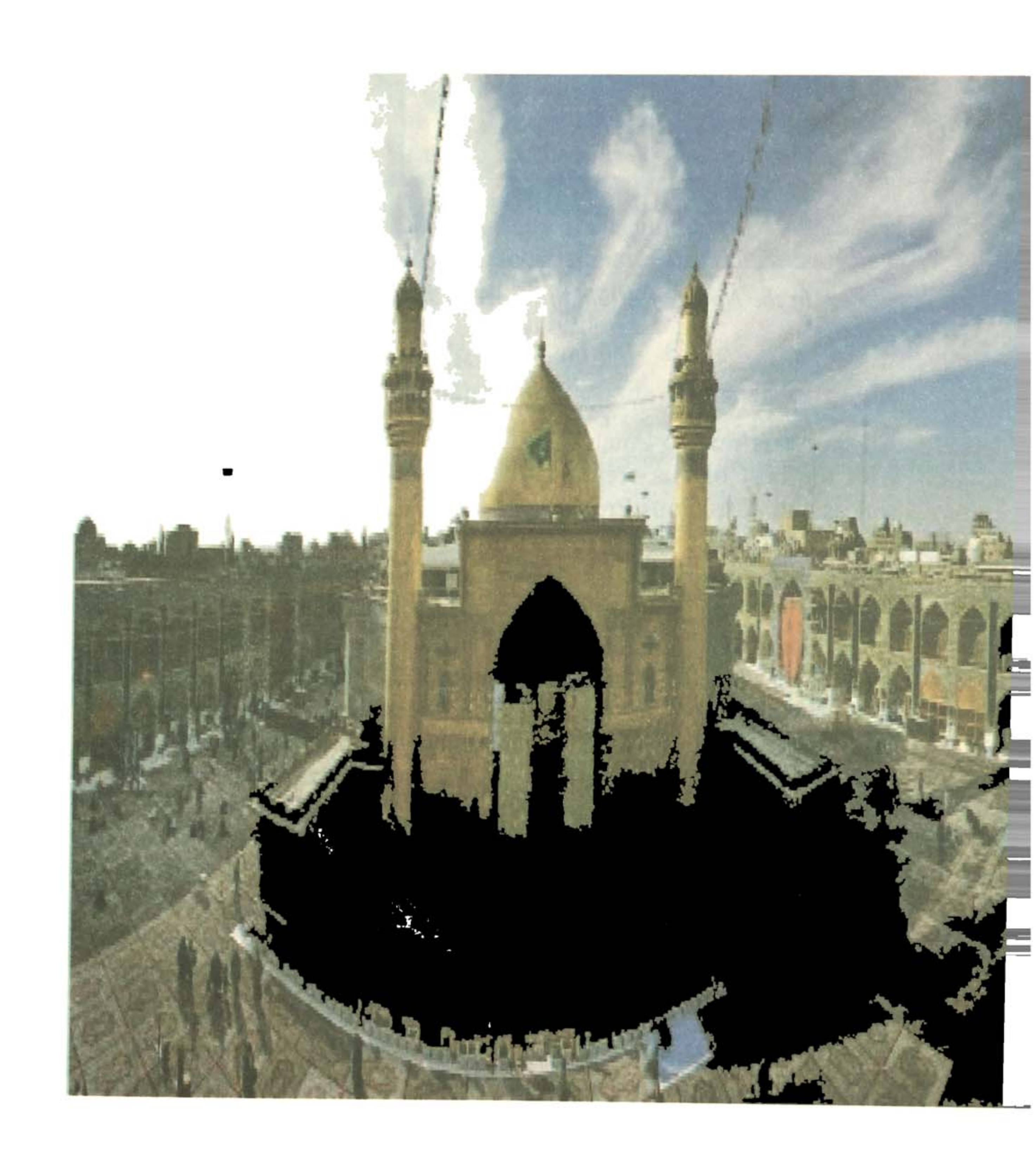
حط عهدك بالوفاء و ارع ذمتك بالامانة و اجعل نفسك جنة دون ما أعطيت ، فانه ليس من فرائض الله شى ء عليه اشد اجتماعا مع تفريق أهوائهم و تشتيت آرائهم من تعظيم الوفاء بالعهود.

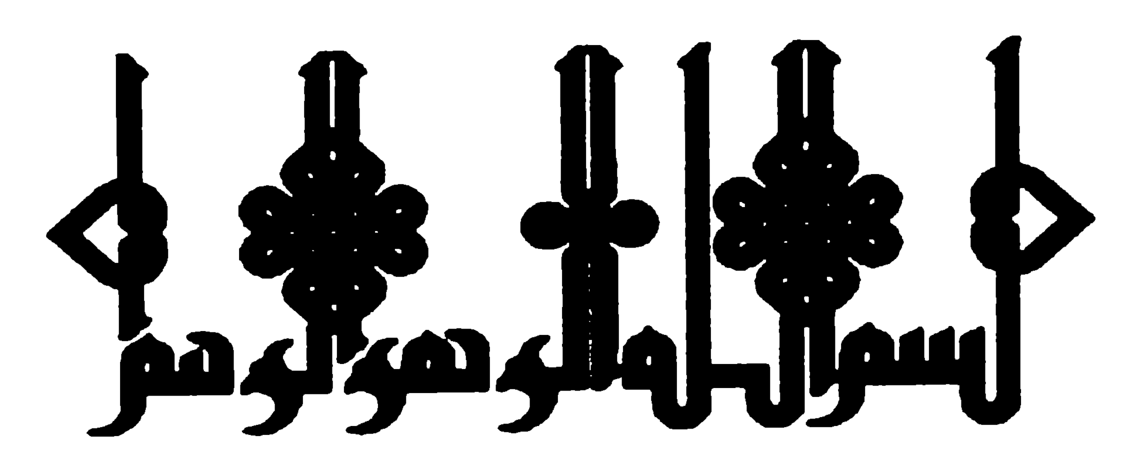
Surround your promise with fulfillment, safeguard your conscience by being trustworthy, and protect yourself from whatever you are given, for there is no obligation which Allāh mandates, something which people agree about collectively despite their different inclinations and various views, more than magnifying fulfillment of pledges.



A Look at the Shrine of the Commander of the Faithful, Imām Ali ibn Abu Tālib عليه السلام







In the Name of Allāh, the most Gracious, the most Merciful

All praise is due to Allāh, Lord of the Worlds, peace and blessings with the best of His creation, the Messenger of Allāh, and with his sinless and auspicious Progeny.

Hiding the Gravesite of the Commander of the Faithful ﷷ

Perhaps the war stances of the Commander of the Faithful Ali ibn Abu Tālib ﷷ in which he humiliated the polytheist heroes and chiefs of Quraish tribe in defense of Islam, in firming its foundations, filled the hearts of the enemies of Allāh and of Islam with animosity and hatred, so they kept waiting for the opportunity to seek revenge on him, to charge him, and to harm him.

Everybody knows what Banu Umayyah (descendants of Sufyan) had done, followed by the descendants of Abul-Abbas [al-Saffah, the blood-shedder], their hatred and animosity towards the Commander of the Faithful Ali ibn Abu Tālib ﷷ. For this reason, Ali ﷷ stated in his last will and testament that his gravesite should be hidden. He ﷷ knew that power after him would be the lot of Banu Umayyah; therefore, he did not feel safe about his grave been desecrated. He ﷷ, hence, stated before his death that he should be buried secretly for fear of Banu Umayyah and their supporters, the Kharijites and the like, who might inter it due to their knowledge of its location, and that such interring would prompt the Banu Hashim, his clansmen, to fight, a situation which he ﷷ always avoided even

during his lifetime; so, how could he accept it to be the cause of a feud after his demise?

What proves this concern is what actually was done by al-Hajjaj ibn Yousuf al-Thaqafi[1] when the Umayyads did, indeed, rise to power. He called for digging up as many as three thousand graves looking for the sacred corpse of the Commander of the Faithful عليه السلام as history books tell us. This is why only the children of Ali عليهم السلام and those whom they trusted from among their close followers knew exactly where the grave was located.

Building of the Sacred Grave Rises

Knowledge of the location of the grave of the Commander of the Faithful Ali ibn Abu Tālib عليه السلام was kept hidden from people during the entire Umayyad period, i.e. about 92 Hijri years, from 40 – 132 A.H. which coincided from 661 – 750 A.D., that is, about 89 Anno Domini years, since the Hijri lunar year is shorter than the solar one. Only the Imāms from among the Ahl al-Bayt عليهم السلام and the elites from among their sincere followers knew where the grave was. All this was done according to the will left by the Imām عليه السلام shortly before his death in 40 A.H./661 A.D.

When the Umayyad state collapsed and was followed by the Abbasid state in 132 A.H./750 A.D., Imām Ja`far ibn Muhammed al-Sadiq عليه السلام kept going to both Heera and Kufa cities and visiting the sacred grave before its site was made public. He was accompanied by his sincere supporters who started telling those whom they trusted from among the people about its location. Its site was thus determined to be in the Ghari land near Najaf. This public revelation

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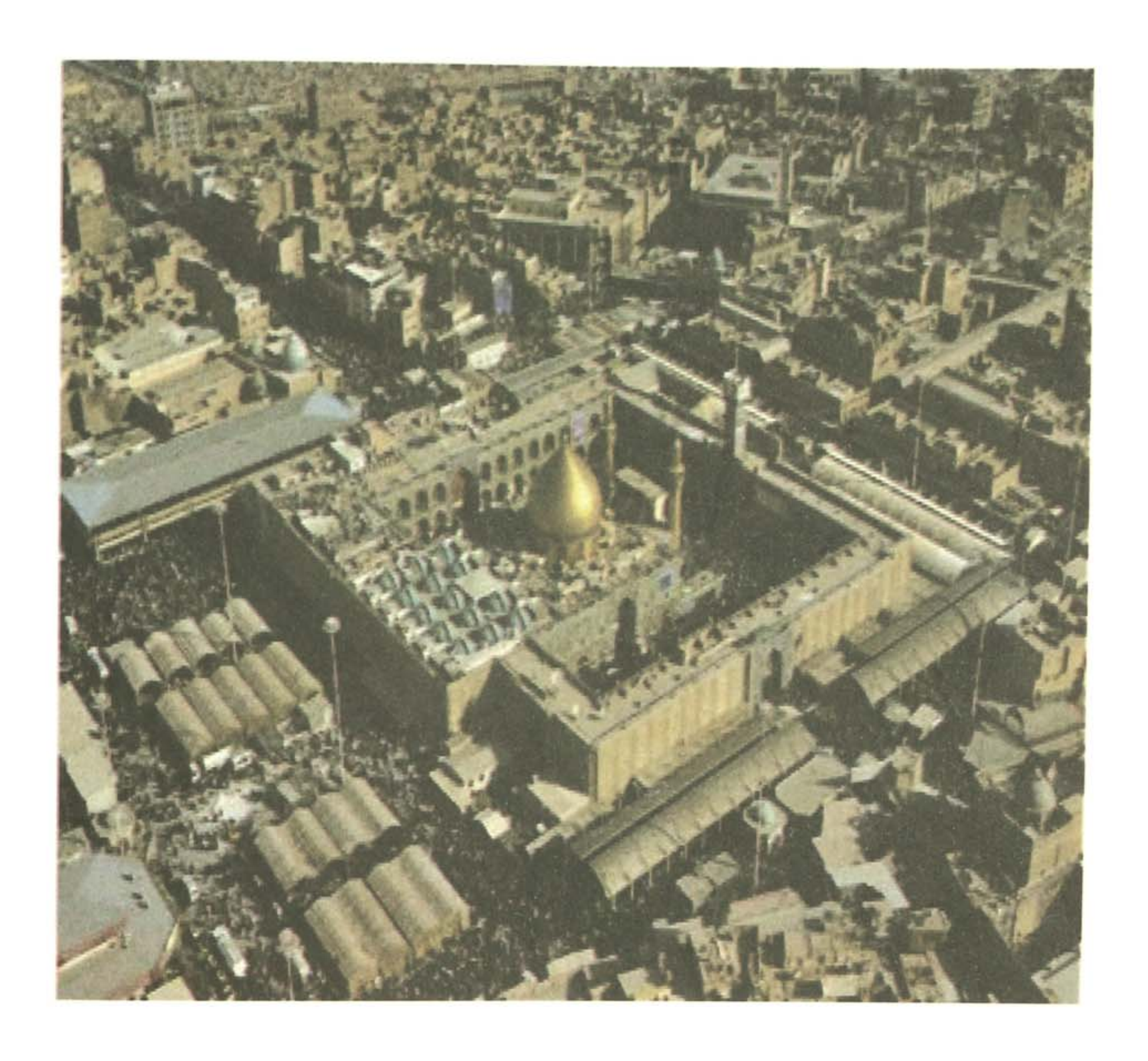
[1]His *kunya* was AAbu Muhammed.” Abd al-Malik ibn Marwan, the Umayyad king, appointed him commander of his army, so he killed the *sahabi* Abdullah ibn al-Zubayr by crucifying him inside the Ka`ba. Then Abd al-Malik installed him as governor of Mecca, Medina, and Taif, then added to them Iraq. He remained governor for twenty years. He built the city of Wasit (located between Kufa and Bara) where he died in 95 A.H./714 A.D. He is proverbial in his passion for shedding blood, ridiculing the Sunnah, and deliberately violating the Islamic code of conduct.

was made by Imām Ja`far ibn Muhammed al-Sadiq ﷺ[1] during the time of caliph Abu Ja`far al-Mansur, who ruled from 136 – 158 A.H./754 – 775 A.D., during the time when he used to go often to Heera city and from there he would go to Najaf and visit the sacred grave accompanied by some of his companions.

The Abbasid Dawud ibn Ali (d. 132 A.H./750 A.D.) narrates how a wooden box covered the grave. Changes kept taking place to the grave since then as well as many renovations and construction projects the most important of which are as follows:

FIRST: Hārūn al-Rashīd renovated it in 170 A.H./787;
SECOND: Al-Dā`i al-Saghīr did so in 279 A.H./893 A.D.
THIRD: The Hamdānis renovated it in 311 A.H./924 A.D.
FOURTH: Ibn Buwayh al-Daylami in 371 A.H./982 A.D.
FIFTH: The Safavids constructed the present shrine as it now stands during the years from 1040 – 1052 A.H./1631 – 1643 A.D.

[1]His full name is: Imām Ja`far al-Sādiq (the truthful one) ibn (son of) Imām Muhammed al-Bāqir ibn Imām "Zainul-`Ābidīn" Ali ibn al-Hussain ibn Ali ibn Abū Tālib, peace with them all. He is the faqih of Muslims who follow the Sunnah of the Prophet of Islam through the holy Ahl al-Bayt whom Allāh purified and protected from all sins as we read in verse 33 of Sūrat al-Ahzāb of the Holy Qur'ān. According to p. 472, Vol. 1 of *Usool al-Kāfi* by mentor al-Kulayni, his mother was "Umm Farwah" Asma' daughter of Qasim ibn Muhammed ibn (first caliph) Abu Bakr who was one of the seven most prominent jurists of Medina. Imām al-Sadiq ﷺ was born on Rabī` al-Awwal 17 of the Hijri year 83, which corresponded to Thursday, April 20, according to the Julian Christian calendar, of 702 A.D. The Imām was poisoned with grapes at the hands of the then governor of Medina, and he died on Shawwāl 15, 148 A.H./December 4, 765 A.D. He needs no introduction since not only the Muslims of the world recognize his lineage, character and ocean of knowledge, but the non-Muslims, too, are quite familiar with him and with thousands of his students who spread far and wide.



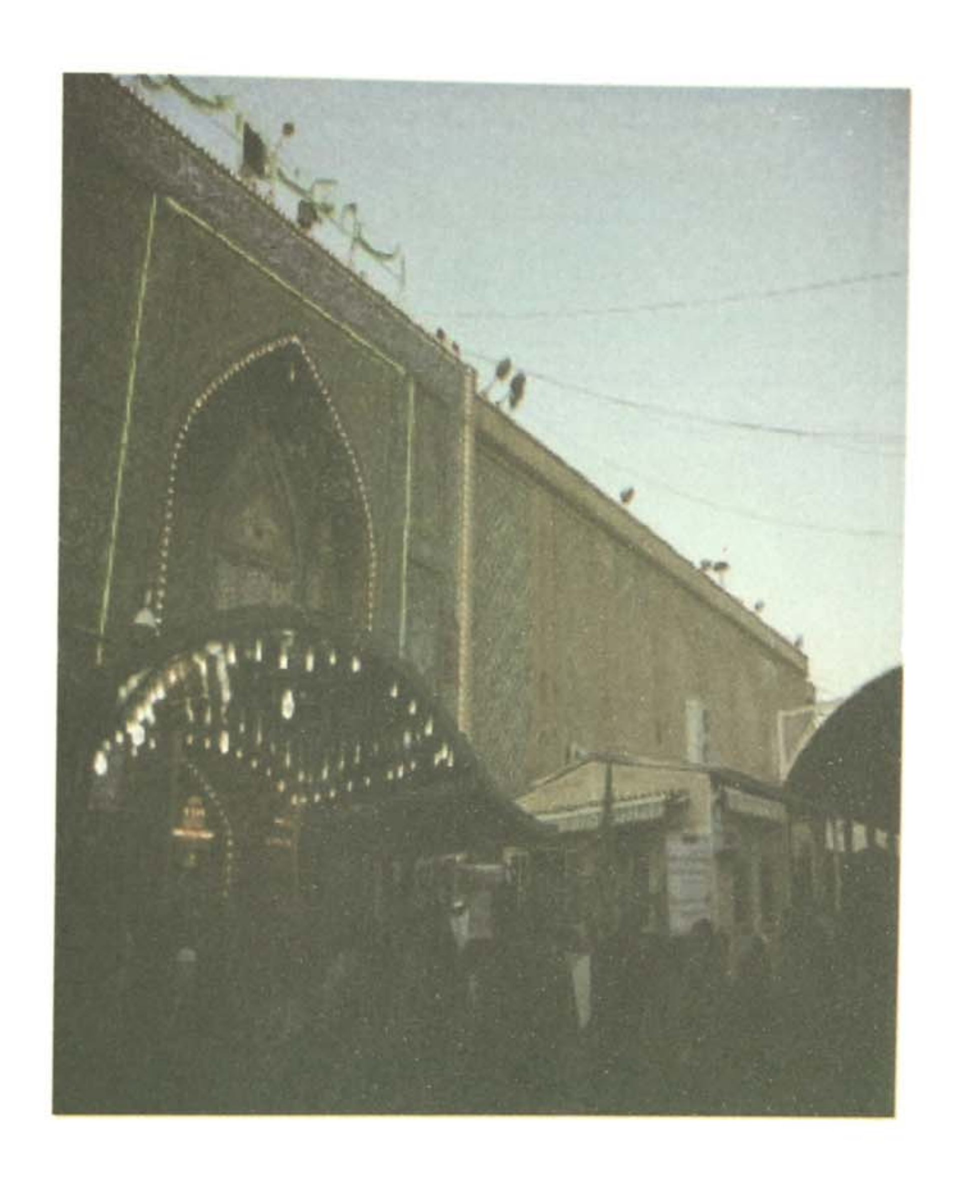
The Sancred Nave:

Its general form is called "al-sahn al-shareef," the sacred nave, and the overall upper area of the shrine, including the brick wall, is 13,240 m^2. The sacred nave covers most of this area, and it surrounds the shrine from the northern, eastern and southern areas, and the estimated area of only the shrine is about 4,219 m^2.



Outer Brick Wall

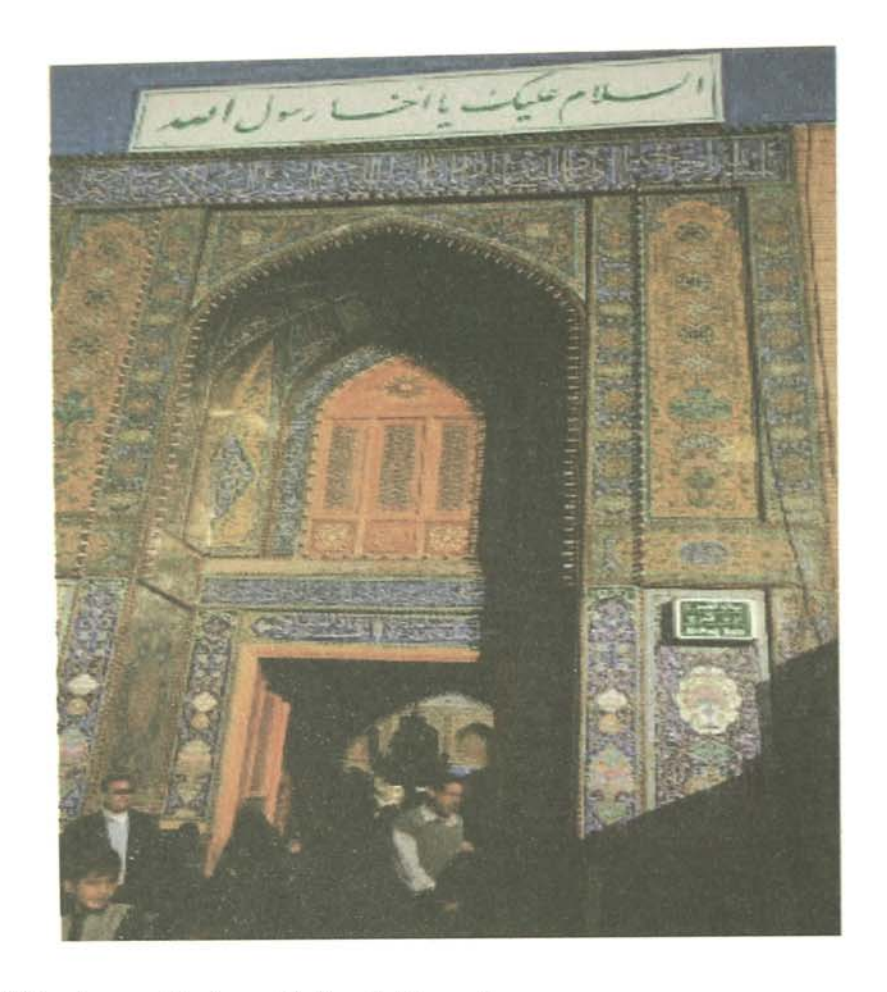
The architectural design of the nave is most magnificent; rarely is there anyone like it. In its design, astronomic matters have taken into consideration, such as sunrise and the determining of midday time. A huge structure surrounds the resting place, dome and minarets in the shape of a square brick wall most of which is plated from inside with Kashani (or Kashi). Qur'ānic verses are inscribed in very beautifully entwined letters on its frontal areas.



Nave's Gates

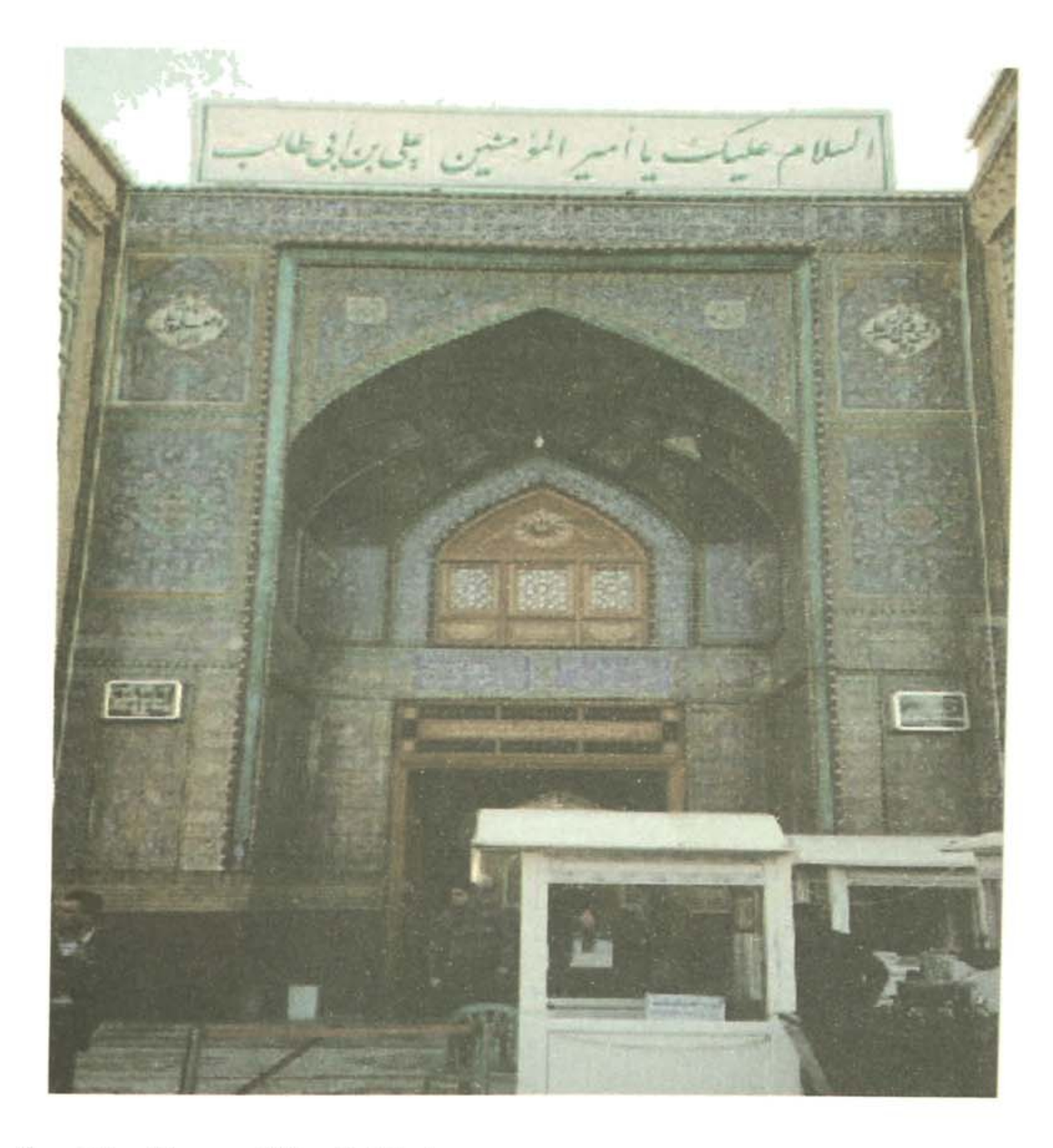
1. **Southern Gate: *Bab al-Qibla***

This gate is so named because it is located in the direction of the *qibla*, in the center of the southern side of the nave's brick wall, and it leads to the Rasool Street. It rises as high as 4.30 meters and has a total width of 3.48 meters. It is comprised of two huge teak wood shutters. Surrounding each shutter is a huge built façade covered by Kashi made in Kerbala decorated with various very beautiful inscriptions.



2. Western Gate: *Bab al-Faraj*

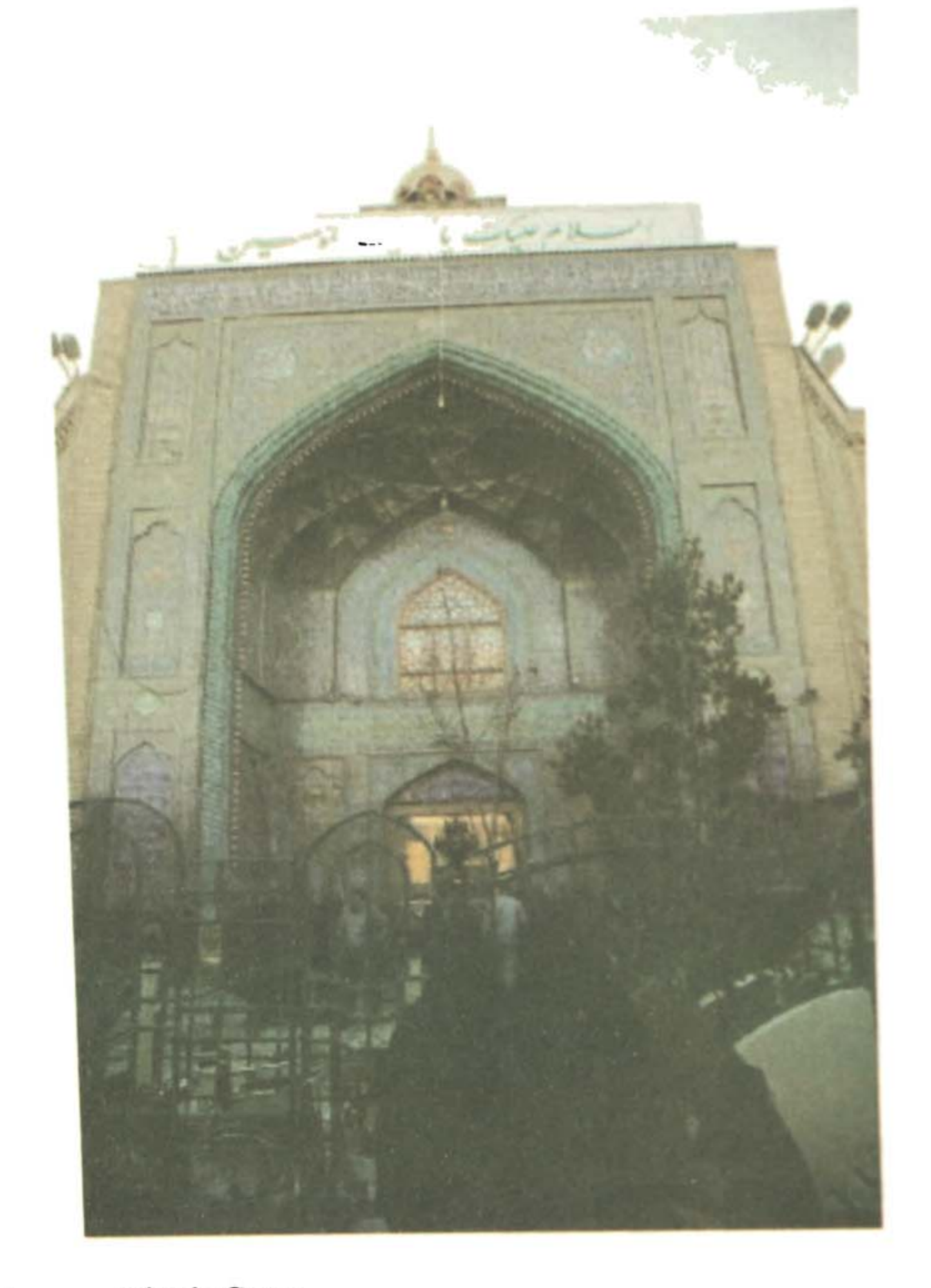
This gate is located in the western side of the brick wall, in the second grandiose hall to be specific, and it is the last gate to open to the nave. It was opened during the time of Sultan Abdul-Aziz in the year 1279 A.H./1863 A.D., so it was called the *sultani gate*, after the sultan. But it was called *bab al-faraj*, the gate of ease, because it ends at an area which is believed to be a spot chosen by the Mahdi Imām عليه السلام to offer his prayers. Residents of Najaf city call it *bab al-`imara* because one who leaves it behind will be facing the Imara quarter, an old city quarter which was demolished in its entirety during the time of tyrant Saddam Hussein in the pretext of expanding the shrine. The real reason behind its demolition was the large number of mosques, schools and homes of theology professors. It is similar to the rest of the shrine's gates: It is comprised of two huge shutters made of teak wood. It is 4.30 meters and its entire width is 3.20 meters and is surrounded by a huge façade covered with Kashi made in Kerbala decorated with various inscriptions.



3. Northern (Tusi) Gate:

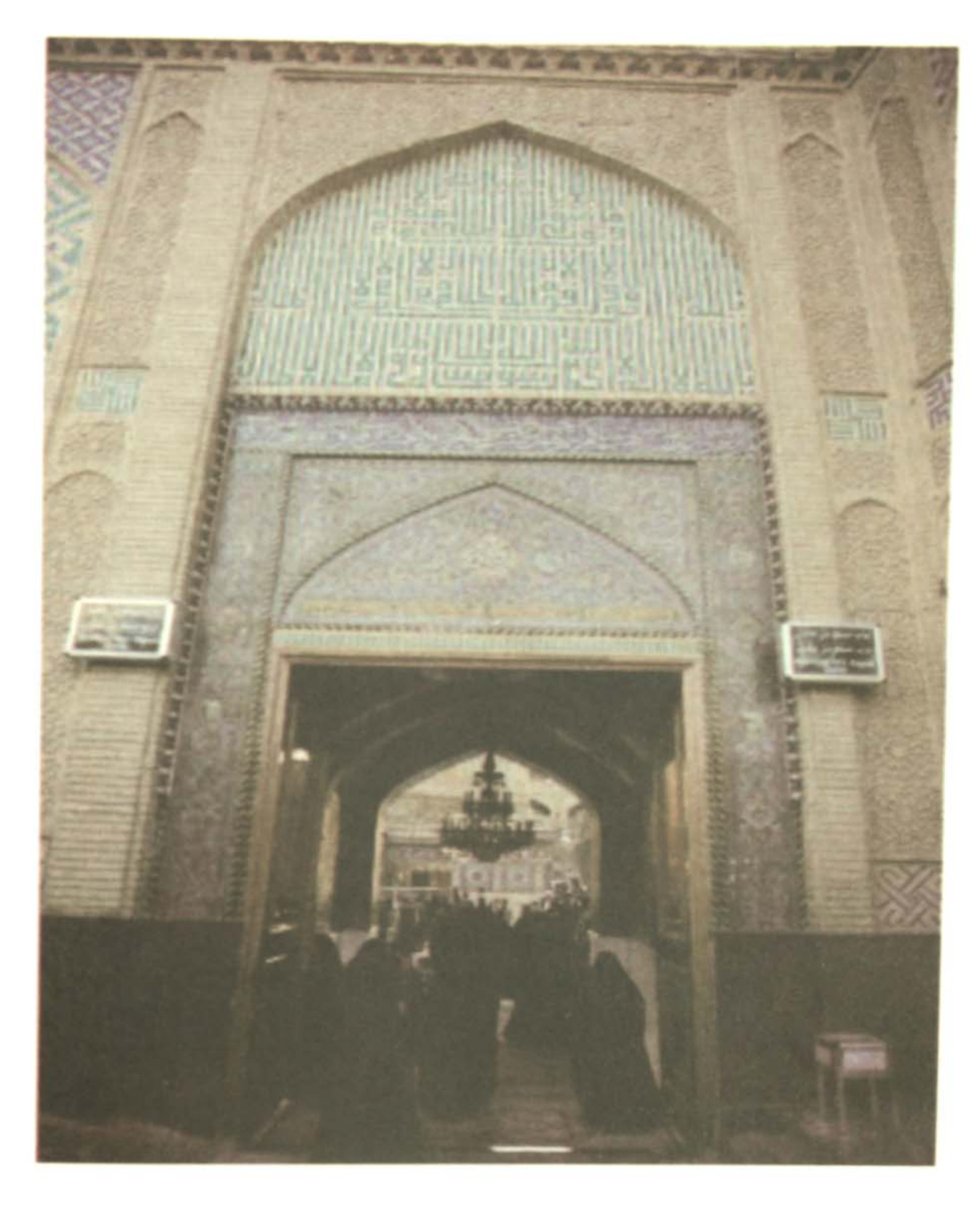
It is located in the northern side of the upper sacred sanctum. This this gate is named after mentor "Abu Ja`far" Muhammed ibn al-Hassan al-Tusi[1]. His resting place is located in the street which is named after him and which leads to the Wadi al-Salam Cemetery.

[1] Shaikh al-Tūsi, "Abū Ja`far" Muhammed ibn al-Hassan (385 - 460 A.H./995 - 1068 A.D.), is one of the greatest literary figures in Islamic history, a scholar the scope of whose knowledge encompassed Islamic history, *fiqh* and *hadīth*.



Eastern or Clock Gate:

This main gate is located to the east of the sacred shrine. The clock stands over it facing the large bazaar. It is regarded as the main door for entering the shrine and from there to the sanctum. From both sides, it is surrounded by pillars that prodrude from the outside fence by 1.30 meter and is overhead of one who enters from within or who exits. It looks like a dent having an angle similar to that arades and grandiose halls which the wall surrounds. On the pillars of the gate there are writings useful for tracking aspects of the history of this Alawi monument, including the date when the old Kashi was built. It is now called the gate of Imām Ali ibn Mousa al-Rida ﷺ.



Muslim ibn Aqeel ؑ Gate

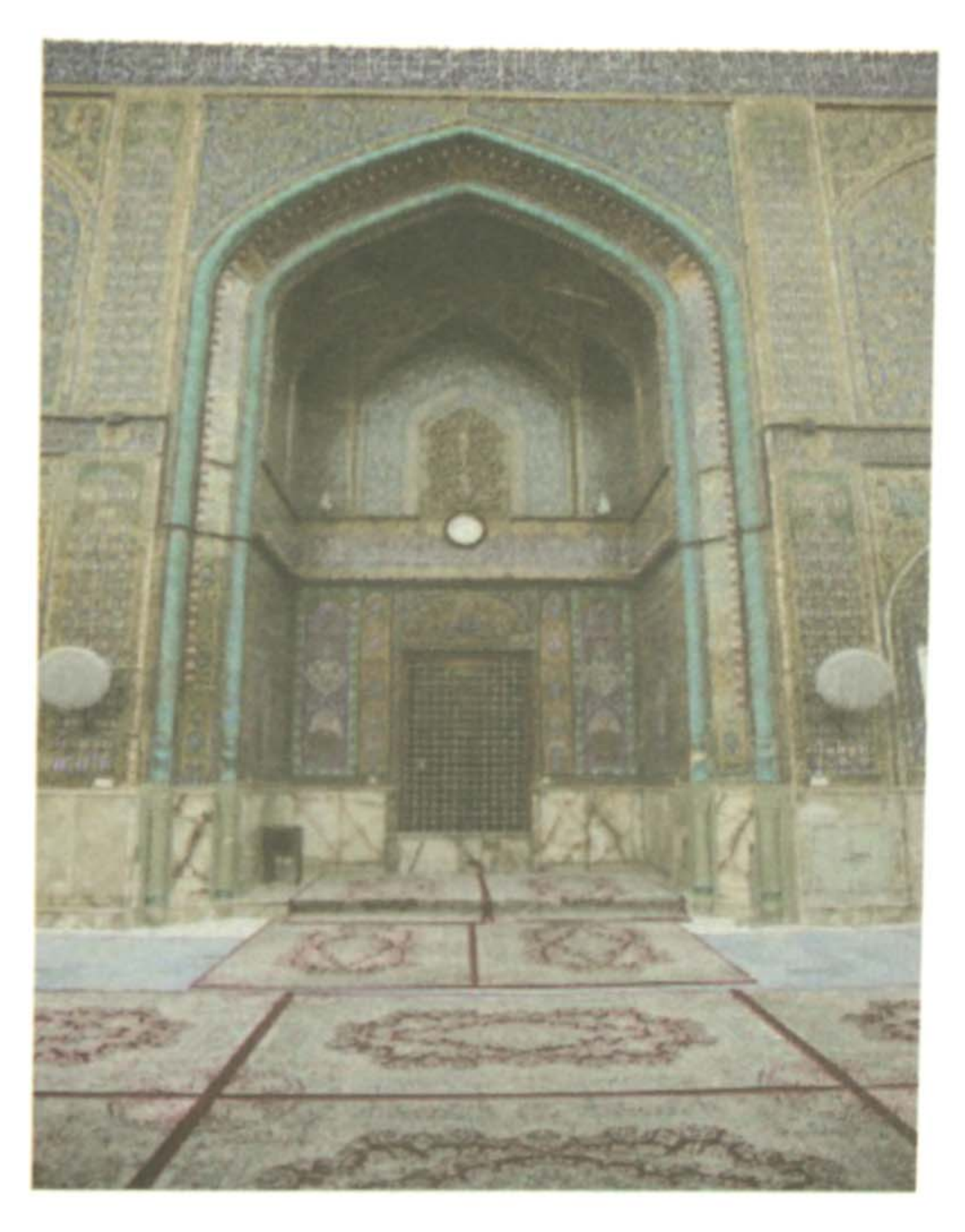
Within the brick wall's eastern side and near the area of the Khadraa Mosque is the gate of Muslim ibn Aqeel ؑ, brother of the Commander of the Faithful ؑ. This gate, too, is made of teak wood and is comprised of two shutters four meters high and 3.30 meters wide. The façade that surrounds this gate is covered with Kashi made in Kerbala and is decorated with various inscriptions.

Nave's Arcades

The wall that surrounds the sanctum is 5.12 meters high, maintaining the same height on all four sides. Totally surrounding the shrine from all sides is an almost square arcade the eastern and western flanks of which are slightly larger than its northern and southern ones. The walls of these arcades are covered with green marble which is similar to that which covers the floor and courtyard up to a height of 2.20 meters. The rest of parts of the walls and ceilings are glazed entirely with the most magnificent mirrors in mathematical and plant inscriptions.

1. Nave's Northern Arcade: It faces the Tusi Gate.
2. Nave's Eastern Arcade: It is the one where the main doors leading to the shrine are located: On one side, two gilt doors are located in the Golden Grandiose Hall, and on the other are the eastern golden doors that open into the sacred shrine.
3. Sanctum's Southern Arcade: It faces Bab al-Qibla.
4. Western Arcade: It is similar in its location to the Eastern Arcade.





Nave's Grandiose Hall:

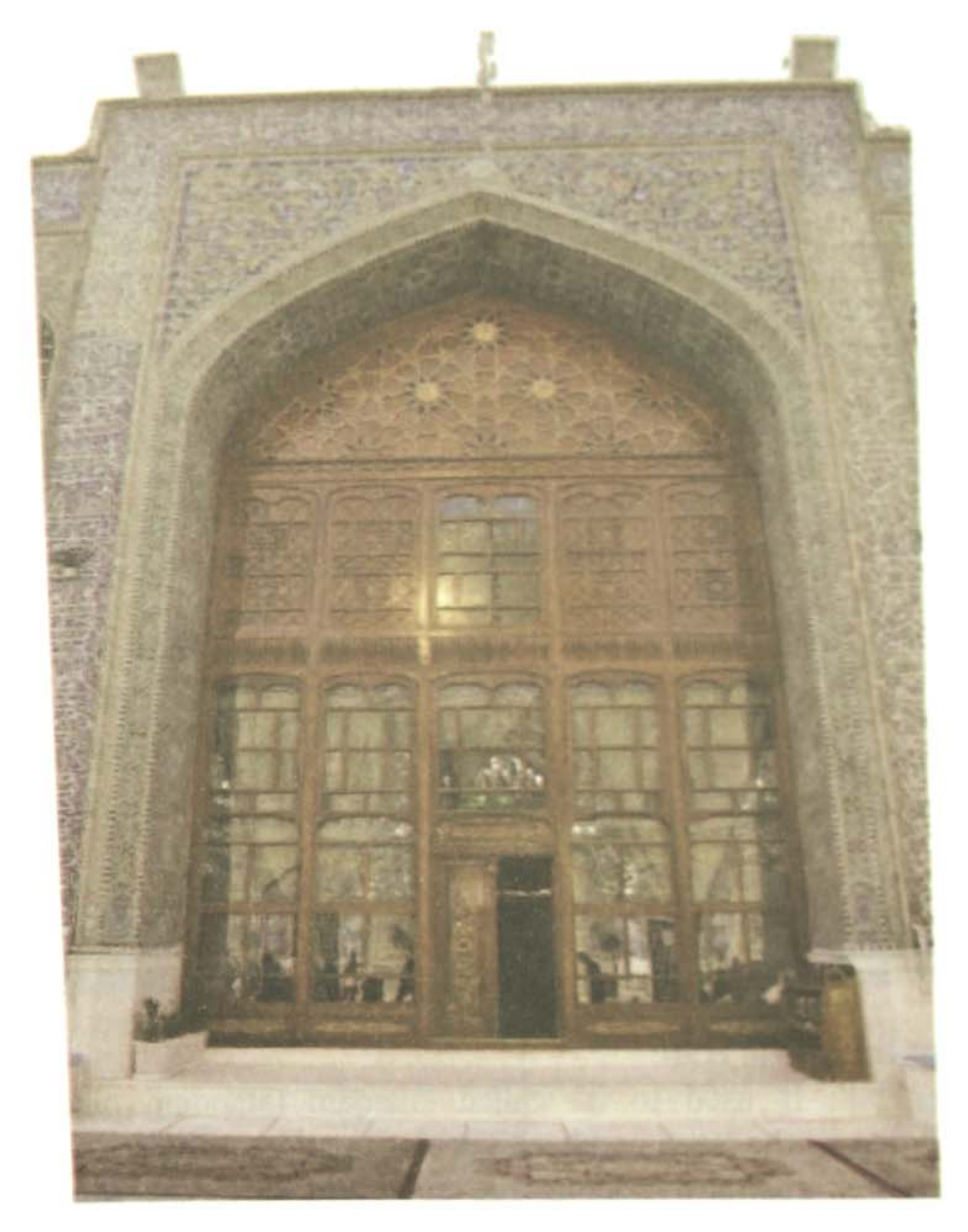
`Ulema Hall: It used to be called "maqam (standing place) al-`ulema" due to the large number of senior theology scholars who are buried there, and it overlooks the courtyard from the sanctum's northern side, facing the grand hall of the cemetery of senior jurisprudent Sayyid Kazim Yazdi قدس سره.[1]

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[1]His full name is: Ayatollah Mohammed Kazem (or Kazim or Kadhim) Yazdi, one of the senior leaders of the Shi`as of the world; his date of birth is unknown, but he passed away in 1919.

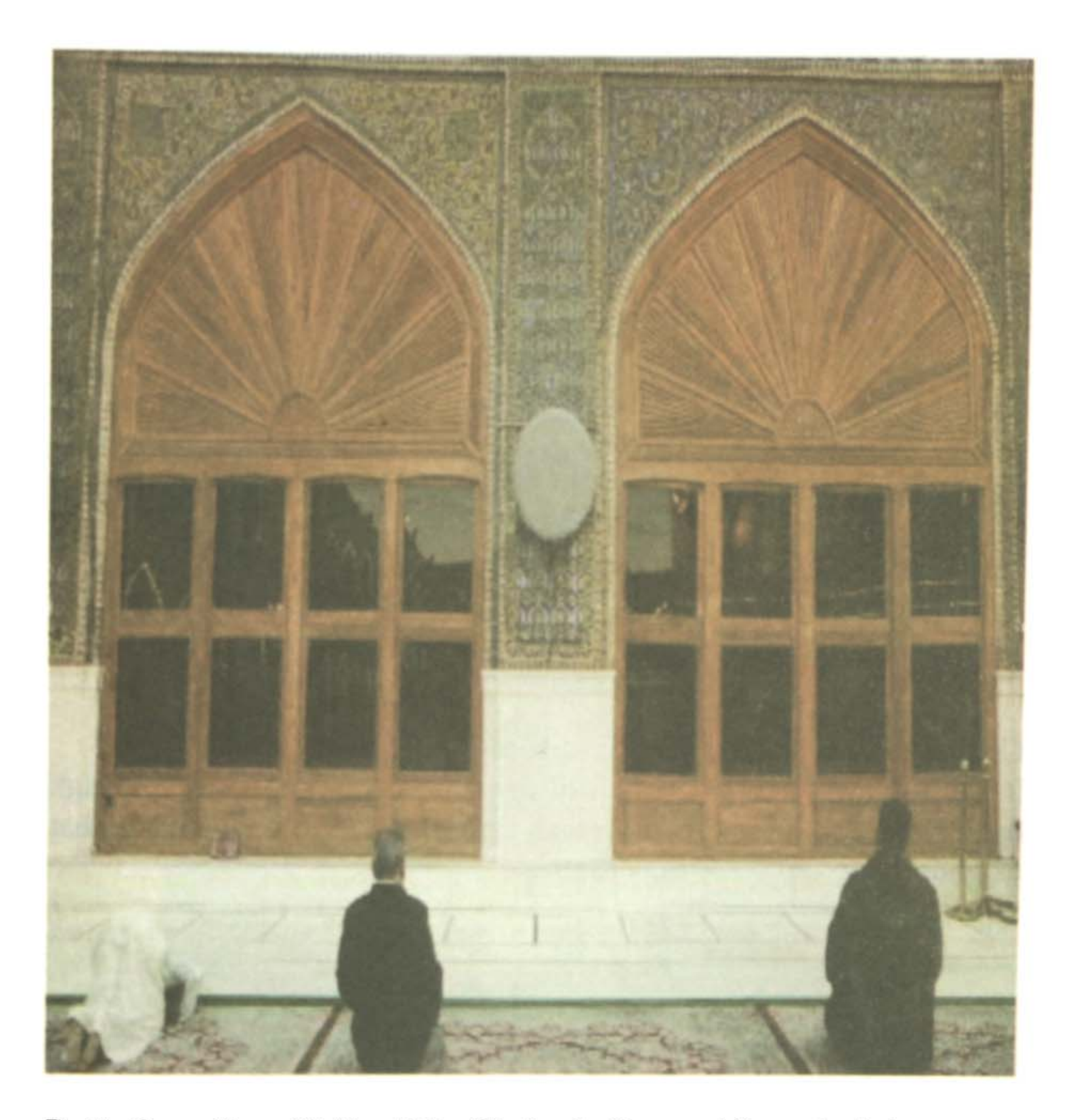
Gold Spout Hall:

This hall overlooks the courtyard from the southern side of the sanctum's wall, facing the large hall of the cemetery of Sayyid Muhammed Sa`eed al-Habboobi قدس سره, and it is almost similar in shape and size to the scholars' hall.



Grand Hall of the Cemetery of Sayyid al-Habboobi قدس سره:

It is located to the left of one who enters through the Qibla Gate. It is a huge grandiose hall covered with domes, and its front area is beautified with decorative wood works.



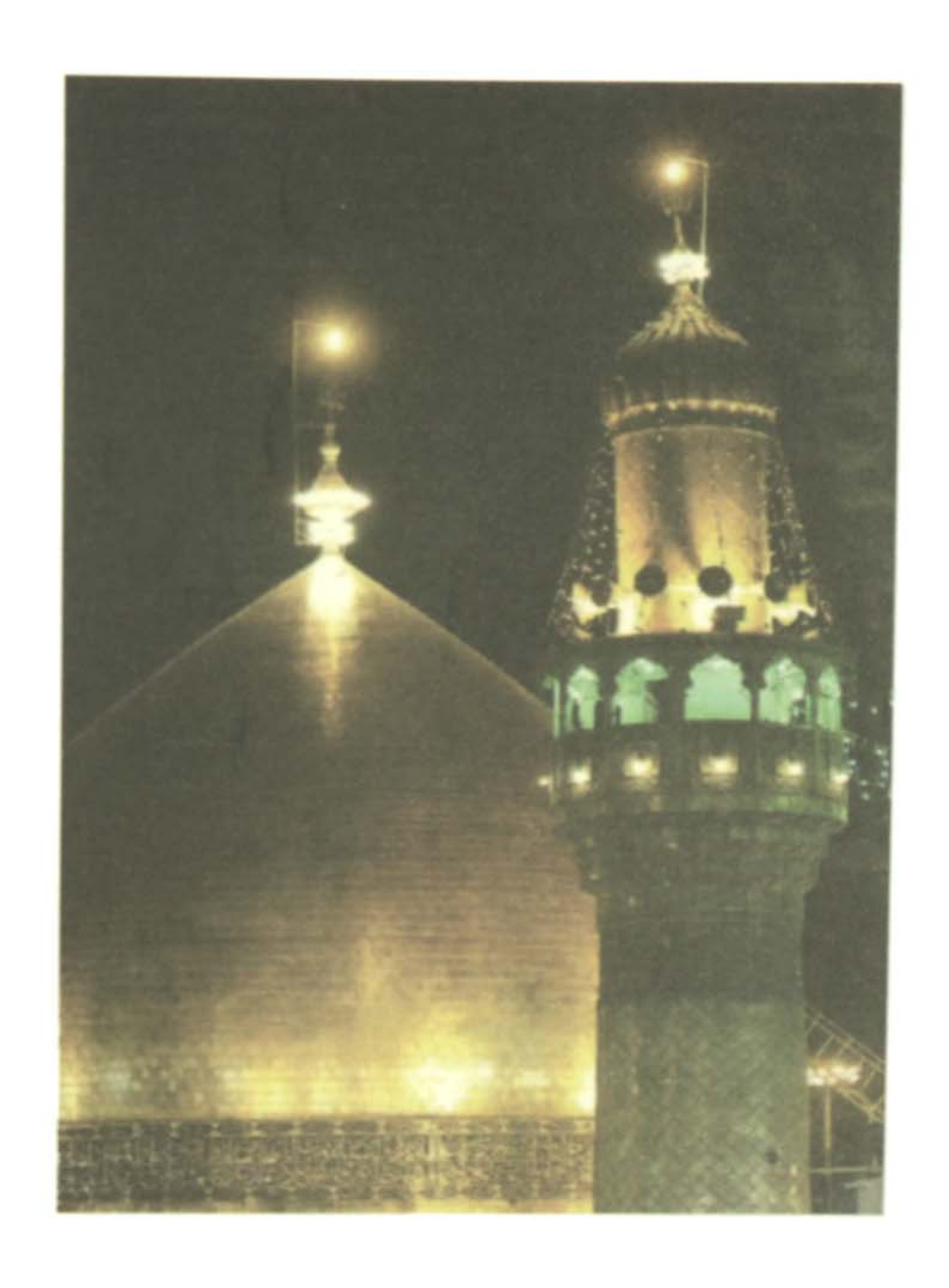
Both Grandiose Halls of the Shrine's General Secretariat:
They neighbor each other and are located on the right side of one who enters through the Qibla Gate. From the inside, both of these grandiose halls are joined together to form a huge room. Each of these grandiose halls has a decorated wood façade that extends to the outer dimensions of the hall.



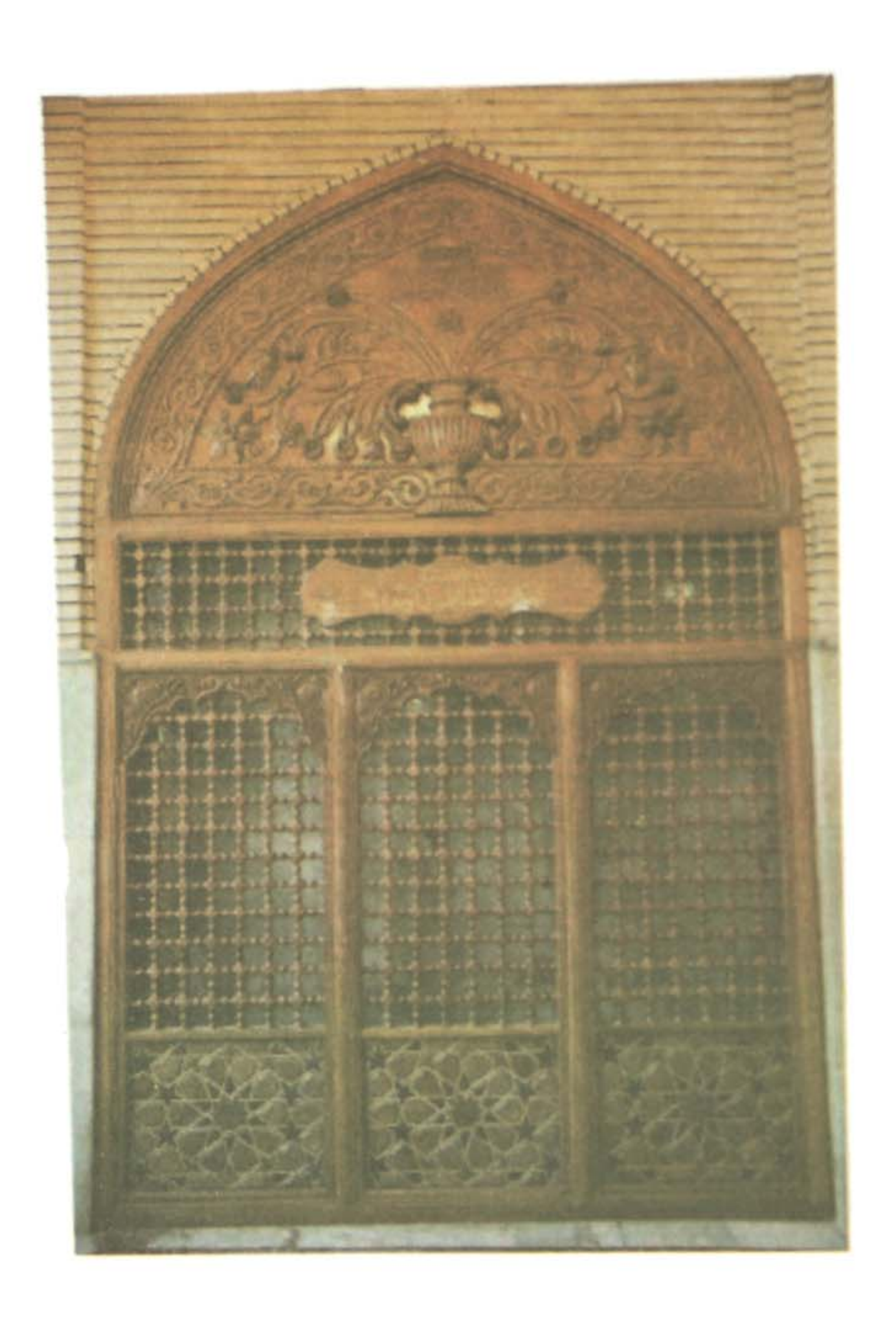
Cemetery of Sayyid Abul-Hassan al-Isfahani قدس سره[1]:
It is located directly to the left of one who enters the shrine through the Clock Gate. This grandiose hall has a decorated wood façade that extends along the outer dimensions.

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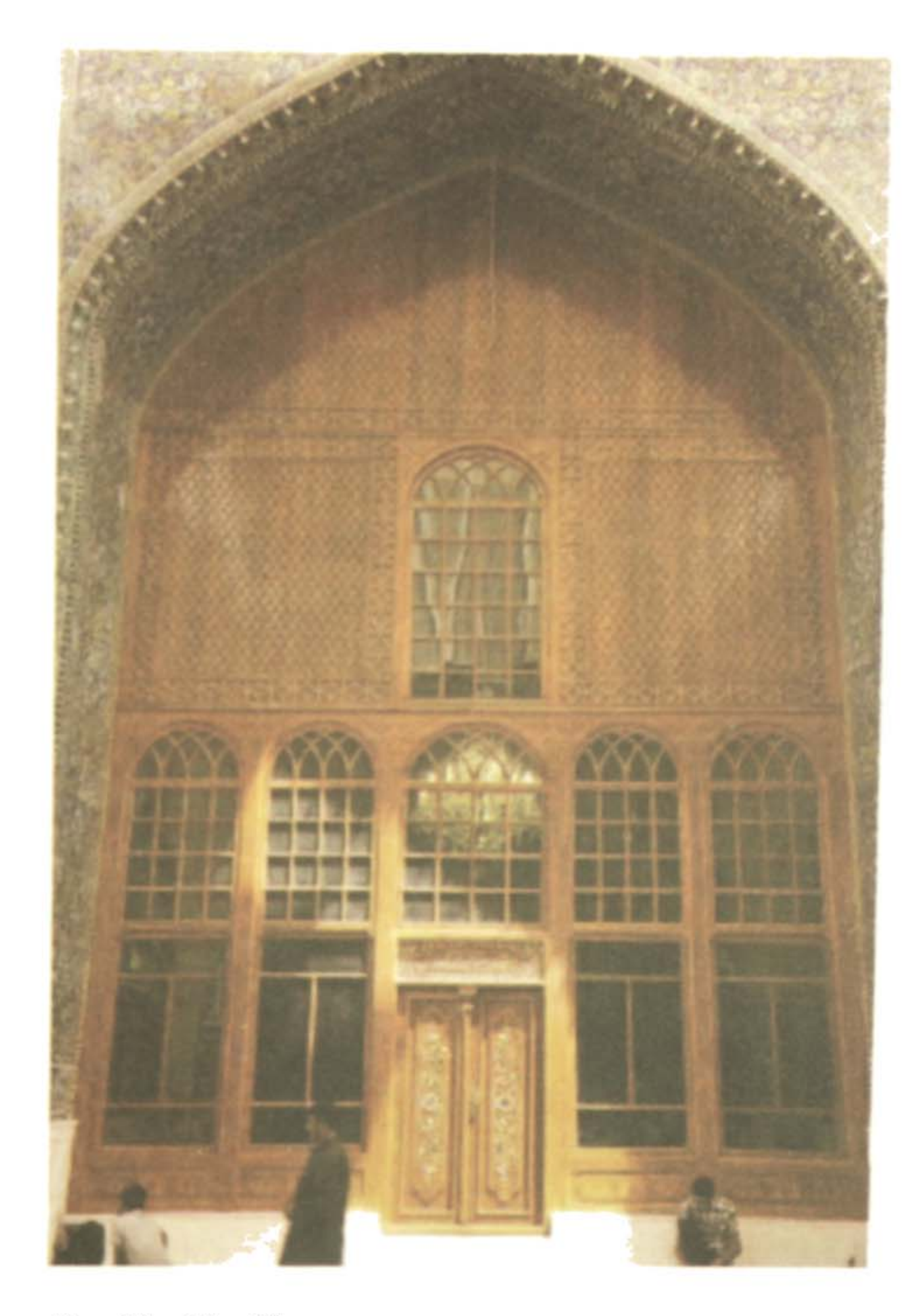
[1]Grand Ayatollah Sayyid Abul-Hassan Isfahani (1860 – 1946) was a senior Shi`a Muslim scholar, cleric and *faqih*, jurist. He was born in 1277 A.H./1860 A.D. in a village on the outskirts of Isfahan, Iran. He was educated and resided in Iraq and became the sole *marji` taqlid* after the death of his contemporary, Mirza Hussain Naeeni. The tenure of his Marjaiyyah is particularly known for its commendable administration. After his preliminary training in Isfahan, he traveled to Najaf and gradually joined the lessons of Akhund Khurasani who soon recognized the talents of his disciple. His famous dissertation in fiqh is titled "Waseelat un-Najat", the means to salvation. Due to its comprehensive nature, it has been elucidated by many faqihs, including Ruhollah Khomeini. Among his famous students were Ayatullah Seyyid Muhsin al-Hakim, Ayatullah Seyyid Meelani, Ayatullah Mirza Hashim Amuli and others. He died in Najaf on 9th Thull-Hijjah in 1365 A.H. (1946).



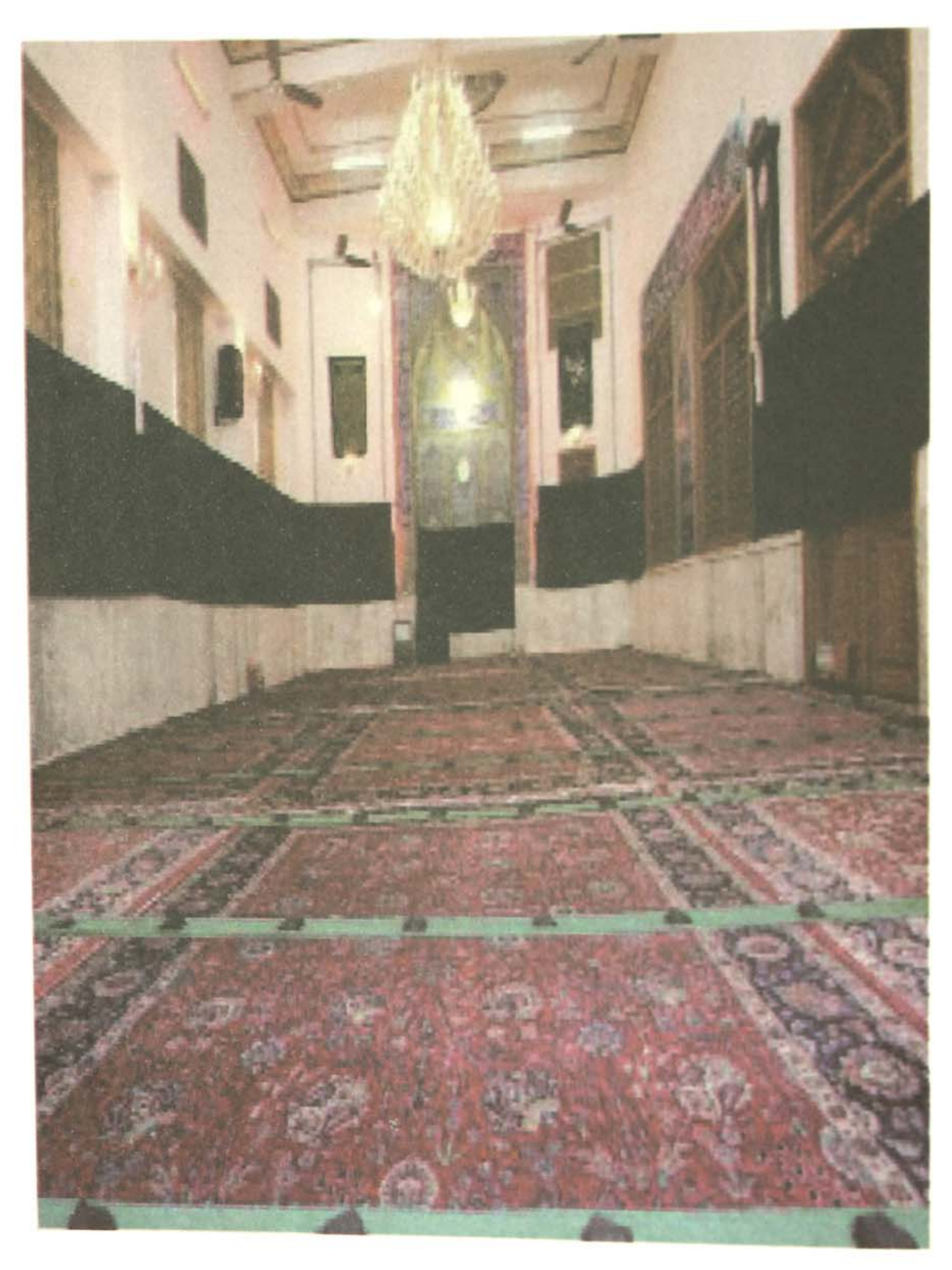
Both Grandiose Halls of the Sultans' Cemeteries:
They fall to the left of one who enters through the Tusi Gate. Each grandiose hall has a decorated wood façade that extends along its outer dimensions.



Grandiose Hall of the Cemetery of Sayyid Kadhim Yazdi قدس سره:
It is located to the left of one who enters through the Tusi Gate, and it is a huge hall covered with domes. This hall is beautified by a large façade made of decorative wood.



Omran ibn Shahin Mosque:
It is located in the northern side of the shrine's outer wall. Nowadays, the remaining portion of the arcade, which was built by Omran ibn Shahin, is called Masjid Omran (Omran Mosque) which was built in the mid-fourth Hijri century (10th Century A.D.). Its door is now located within the entrance of the Shaikh al-Tusi Gate which has been expanded, swallowing a portion of the Omran arcade in the year 1369 A.H./1950 A.D.



Al-Khadraa Mosque:

It is located in the area where the northern side meets the eastern one of the outer brick wall, and it is regarded as one of the old mosques. In the month of Rajab of 1368 A.H. (May of 1948-9 A.D.), the local government demolished a third of it in order to open the street that

surrounds the shrine to traffic. It was renovated later, and a gate for it was opened onto the street. In 1384 A.H./1964, the mosque and its attachments were all demolished and rebuilt by orders of the then supreme religious authority, the late Grand Ayatollah Abul-Qasim al-Khoei[1] who used to deliver his lectures there. Its new construction was the first which Najaf witnessed for one of its mosques and in such a grand style; more than twenty-five thousand dinars were spent on it, a huge sum of money at the time (whereas now the same amount buys one meal for a couple at a modest restaurant!). After the departure of al-Khoei from this vanishing world, presently Grand Ayatollah Sayyid Ali al-Sistani replaces his predecessor in leading congregational prayers and delivering lectures and has been doing so for a number of years. The endowment administration closed it down in the pretext of renovating it, which it never did, until it was opened on a Monday, May 29, 2006 by orders of Sayyid al-Sistani.



[1]Late Grand Ayatollah Abul-Qasim al-Khoei was one of the senior leaders of Shi`a Muslims of Iraq and abroad, one of the most learned, charismatic and wise leaders of the Islamic world. He was born on Rajab 15, 1317 A.H. (November 19, 1899) at Khoei in Iranian Azerbaijan, heartland of many great Shi'a thinkers and *sufis*, ascetics, and he died at 3:13 pm on Saturday, Safar 8, 1413 (August 8, 1992). He was versed in religious Persian and Arabic poetry and language as well as in Turkish.

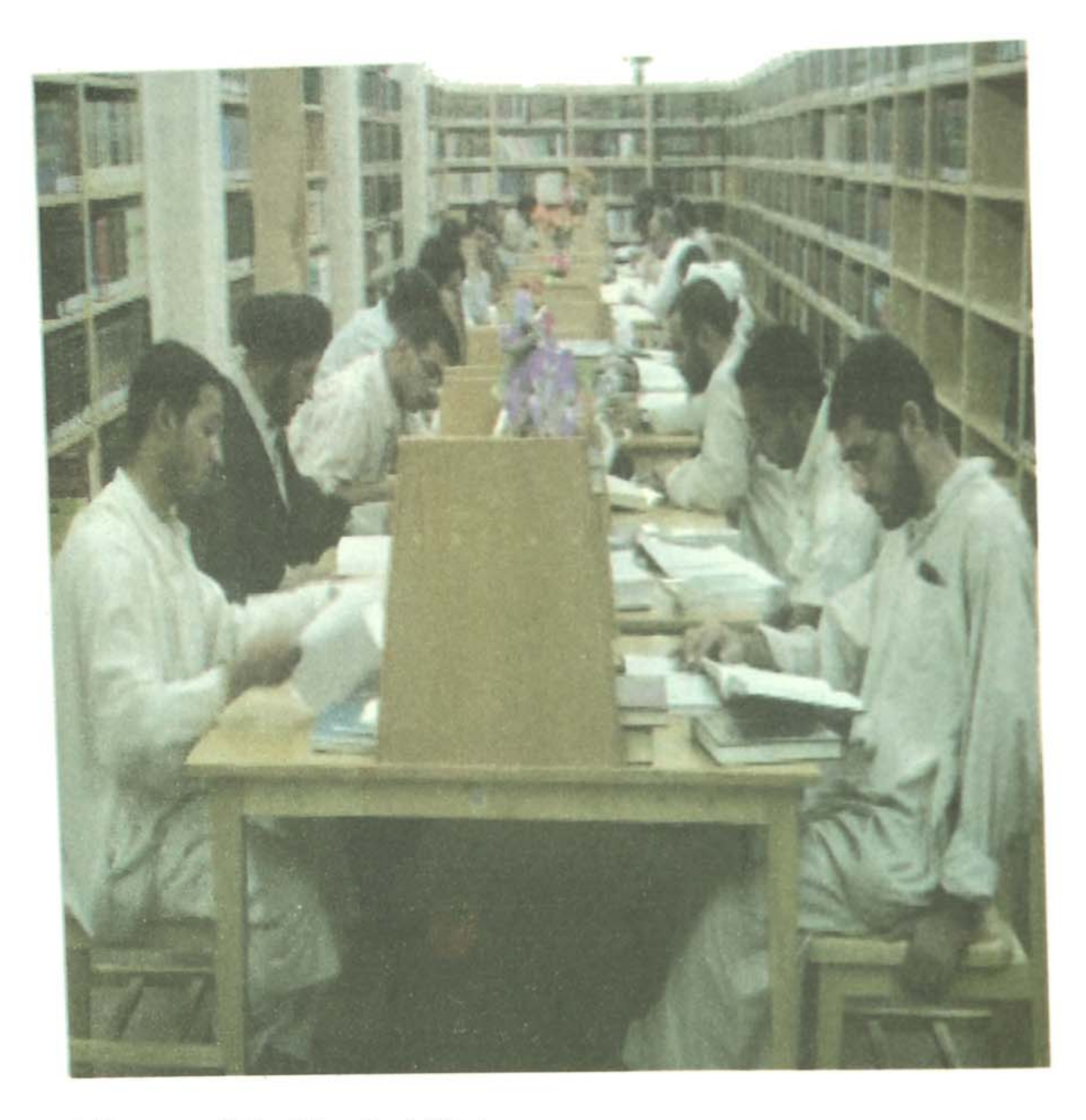


Mosque of the Head (*masjid al-ra's*):

It is located in the western part of the nave, and it is named so because it was built near the head of the buried Imām and Commander of the Faithful عليه السلام. The date of its construction goes back to the time of the Elkhans (the Khans), a Mogul dynasty that once ruled Iraq, Iran and the Caucasus as well as parts of Asia Minor starting in the month of Thul-Hijja of 653 A.D./February 1255-6 A.D. The mosque's area was added to the extension area as the upper arcade of the sanctum which was called "Ali ibn Abu Tālib Arcade" as part of a large expansion project.



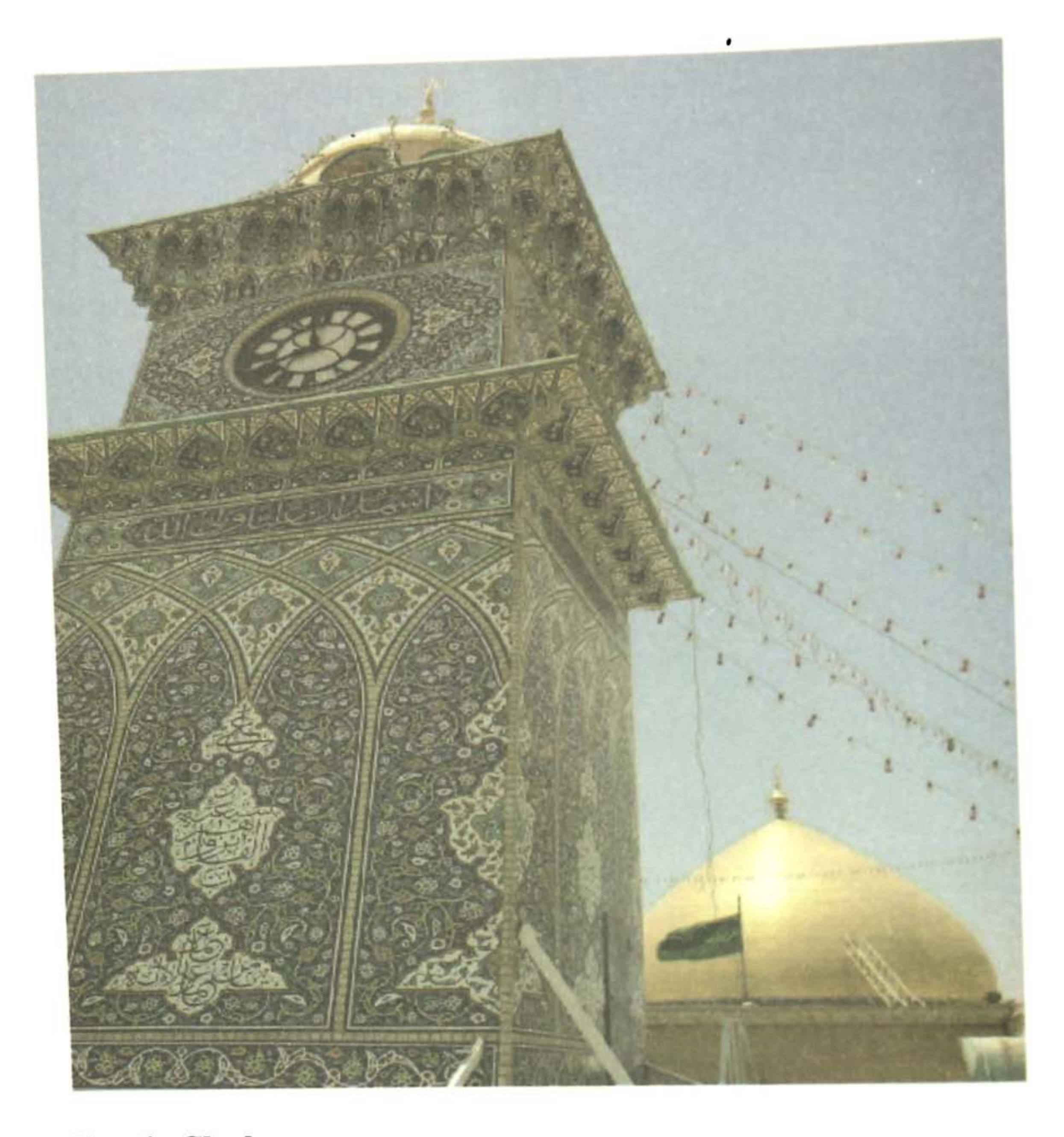
Gharawi Husainiyya and School:
Within the enclosure of the northern part of the nave's brick wall, in its eastern portion to be exact, there is the Husainiyya of the sacred Alawi Ataba which used to be a school for students of sciences of theology, and it is now open to students of all sciences as well as pilgrims visiting the shrine.



Library of the Hayderi Shrine:
It is called library of the "Hayderi Rawda", and it is one of the most distinguished and advanced libraries in the city of al-Najaf al-Ashraf where thee is hardly a street without a library or bookstore. In the past, it housed many books and manuscripts most of which were handwritten by their writers. Kings, sultans and the like paid a great deal of attention to this library, gifting the precious manuscripts which they had to it, helping it gain fame and a great status. Scholars, writers and famous personalities paid it attention, too, providing it with books by purchasing entire private libraries and giving them as gifts to this grand library or marking them as a trust, a gift to the Commander of the Faithful عليه السلام. Throughout history,

this library was given many names, including the Gharawi chest, the most famous and popular name, the Alawi chest, the shrine's chest, the chest of the Commander of the Faithful عليه السلام, the Alawi shrine's library, the Alawi library, the Hayderi library and finally the Hayderi Rawda (garden of knowledge).





Nave's Clock:

The clock of the nave is so unique, it is often compared with the famous Big Ben clock in London due to its huge size. Its top takes the shape of a dome covered with gold bricks, while inside there are three huge bells that are heard every fifteen minutes. The dome stands on gilt columns that shape something like roofed halls, eight in number, as the columns are supported on a square area representing the ceiling of the main clock chamber which houses its engine.

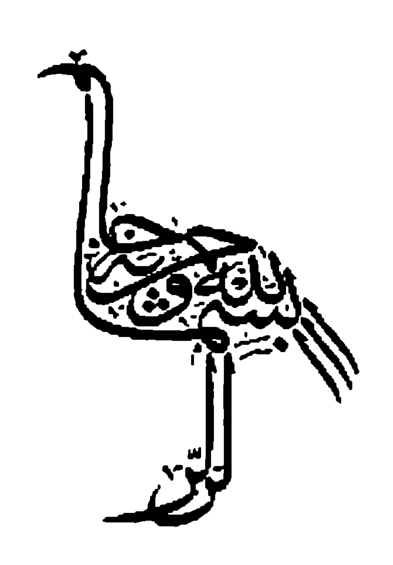


Gold Grandiose Hall (Courtyard or Parlor):

It is located in the sanctum's courtyard in the eastern side. This Golden Hall faces the main entrance to the sanctum's upper arcades and is covered with green marble. It is accessed from the northern and southern areas only. Its eastern area was closed with a wall that rises 90 cms above the parlor's ground over which there is a beautiful fence-like wall made of shiny silver and rises 75 cms. Within the parlor, the bases of both minarets are located in addition to a door so one can go up the minarets, in addition to two doors one of which has a chamber where Sayyid Mustafa Khomeini قدس سره is buried, and it is located in the northern side, whereas the other is the chamber of the caller to prayers, the *muathin*, which is located in the southern area. Beside the base of each minaret, there are two doors

made of pure gold and decorated with the most beautiful plant and Qur'ānic verses which demonstrate precision and originality. The northern door leads to the resting place of *'allama* al-Hilli قدس سره and is named after him. It leads through a short passage to the Alawi sanctum's arcade. The southern door is located at the resting place of al-Muqaddas al-Ardabili قدس سره.

In the midst of the open veranda is the shrine's large hall which is covered with pure gold, and it is a marvel in precision and craftsmanship, one of the masterpieces of Islamic architecture. It is full of embossments and inscriptions. The gold hall is decorated with a huge braid of pure gold, and its top contains large gold decorations that drape to almost the third top part of the hall. They are so grand and beautiful, they attract everyone's attention and make everyone breathless. Both façades of the side halls have something like arched windows beautified with protruding decorations on blue enamel; two windows are in each side.

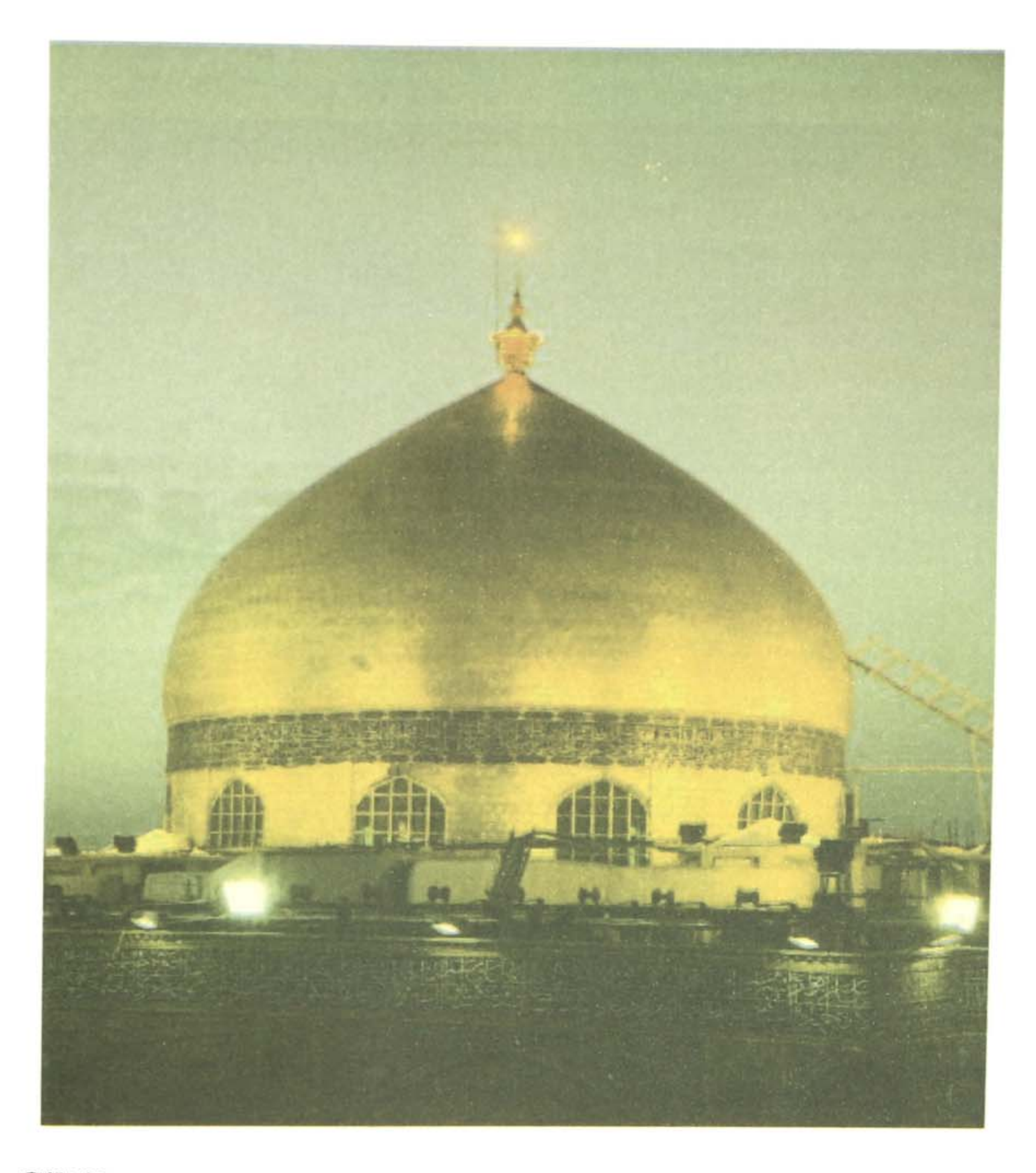




Gilt Minarets:
Both gilt minarets are located on the sides of the gold-covered halls, i.e. the main entrance to the sanctum's arcade, within the sanctum's

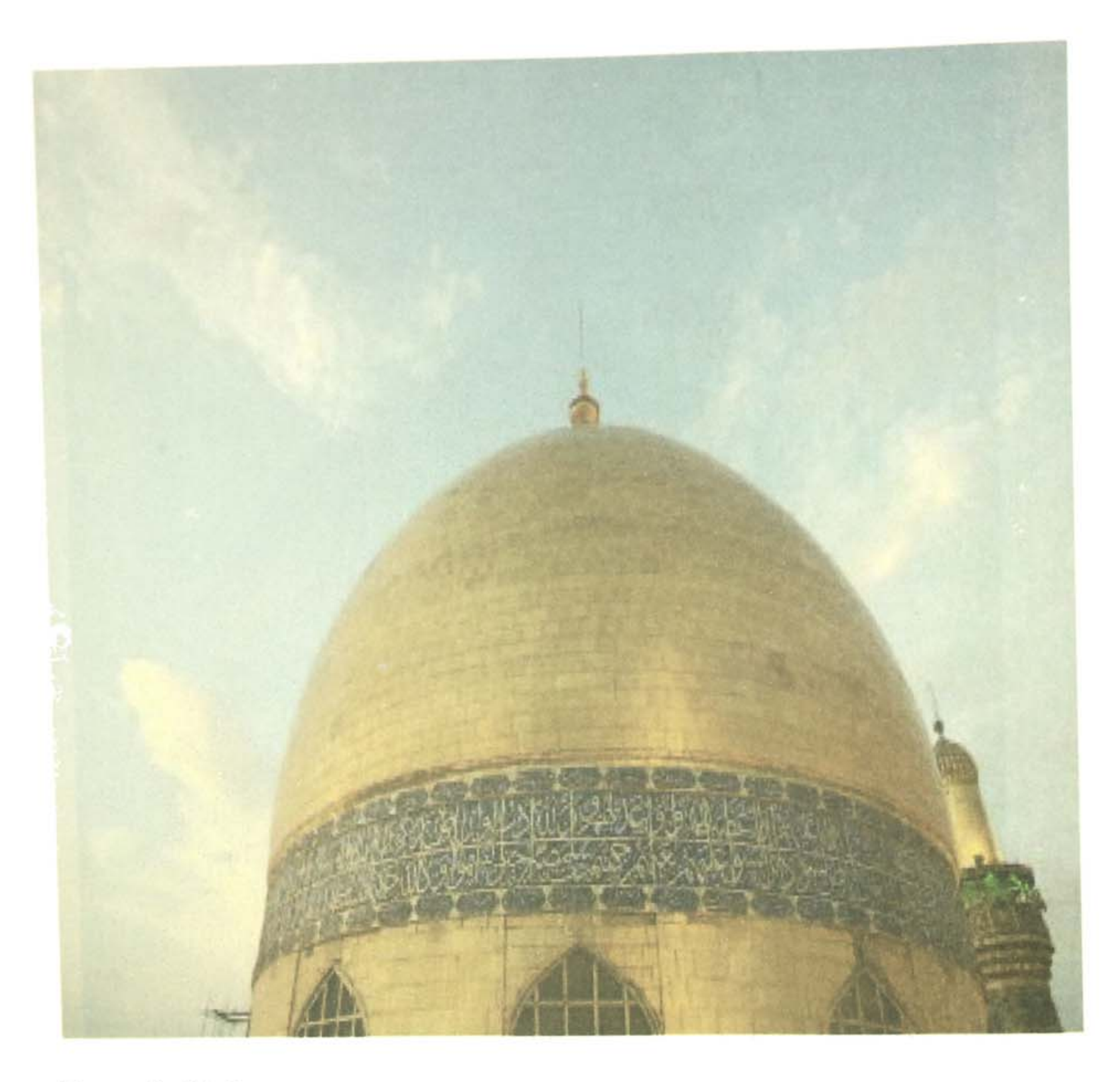
courtyard area. With the huge gilt dome, these minarets are considered to be the most beautiful and the most important architectural parts of the shrine: The minarets are among the most important architectural elements of sacred landmarks. Each minaret is 29 meters high, and it is shaped like a cylinder the diameter of which keeps decreasing as it rises high in the sky.



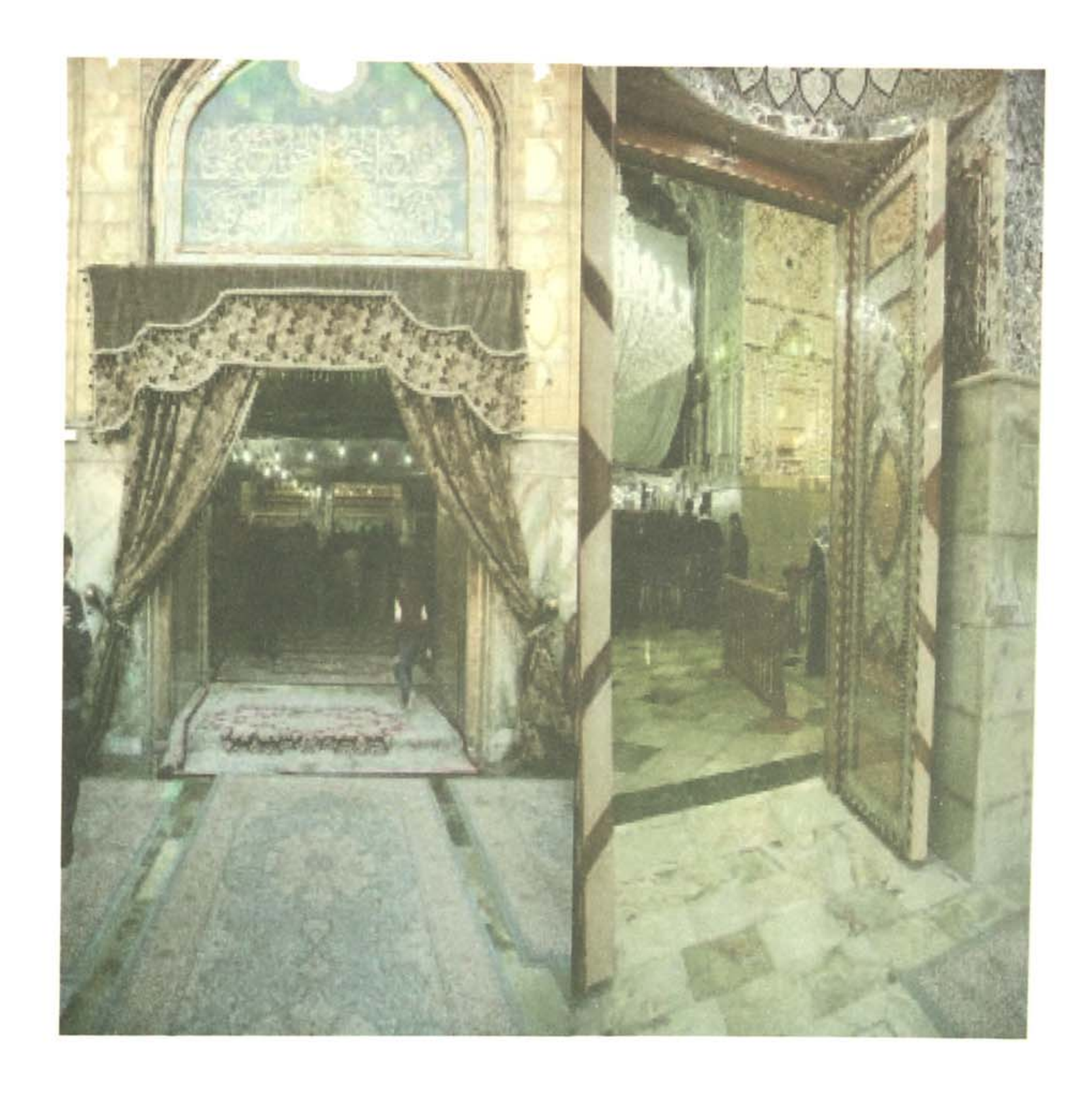


Gilt Dome:

The upper shrine is covered by two domes one of which is internal, arched in the shape of half an almost circular ball embroidered with mosaics and beautiful Kashi and rises 50.23 meters above the sanctum's ground, and an outer one shaped like a bulb that rises 15.18 meters from its base to the word "Allāh" above it. There is a space between both domes. The diameter of the internal one is 5.13 meters, whereas the diameter of the outer dome is 6.16 meters. This dome is regarded as one of the high and huge domes and is distinguished by a long neck that enhances its awesome shape and size; it is one of the most precise, symmetrical and beautiful domes.

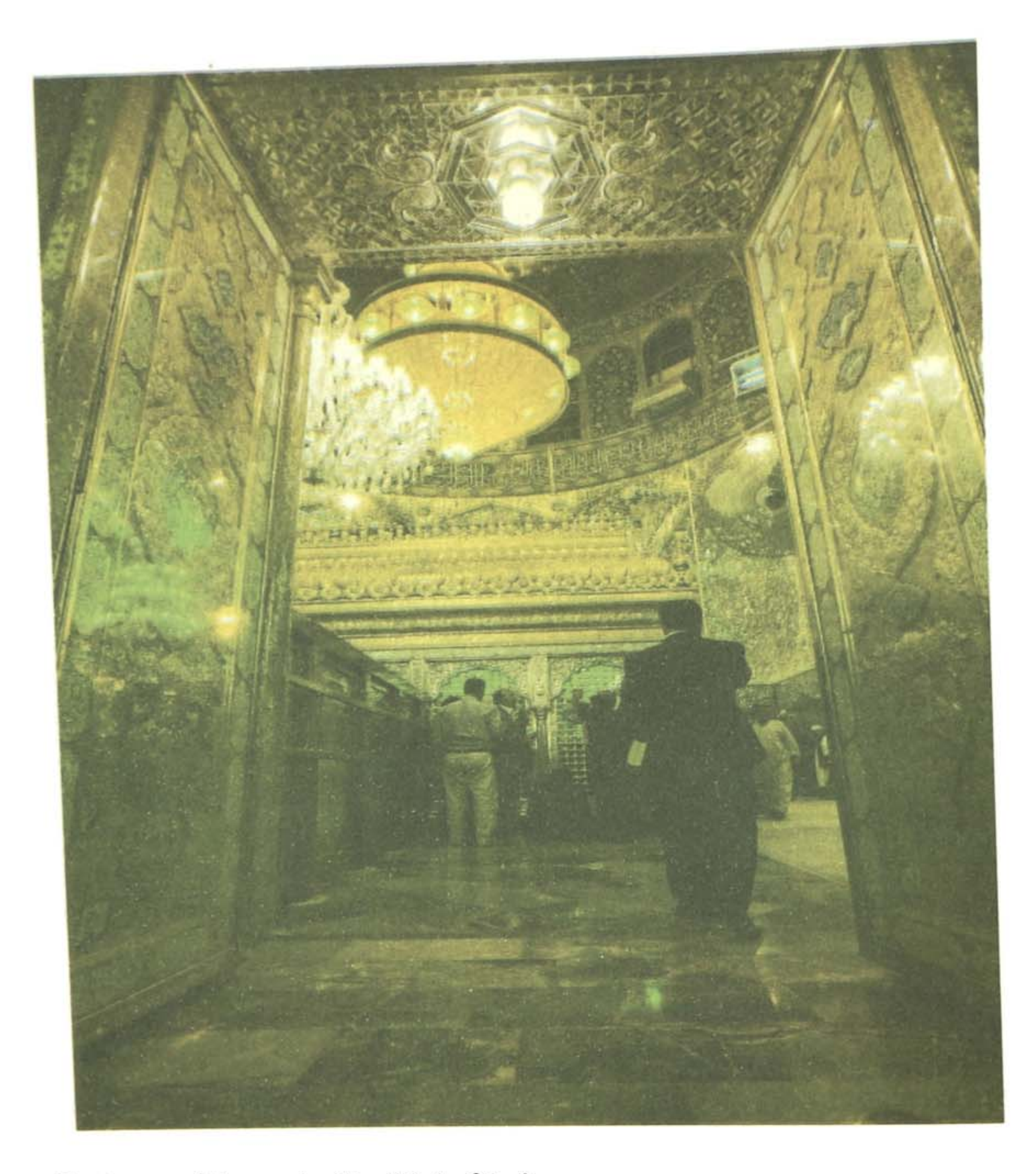


Dome's Stripe:
On the dome, there is an outer stripe of blue enamel 1.46 in height on which there are sacred verses from Surat al-Fath, Chapter of Victory (Ch. 48 of the Holy Qur'ān) inscribed in protruding gold letters.



Entrances to the Alawi sanctum Arcades:

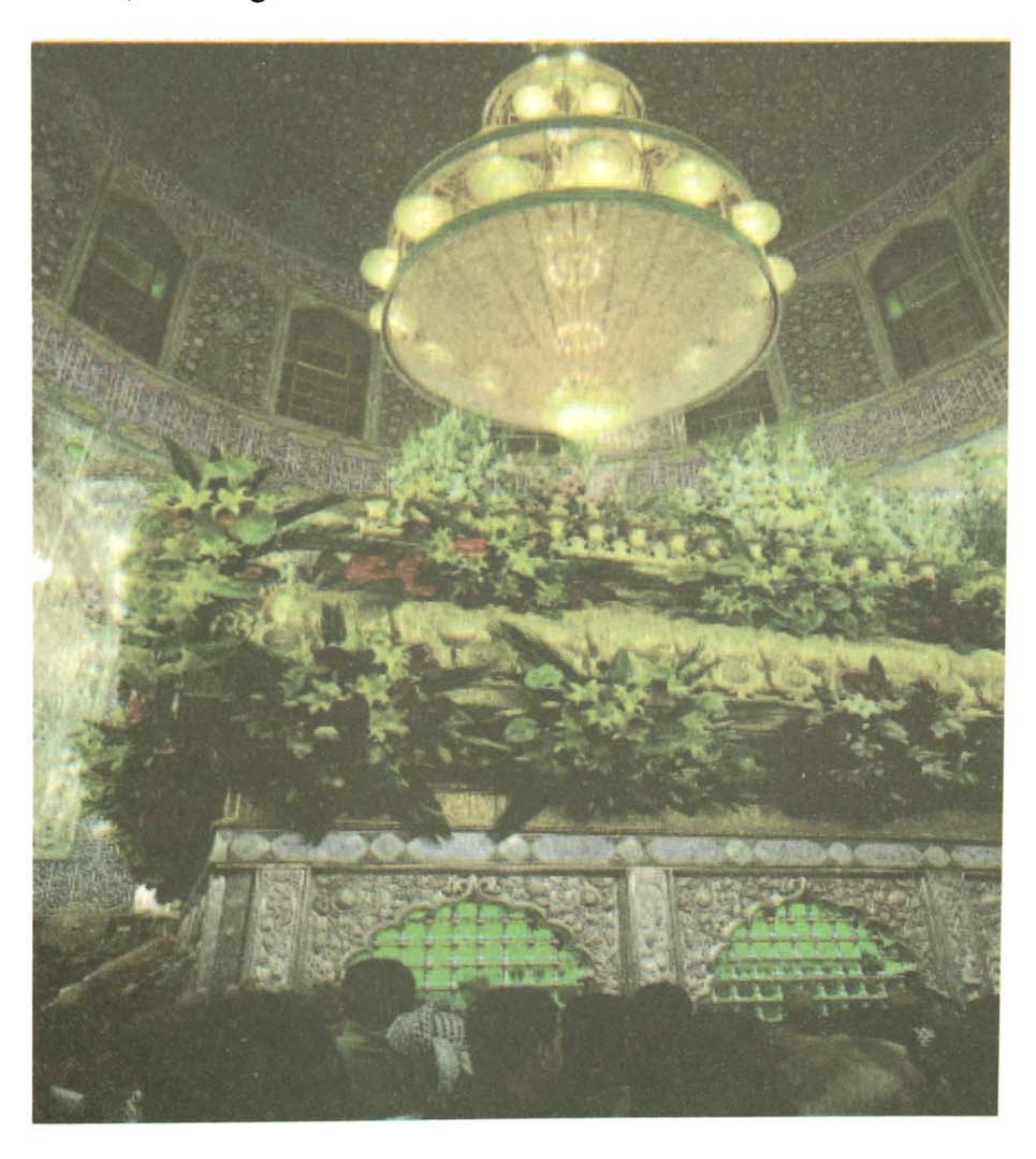
Six entrances decorate the sanctum: The first, the main one, falls in the center of the large golden grandiose hall; there is a gold door across the resting place of *`allama* al-Hilli, two silver ones face each other and overlook the Shaikh al-Tusi Gate, another faces the Qibla Gate and is called "Bab al-Mur¡d", two other doors also face each other at the beginning and end of the sanctum's western arcade: The northern one, which is located at the right side of the *`ulema* arcade is called al-Fadil al-Sharbyani Entrance, while the southern one, which is located to the north of the Gold Spout Arcade, is called the Umm al-Baneen Entrance; both are made of teak wood.

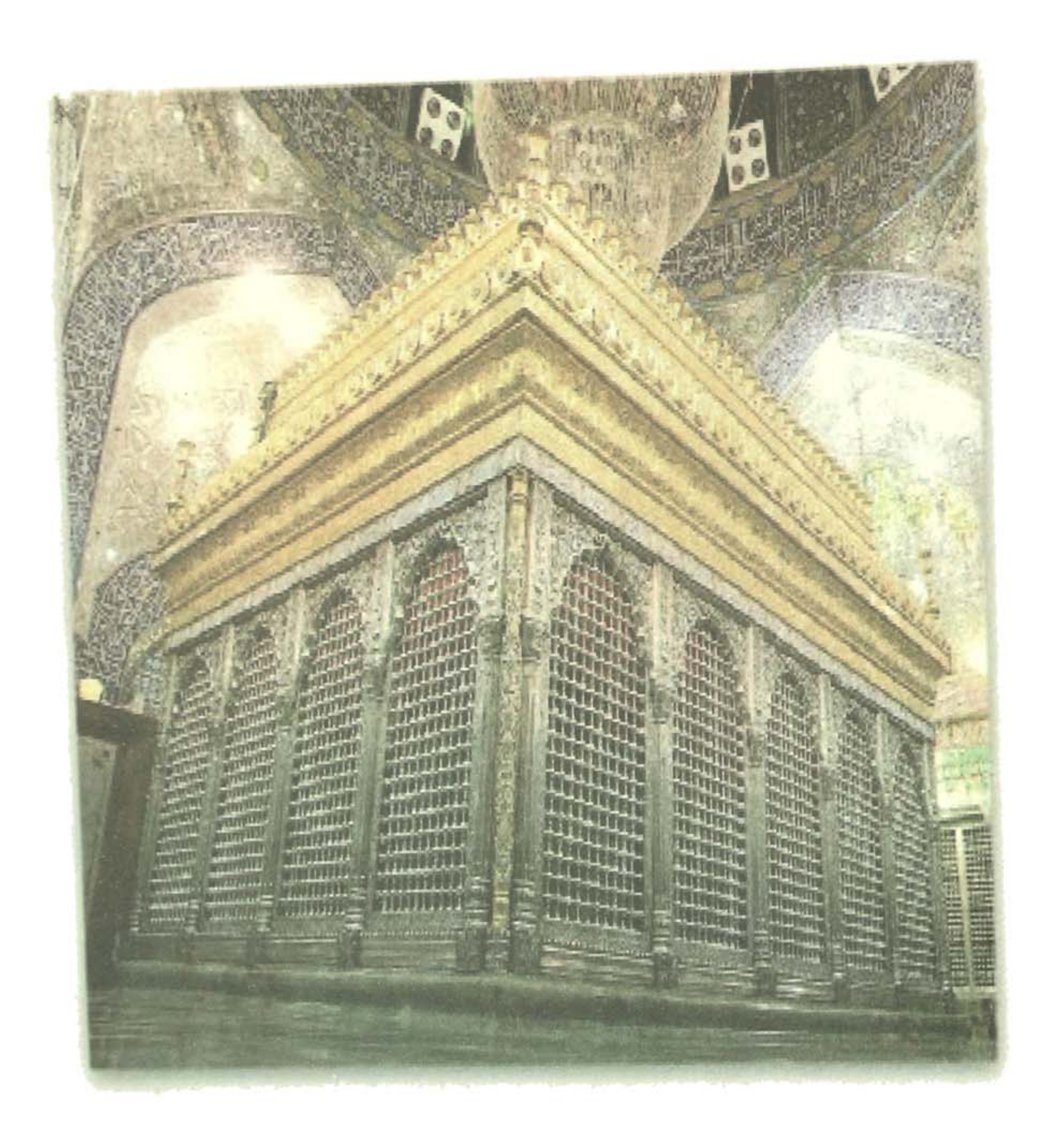


Entrance Doors to the Holy Shrine:
One can enter the shrine from the northern arcade areas where there are two silver inlaid doors and eastern ones, the main for entering the shrine, as well as the southern ones. As for the western side, the area of the sacred head of the Imām عليه السلام, there is an enclosure that overlooks the arcade that has no exit, and it is three meters high and 20.2 meters wide.

Sanctum's Interior:

The shrine is like a square tower the length of the side of which is 30.13 meters over an area 89,176 m^2 over which stands the dome which rests on four pillars. There are color mirrors and magnificent architectural designs that decorate the shrine from within with green marble, covering its internal walls.



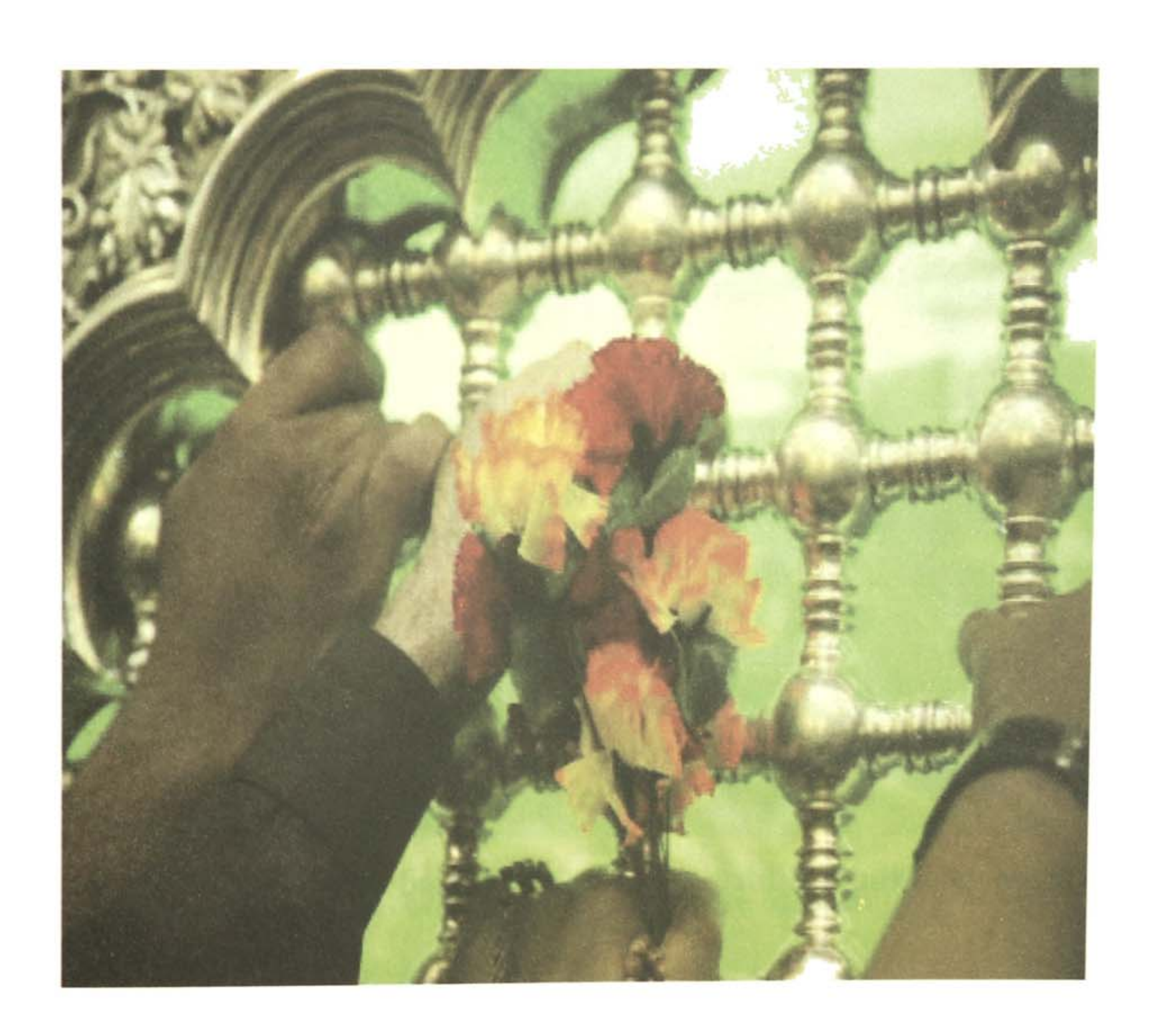


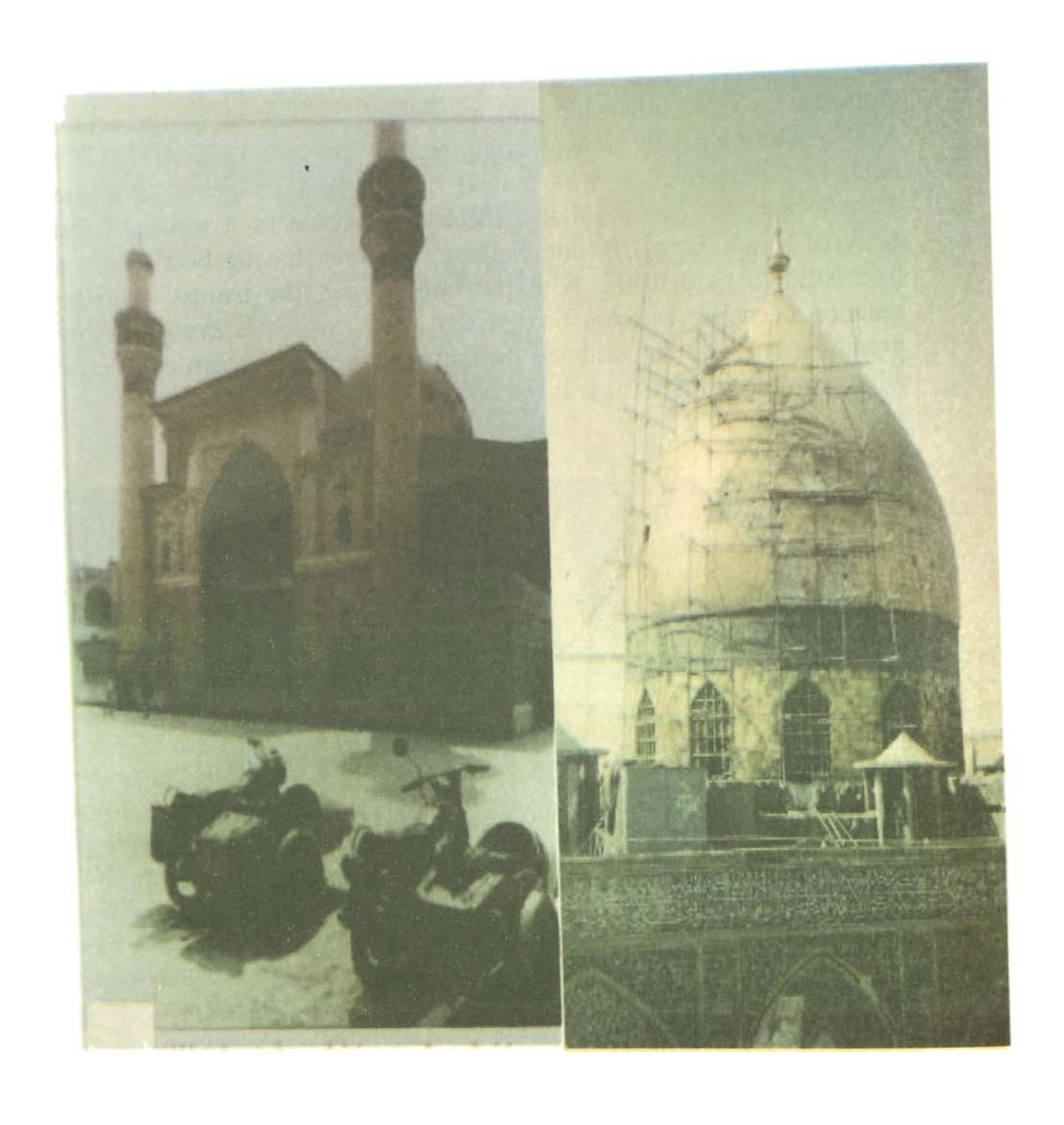
Sanctum's Wicket:

In the center of the shrine is the wicket that houses the remains of the Commander of the Faithful Ali ibn Abu Tālib عليه السلام, and it is made of gold and silver and is decorated with the most beautiful Islamic inscriptions and fabulous plant paintings in pure gold. The interior of the shrine is regarded as one of the most magnificent gems of Islamic art. In addition to its material value, it also contains marvelous gold, silver and multi-colored enamel inlaying.

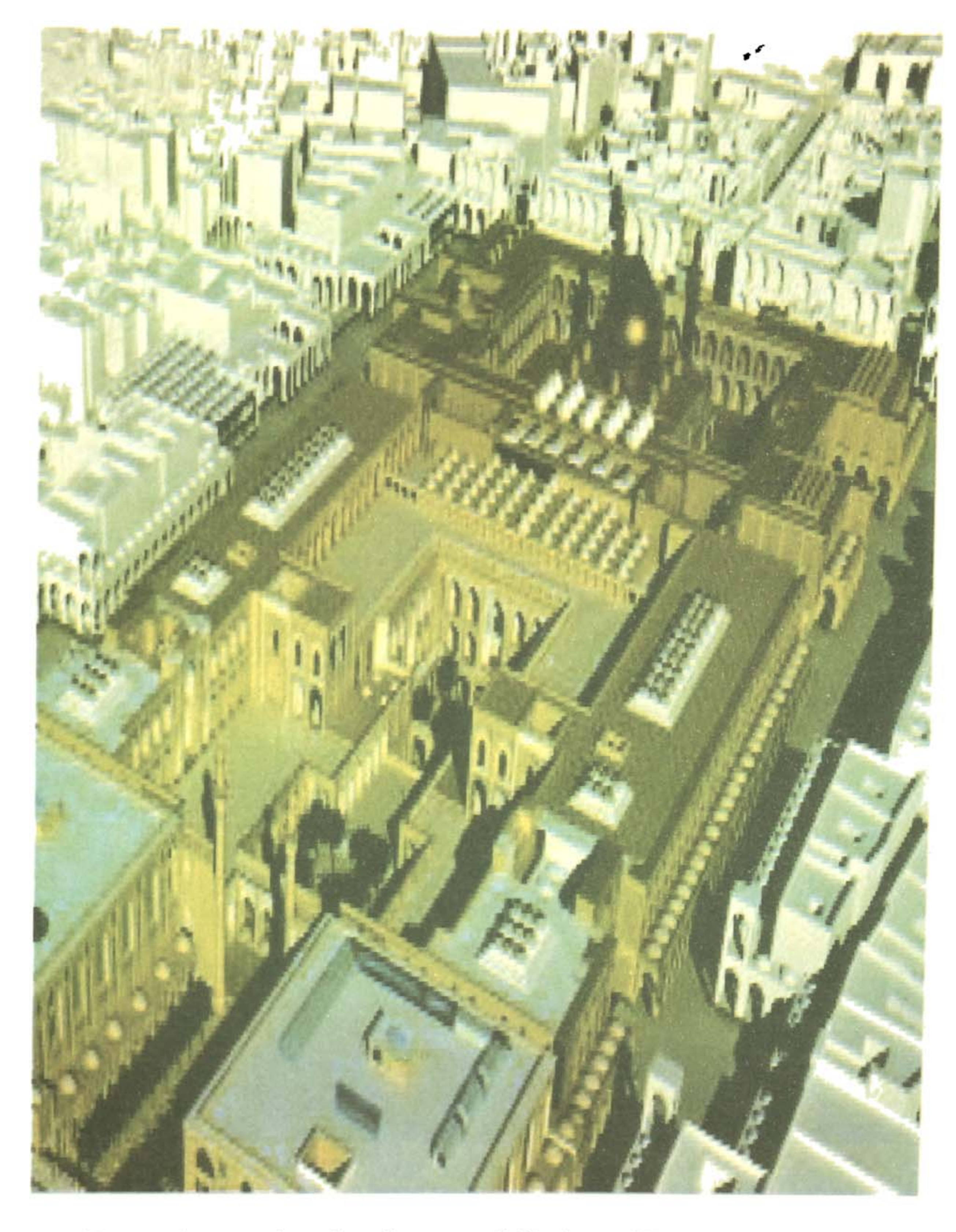
Grave's Box:

Inside the shrine is the grave's box which is called "sandooq al-khatam," ring's box, and it is made of Indian teak wood inlaid with ivory, shells and many other types of color woods, a marvelous monument of craftsmanship and inscription as well as of the art of writing and engraving. It was completed in the year 1202 A.H./1788 A.D. and it is rare. It was placed on the Imām's grave. But the damage and destruction that afflicted the shrine as a result of the army of Iraq's former tyrant, Saddam Hussein, having been given a free hand to play havoc with the holy shrine, the troops' damage reached even the wooden box of the grave, which is immeasurably precious, and you can still see the signs of such barbarism even now when you take a hard look at the box...

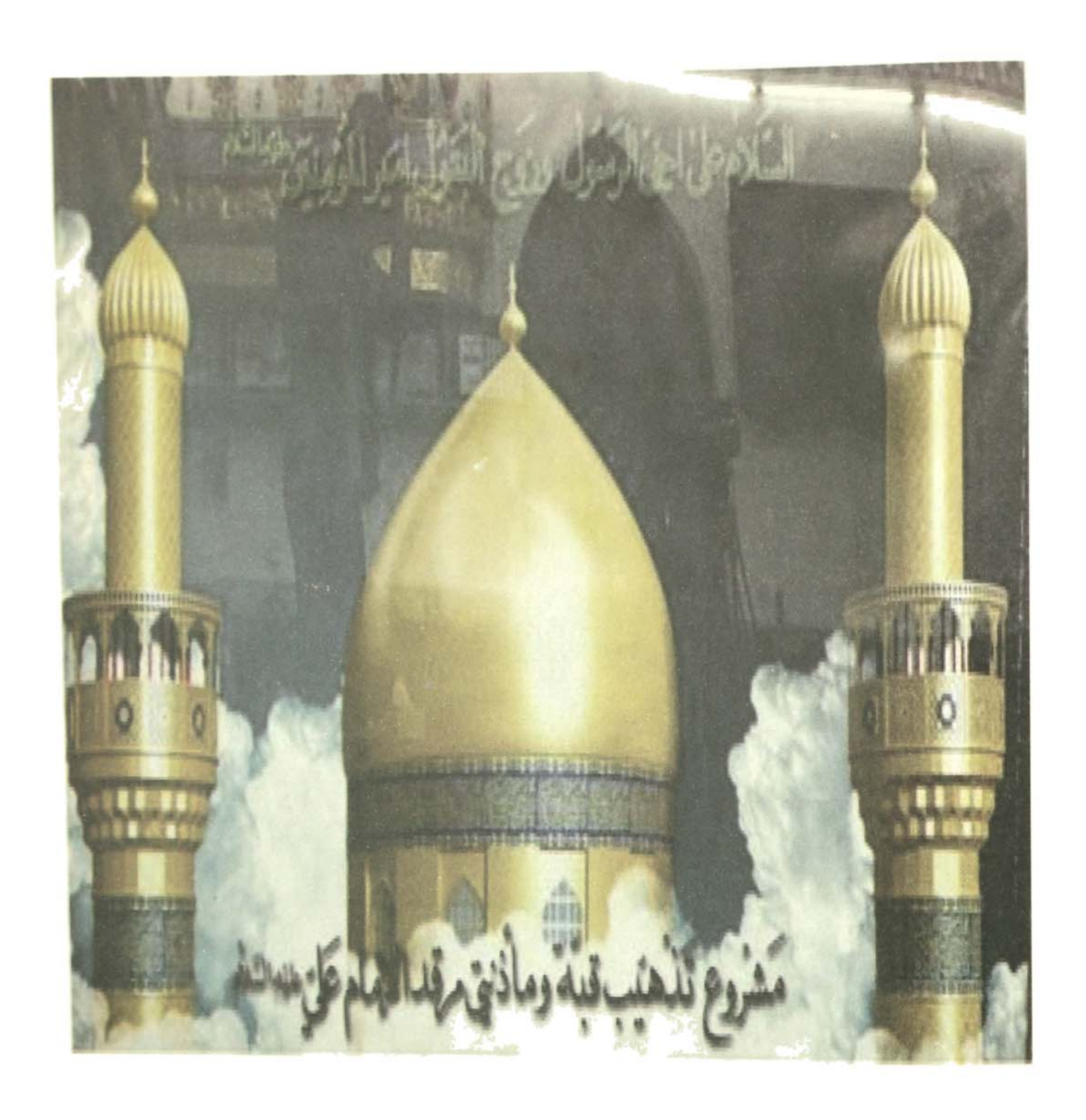


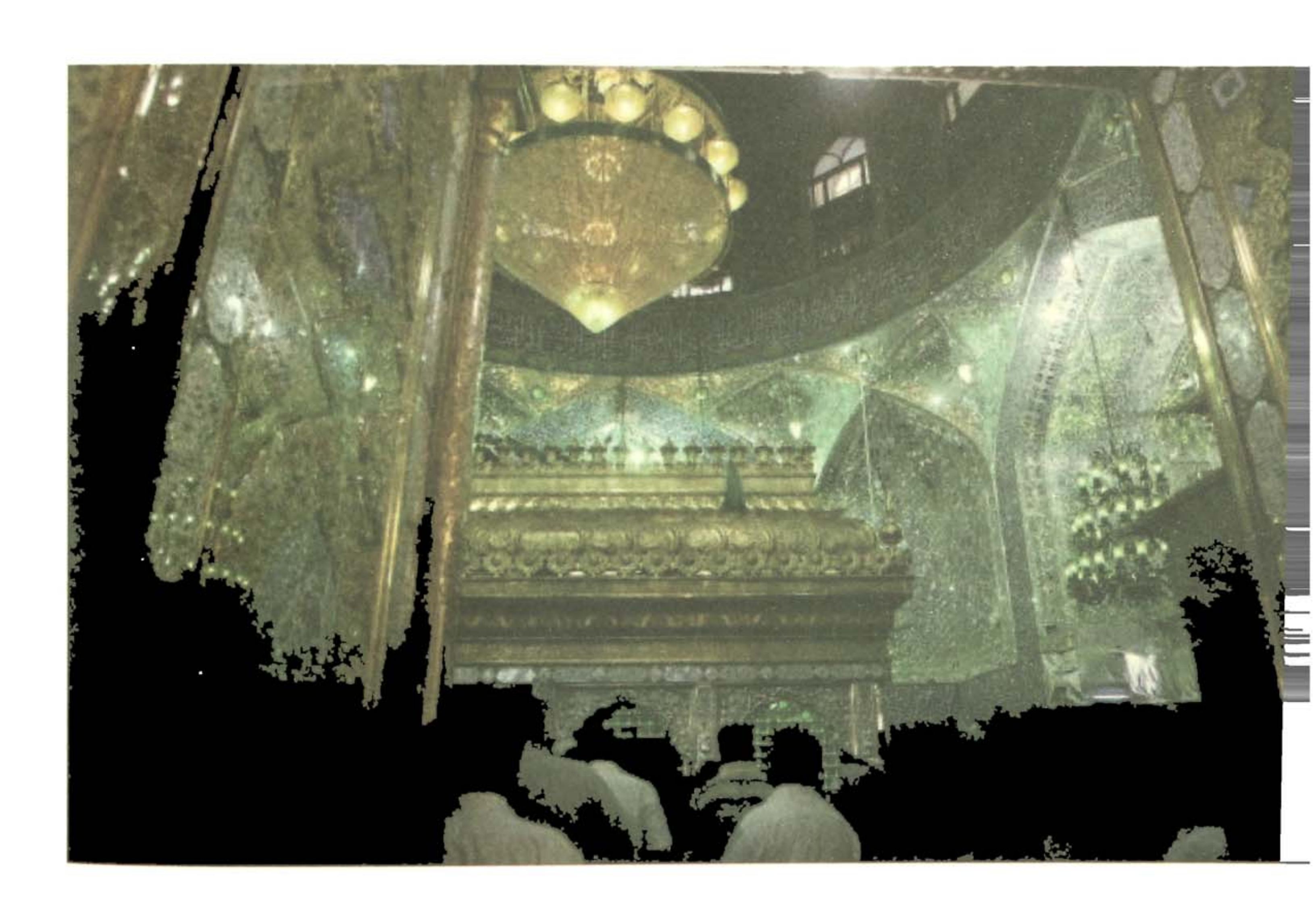


Impacts of the Ba`thist attack on the sacred Alawi Ataba (Shrine of Imām Ali عليه السلام)



Expansion project for the sacred Shrine of Imām Ali عليه السلام


مشروع تذهيب قبة ومآذن مرقد الإمام علي



CONCLUSION:

In the atmosphere that had been created soon after the demise of the Prophet ﷺ, Ahl al-Bayt (members of his family) had no course except to remain secluded, aloof, isolated. This resulted in the world`s continued ignorance of their real merits, teachings and attainments. To belittle them and to keep them away from authority was considered at the time by certain people as the greatest "service" to Islam. If `Othmān`s open misdeeds had not given a chance to the Muslims to wake up and to open their eyes, there would have been no question about swearing the oath of allegiance to Imām Ali ibn Abū Tālib, and temporal authority would have maintained the same course as it had so far. But all those who could be named for the purpose had no courage to come forward because of their own shortcomings as Mu`āwiyah was sitting in his capital away from the center. In these circumstances, there was none except Imām Ali ibn Abū Tālib who could be looked at. Consequently, people`s eyes hovered around him: The same common people who, following the direction of the wind, had been swearing the oath of allegiance to others, jumped to swear the oath of allegiance to him. Nevertheless, this allegiance was not on the count that they regarded his caliphate as having come from Allāh and him as being an Imām, a Divinely appointed leader, obedience to whom is obligatory. It was rather under their own principles which were known as democratic or consultative.

However, there was one group of people who swore the oath of allegiance to him with the notion in mind that doing so was a religious obligation, regarding his caliphate as determined by Allāh. Other than that, the majority regarded him a ruler like the other caliphs. As regarding precedence, he was chronologically the fourth in a series, or at the level of the common men, he ranked after the three preceding caliphs. Since the people, the army and the civil servants had been impressed by the beliefs and actions of the previous rulers and were deeply immersed in their ways, whenever they found anything in him which was against their liking, they fretted and frowned, evaded war and were ready to rise in disobedience and rebellion. Furthermore, just as the case with those who fought in *jihād* on the side of the Prophet ﷺ, there were

likewise some seekers of this world and others of the Hereafter. Now, in the same way, there was no dearth of worldly men who were, in appearance, with Imām Ali ibn Abū Tālib عليه السلام but actually had connections with Mu`āwiyah who had promised some of them status and extended to others temptation of wealth and prominence. To hold them as Shī`as of Imām Ali ibn Abū Tālib عليه السلام and to blame Shī`ism for this reason is closing the eyes to important facts because the beliefs of those people would be the same as of those who regarded Imām Ali ibn Abū Tālib عليه السلام as being the fourth in a series. Ibn Abul-Hadīd throws light on the beliefs of these persons in clear words as follows:

"Whoever observes minutely the events during the period of caliphate of Imām Ali ibn Abū Tālib عليه السلام will come to know that Imām Ali ibn Abū Tālib عليه السلام had been brought to bay because those who knew his real status were very few. The swarming majority did not bear that belief about him which was obligatory. They gave precedence to the previous caliphs over him and held that the criterion of precedence was caliphate. In this matter, those coming later followed the predecessors and argued that if the predecessors did not have the knowledge that the previous caliphs had precedence over Imām Ali ibn Abū Tālib عليه السلام, they would not have preferred them over him. Rather, these people knew and took Imām Ali ibn Abū Tālib عليه السلام as a citizen and a subject like any other. Most of those who fought in his company did so on the grounds of prestige or Arab partisanship, not on the grounds of religion or belief," as we read on p. 72, Vol. 1 of *Sharh Nahjul-Balāgha*.

The reader may be interested in knowing that lately, the United Nations has advised the Arab countries to take Imām Ali bin Abū Tālib عليه السلام as an example in establishing a regime based on justice and democracy and the promotion of knowledge.

The United Nations Development Program (UNDP), in its 2002 Arab Human Development Report, distributed around the world, listed six sayings of Imām Ali عليه السلام about ideal governance.

They include consultation between the ruler and the ruled, speaking out against corruption and other wrong doings, ensuring justice to all, and achieving domestic development.

The UNDP said most regional countries are still far behind other nations in democracy, wide political representation, women's participation, development and knowledge.

These sayings of Imām Ali bin Abū Tālib ﷺ which the UNDP quoted in its 2002 Arab Human Development Report are:

1. "He who appoints himself an Imām (ruler) of the people must begin by teaching himself before teaching others. His teaching of others must be first by setting an example rather than with his words, for he who begins by teaching and educating himself is more worthy of respect than he who teaches and educates others."

2. "Your concern with developing the land should be greater than your concern for collecting taxes, for the latter can only be obtained by developing, whereas he who seeks revenue without development destroys the country and the people."

3. "Seek the company of the learned and the wise as you search for solutions for the problems of your country and for the righteousness of your people."

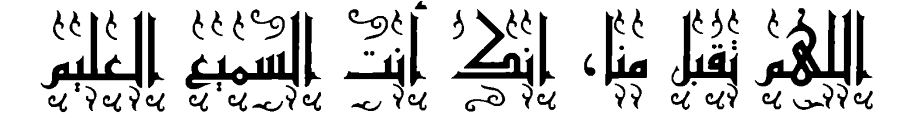
4. "No good can result from neither keeping silent about the government nor from speaking out of ignorance."

5. "The righteous are men of virtue: Their logic is straightforward; they dress themselves unostentatiously, their way is modest, their actions are many and they are not deterred by difficulties."

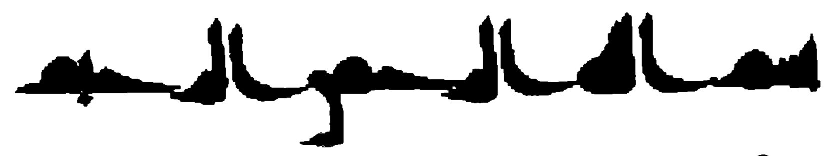
6. "Choose the best from among your people to administer justice to them. Choose someone who does not easily give up, who is unruffled by enmities, someone who will not persist in wrongdoings, who will not hesitate to pursue right once he knows it, someone whose heart knows no greed, one who will not be satisfied with a minimum of explanation without seeking the maximum of

understanding, one who will be the most steadfast when doubt is cast and who will be the least impatient in correcting the opponent, the most patient in pursuing the truth, the most stern in meting out judgment, someone who is unaffected by flattery and not swayed by temptation, and such men are few."

So, in the atmosphere that had been created soon after the departure of the Prophet ﷺ, Ahl al-Bayt ﵈ (members of his family) had no course except to remain secluded, resulting in the world`s continued ignorance of their real status with Allāh. The Muslim masses thus deprived themselves of becoming acquainted with these saints' vast knowledge, teachings and attainments. To belittle them and to keep them away from authority was considered at the time as the greatest "service" to Islam. Do you now agree with this assessment? We hope you do not; otherwise, you surely have misread this book.







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SARRĀJ, AL-, Abū Naqr (d. 378 A.H./988 A.D.), *Al-Luma`*, Beirut, Lebanon.

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SIBT ibn Al-Jawzi (581 - 654 A.H./1186 - 1257 A.D.), *Tadhkirat al-Khawāss*, Al-Najaf al-Ashraf, Iraq.

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SINĀ`ATAYN, AL- ed. Muhammed Ali al-Bajadi and Muhammed "Abul-Fadl" Ibrāhīm, Dār Ihyā' al-Kutub al-`Arabiyya, Cairo, Egypt, 1371 A.H./1952 A.D.). *Dīwān al-Ma`āni.*

SULAYM ibn Qays[1] (d. 76 A.H./696 A.D.), *Kitāb Sulaym ibn Qays*, al-

[1]Sulaym ibn Qays, an Arab scholar, was one of the companions of Im¡m Ali ﷺ and is well-known for his book titled كتاب سليم بن قيس, *The Book of Sulaym ibn Qays*. According to Ibn al-Nadīm, this book is "the oldest surviving Shī`ite book" which is written in the first Islamic century. Sulaym is said to have been born near the place where K£fa was later built.

Matba`at Al-Haydariyya (Haydari Press), al-Najaf al-Ashraf, Iraq.

TABARI, AL-, "Abū Ja`far" Muhammed ibn Jarīr ibn Rustam al-Tabari al-Āmuli al-Sagheer (d. 310 A.H./922 A.D., a 4th century A.D. Shī`i scholar not to be confused with the above), *Al-Mustarshid fil-Imāma*, Al-Matba`at al-Haydariyya, Al-Najaf al-Ashraf, Iraq. *Dalā`il al-Imāma*, Al-Najaf al-Ashraf, Iraq, 1369 A.H./1950 A.D.

TABARI, AL-, Muhammed ibn Jarīr (224 - 310 A.H./839 - 922 A.D.), *Tārīkh al-Rusul wal-Mulūk* (famous as *Tārīkh*), al-Matba`at Al-Hussainiyya, Cairo, Egypt, 1326 A.H./1908 A.D. and a recent edition is published by Dār al-Amīra, Beirut, Lebanon, 1426 A.H./2005 A.D.

TIBRISI, AL-, "Abū Ali" al-Fadl ibn al-Hassan (d. 548 A.H./1153 A.D.), *Majma` al-Bayān fī Tafsīr al-Qur'ān*, Matba`at al-`Irfan, Sedon, Lebanon.

TIBRISI, AL-, "Abul-Fadl" Ali ibn al-Hassan ibn al-Fadl (d. *c.* 600 A.H./1203 A.D.), *Mishkāt al-Anwār*, Al-Najaf al-Ashraf, Iraq, 1370 A.H./1951 A.D.

TIBRISI, AL-, "Abū Naqr" Radi ad-Dīn al-Hassan ibn al-Fadl (d. 552 A.H./1157 A.D.), *Makārim al-Akhlāq*, Beirut, Lebanon, 1392 A.H./1972 A.D.

TIBRISI, AL-, Ahmad ibn Ali ibn Abū Tālib (d. 620 A.H./1223 A.D.), *Al-Ihtijāj*, Al-Najaf al-Ashraf, Iraq, 1386 A.H./1966 A.D.; a recent edition is published by Muassasat al-Tārīkh al-`Arabi (Arabic

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He became an ardent supporter of Im¡m Ali عليه السلام as did Abu Dharr al-Ghif¡ri, Salm¡n al-Fairis and many others from among the Prophet's most respected *sah¡ba* رضي الله عنهم. He wrote down what he learned from and experienced with Ali عليه السلام, and his writing eventually became this same book. Sulaym collected some of the sermons which Imām Ali delivered at Kufa's Grand Mosque. When al-Hajj¡j ibn Yousuf al-Thaqafi became the governor of K£fa, after the martyrdom of the Im¡m عليه السلام, Sulaym fled to Persia with his writings in 694 A.D., staying in Nobandegan. There, he found a fifteen-year-old boy, Ab¡n ibn Abu `Ayy¡sh and became fond of him, so he started to educate him, and Ab¡n eventually became a Shi`a. Sulaym entrusted all of his writings to Ab¡n, after Ab¡n had made a solemn oath not to talk of any of the writings during Sulaym's lifetime and that after his death he would give the book only to trustworthy supporters of Im¡m Ali عليه السلام.

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TAWHĪDI, AL-, Abū Hayyān (d. 380 A.H./990 A.D.), *Al-Imtā` wal Mu`ānasa*, Cairo, Egypt. *Al-Basā`ir wal-Thakhā'ir*, ed. Ahmad Amīn and al-Sayyid Al-Saqar, Lujnat al-Ta`lif wal-Tarjumah wa-al-Nashr (Translation, Writing and Publication Committee), Cairo, Egypt, 1373 A.H./1953 A.D. *Al-Sādiq wal Sadaqa*, Matba`at al-Jawa`ib al-`Astanah, Istanbul (Constantinople), Turkey, 1301 A.D./1883 A.D.

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THA`LAB, "Abul-`Abbās" Ahmad ibn Yahya al-Nahwi al-Kūfi (d. 291 A.H./903 A.D.), *Al-Majālis*.

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